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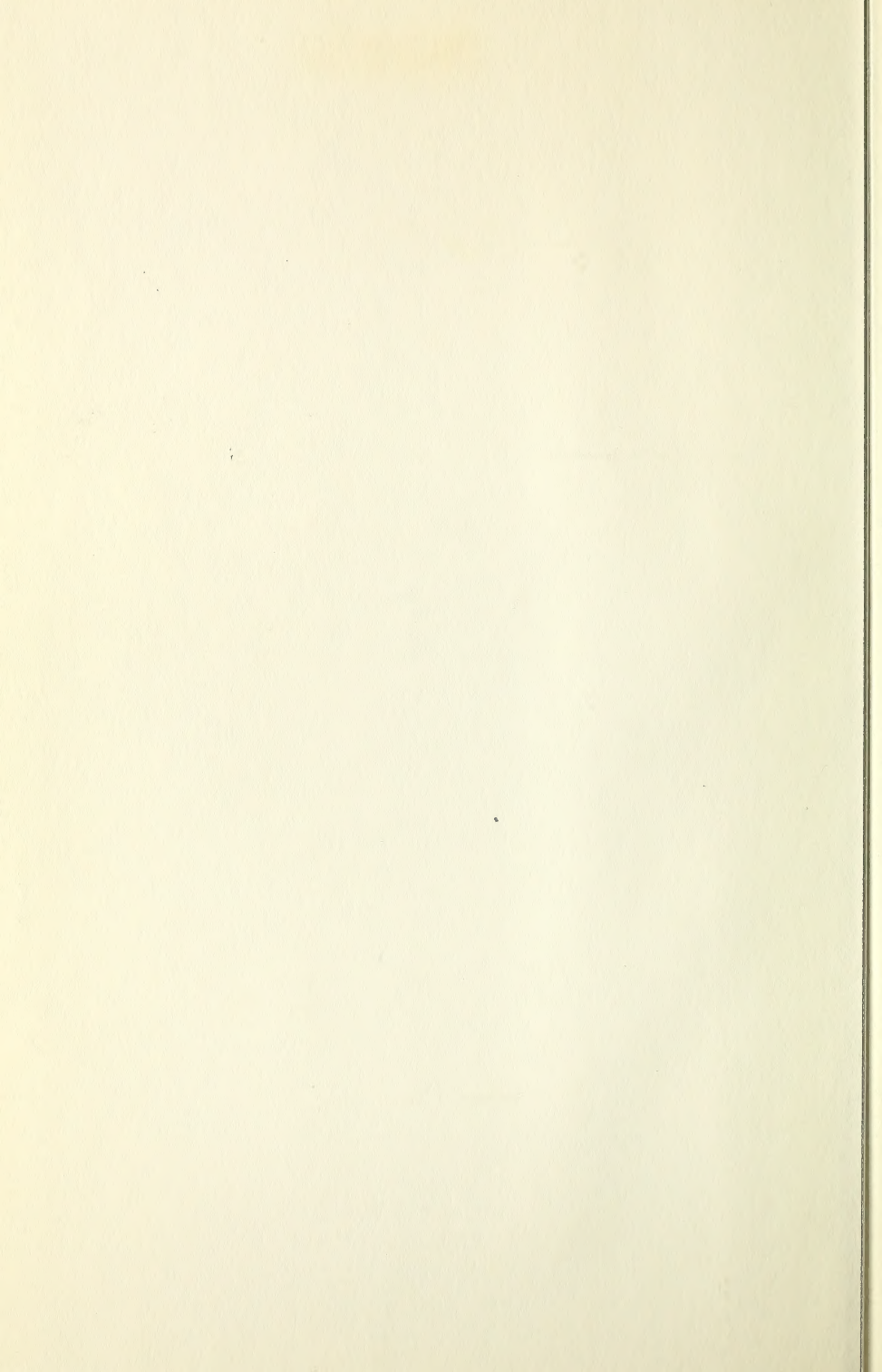
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THE
HISTORY
OF
WELLS AND KENNEBUNK
MAINE
FROM THE

EARLIEST SETTLEMENT TO THE YEAR 1820, AT WHICH TIME
KENNEBUNK WAS SET OFF, AND INCORPORATED.

WITH
BIOGRAPHICAL SKETCHES.

BY
EDWARD E. BOURNE, LL. D.

V. 2

PORTLAND:
B. THURSTON & COMPANY.
1875.

THE

HISTORY

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WELLS AND KENNEDY

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BY

EDWARD E. BOUTWELL, LL. D.

AND

PORTLAND:

A. THURSTON & COMPANY

1884.

Prophet, Priest and King forever. You likewise acknowledge this Church to be a Church of our Lord Jesus Christ, to whose discipline and holy watch you give up yourself; and in the fellowship thereof, you promise by divine grace to walk as a regular and holy member. You promise also to seasonably dedicate and devote your offspring unto the Lord according to the ordinances and command of Christ, and to use your endeavors to bring them up in the paths of holy obedience. And lastly, you will labor to obtain that further preparation of the Sanctuary which emboldens your further approach to the enjoyment of God in all his ordinances. Amen."

The covenant for full communion did not materially differ from that of baptism, excepting in the last promise, which was as follows: "And you promise to attend upon all the ordinances of the Gospel as administered in this Church, while your opportunities to be edified thereby in your most holy faith shall be continued to you. Amen."

On the first Sunday in June eighteen females were admitted to the church. Why they were not admitted with the males as a part of the original body, we have not learned. We can see no reason why they should not have been kept from entering the meeting-house as well as from the Lord's supper. We believe they were all members of other churches. But we do not claim to be versed in the science of church government. Not recognizing the right of any person to interfere with another's religious opinions as to duty, we have never sought for knowledge of this character. St. Paul's injunction, that men should esteem others better than themselves, we have always thought was a good one. But Mr. Little and his ministerial brethren, we suppose, had satisfactory reasons for this exclusion of females. In their view, there was some scriptural authority for it.

From its institution, charity, both spiritual and material, has been inculcated by both church and minister as one of the elements of a live religion. The next year after its inauguration, it was voted unanimously to have an annual free contribution on Thanksgiving day, to be devoted to charitable uses; and at the first following, £15 5s. 4d., or over fifty dollars was raised. This surely was a highly commendable beginning for a church in the wilderness, when we consider how little was the property of the members, and how small their number. This commendable vote has been sometimes neglect-

Prophet, Priest and King forever. You likewise acknowledge this Church to be a Church of our Lord Jesus Christ, to whose discipline and help ye wish to give up yourself; and in the fellowship thereof, you promise by divine grace to walk as a regular and holy member. You promise to seasonably dedicate and devote your offerings unto the Lord according to the willfulness and command of Christ, and to use your endeavor to bring them up in the paths of holiness. And lastly, you will labor to obtain that further progress of the Sacrament which conduces your further approach to the enjoyment of God in all his ordinances. Amen.

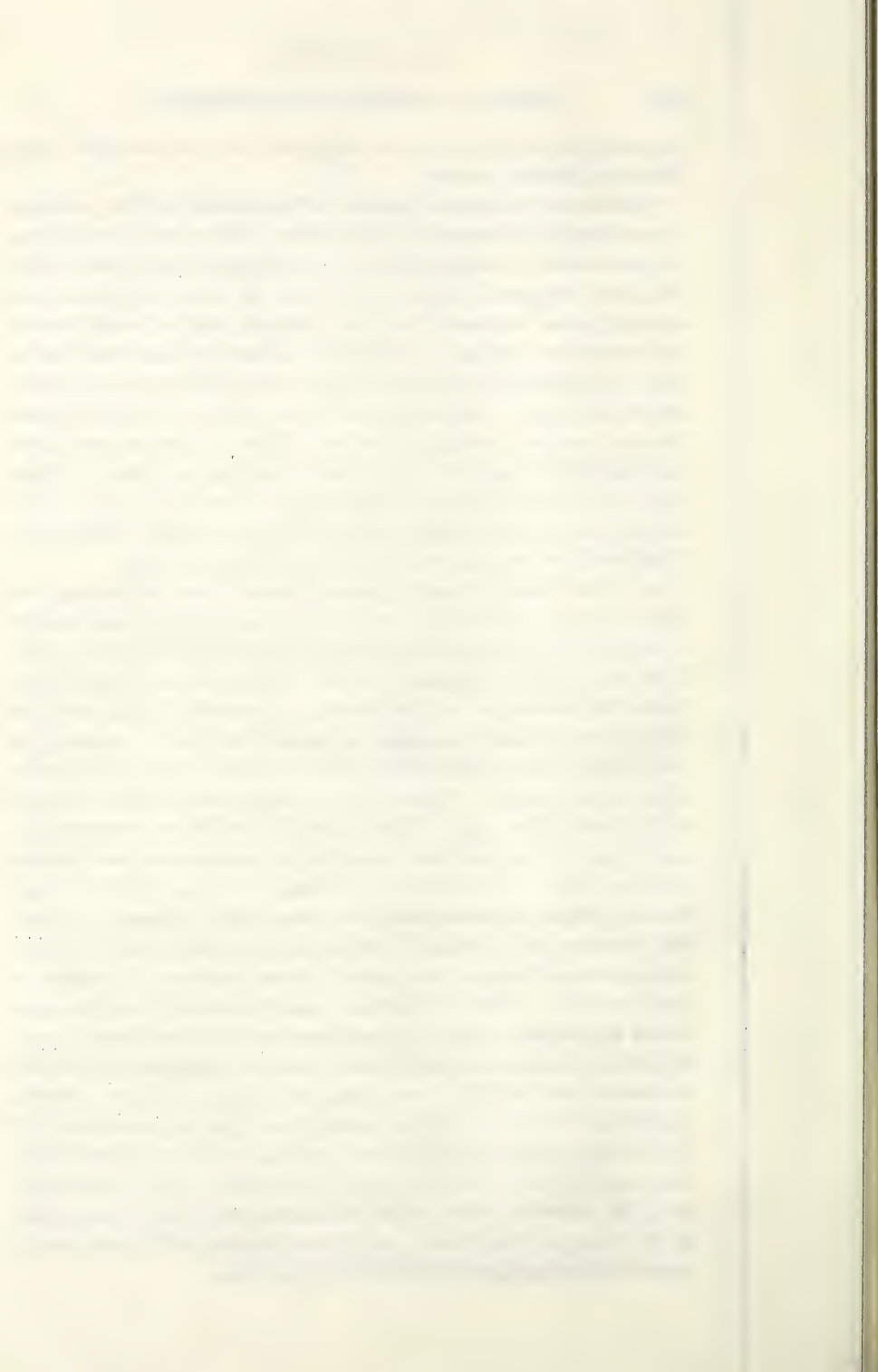
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ed, though the practice is yet maintained, the contribution being taken the Sunday previous.

The attempt to ordain a minister in Purpooduck in 1756, produced a good deal of excitement in the churches. There was a violent opposition to him for many reasons. A very large council was called. Mr. Little suggested to his church that he could not attend the meeting unless they established as a principle, that all votes should be by churches, and not by delegates; so that persons who had an object to accomplish should not lord it over others by the large number of delegates. This council sat three days, and refused ordination—we suppose voting by churches. Various attempts were afterward made by councils to ordain him. But they all failed. Finally, two ministers took it upon themselves to set him apart for the ministry, and thus the matter ended. But the principle adopted by this church, we suppose, was adopted by all the churches.

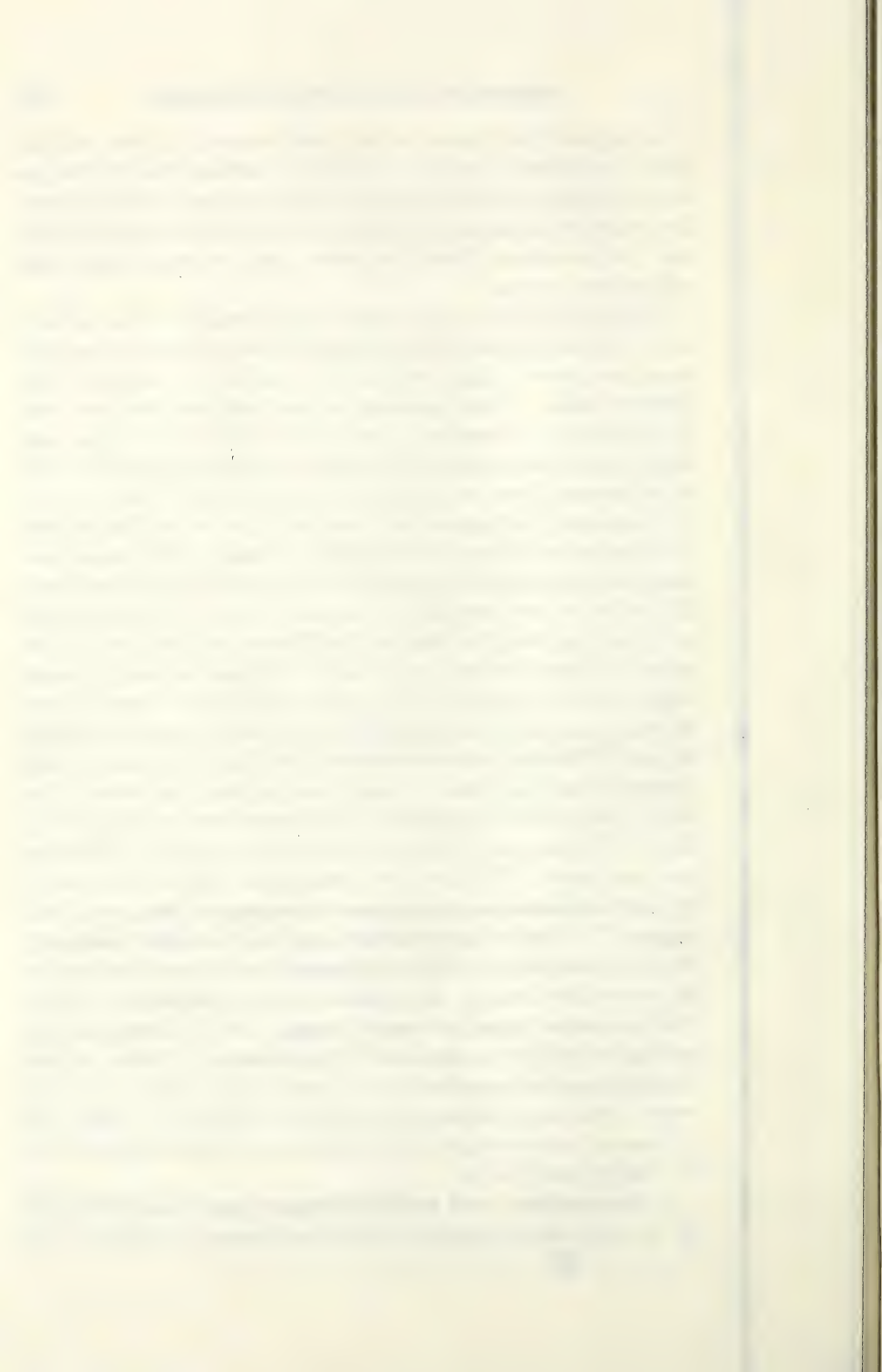
Mr. Little's church, though generally united, was not always free from troubles. Many of the members had not enjoyed the benefits of education. Such persons are often whimsical in their views, seldom basing their judgments on the deductions of a sound logic. Several who belonged to the church in Arundel, living near this church, took occasion sometimes to attend Mr. Little's meeting on the Sabbath, and at times united with his church in the celebration of the Lord's Supper. Some of the church were highly indignant at the liberty thus taken. They looked upon it as presumptuous, and a great offense, and were unwilling to countenance such aberration from duty by communing with them. Richard Boothby and his wife, Mabel, in consequence, for a long while forebore to attend the ordinance, till a council of the church in Arundel took the matter under consideration, and advised these wanderers to return to their own fold. Upon this action, these dissatisfied disciples gave notice to the pastor, that they could now see their way clear to come back to the communion, and if there was no objection they should be pleased to do so. They were undoubtedly honest in their scruples. But to us it seems a very futile apology for neglecting the memorial of the Saviour, that other persons were uniting in the commemoration, who ought to have manifested their attachment to him somewhere else. In those days many follies of this character will be discovered in the history of the church; and future historians will mark weaknesses not less strange in the church of our time.



In the year 1760, Boston suffered very severely by fire, and this church contributed for the relief of the sufferers £65 5s. 6d., an amount almost equal to the salary of their minister. It is very manifest, notwithstanding any deficiency or errors in their religious opinions, that in matters of real importance they strove to carry their religion into practice.

When this division of the society took place, the larger proportion of the inhabitants of the new parish were dwelling between the site of the present village and the sea, and in the vicinity of the Littlefield mills. A brief summary of what had been done here may be of interest to the reader. The territory which the village now covers was almost an entire wilderness; the western side of the river had scarcely been interfered with by the hand of man. For a few years after the Sayward mill was built the axe of the millman had unrestrained liberty in its vicinity, and many of the magnificent pines, which had seen the years of a century, fell a prey to its power, till the Indian wars stayed its destructive action. A new growth had sprung up along the banks of the Mousam, so that now, apparently, the forests had been untouched by the hand of man. A small house, built by Thomas Cousins, was standing in the westerly corner of what is now the homestead of Dr. N. E. Smart; another, built by Jedediah Wakefield, on the northerly side of the old road, a short distance beyond the house of John Curtis; a third by John Wakefield, jr., where Miss Elizabeth W. Hatch now lives; and a fourth by Ichabod Cousins, son of Thomas, in the field where the old factory barn now stands. This last house was small, built of logs, and of one story, and according to the current language of the times, "bullet proof." It had no glass windows, and did not differ materially from those rude cabins which we frequently see in new clearings for the entry of civilization. Appended to it was a flanker, as a sort of watch or sentinel house in times of danger. At this house, at such periods, one soldier was stationed by government. Such a protection may seem to have afforded but a very feeble security for the inmates; but a dozen Indians would not dare to attack it. Some one of them at least would pay the forfeit, and each one would fear that the fatality would be his.

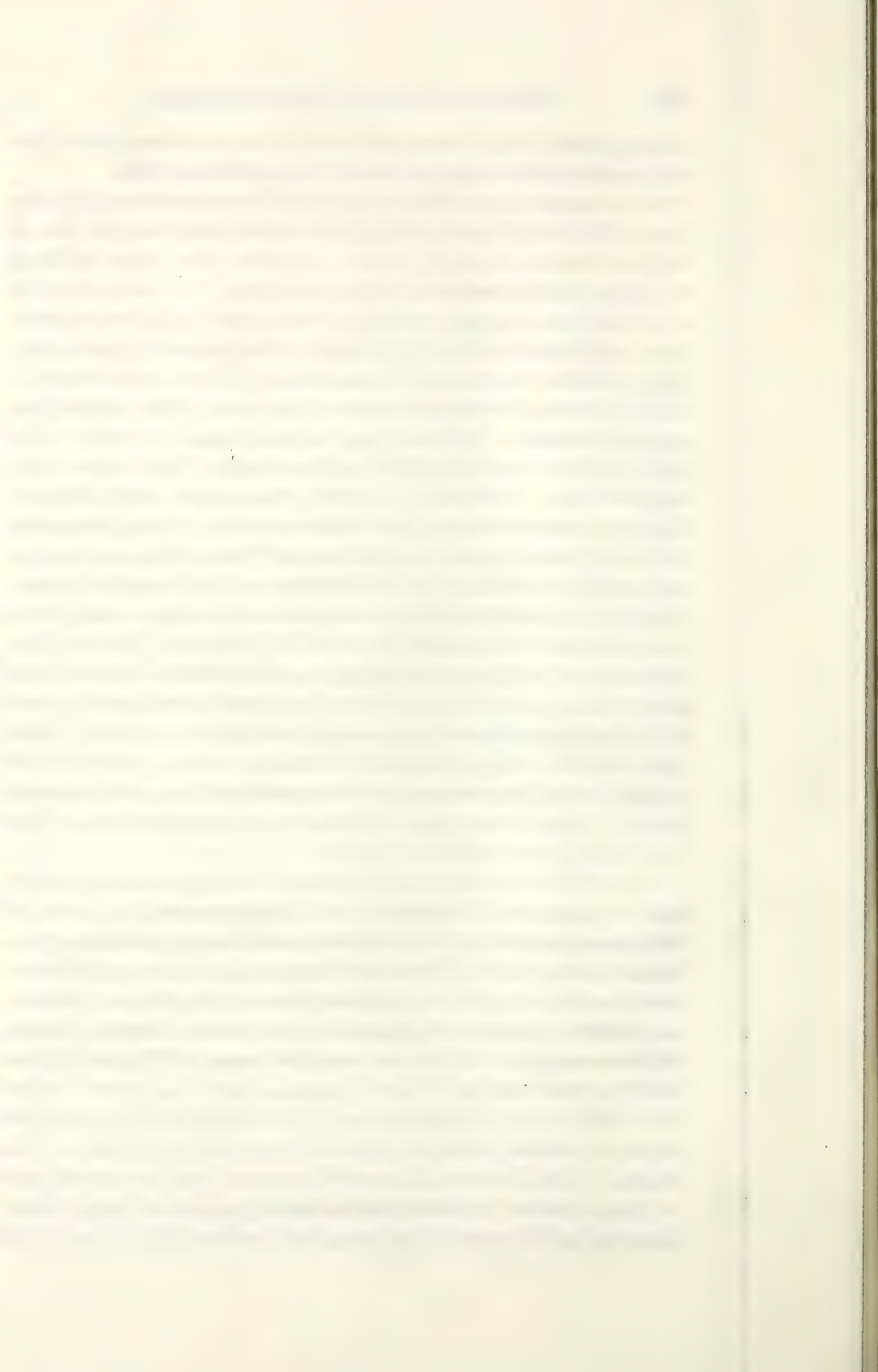
At the same time, what was in subsequent years denominated the old saw-mill was standing, six or eight rods above the bridge. The



privilege having been unoccupied nearly half a century came into the hands of John Storer, by whom it was rebuilt in 1730.

On the eastern side of the town, nearer Kennebunk river, was the house of Richard Kimball, which stood a few rods from the site of the brick house of Aaron Ricker. It was a two story building, though having but one room on the lower floor. It was finished as a garrison house, having a flanker on the eastern side, but no windows, small apertures being left there for the purposes of observing the approach of the Indians in time of war. To this house many of the neighboring inhabitants resorted for safety. One soldier was stationed here also. Kimball kept a small stock for trade in his house, and was the first retailer in Kennebunk. Next beyond this was the house of Nathaniel Kimball, which stood where Edward Haney's house now stands; and to the westward of these, where the late Isaac Peabody lived, was the house of Thomas Kimball, and to the northward of this, a few rods further on, the house of Samuel Shackley. John Gillpatrick had a house on the eastern side of the road, near that now occupied by Owen E. Burnham. On the Kennebunk river, just below the bridge, was the Littlefield saw-mill, and about three-quarters of a mile below, by a small island, near the land of the late Joseph Porter, was another, built by John Storer. These mills were then doing a large and profitable business, principally in consequence of the proximity of the growth of large and valuable timber. Storer's mill was obstructed in its operation about four hours daily, from the flux of the tide.

On the Mousam below was the Larrabee village, consisting on one side of Larrabee's, Littlefield's, and Look's houses, the latter of which was occupied by John Butland, Look having moved to Saco. Below was the house of Thomas Wormwood, and forty rods further down, on the edge of the highland, that of John Freeze. Above, near the river, opposite the gravel bed, the house of Samuel Emons. On the western side of the river was the house of Thomas Wormwood, jr., where the late Abner Wormwood lived, and above, at the foot of the pasture of the late Geo. W. Wallingford, Esq., was the house of Edward Evans, the cellar of which is still to be seen. The houses of John Look and Thomas Wormwood were garrisoned, each of them protected by a wall, twelve feet high, made of large timber, extending to the eaves of the house, and sufficiently far from it to



leave an intervening space wide enough for all the out-door work. Below, on Great Hill, was the house built by Samuel Sawyer, since occupied by John Burks. At the eastward of the river, a little below the Wentworth house, on the opposite side of the road, was the house of John Webber, and beyond, where the Smith house now stands, was a small house of Richard Boothby.

On the road at the landing was the house of John Wakefield, on the upper corner of Titcomb's ship-yard, and that of James Wakefield, of two stories, about three rods above the large Lord house. It was afterward razed by the removal of the lower story, and then moved a few rods further up the road. Next below was the meeting-house, and then the house of Nathaniel Wakefield, a little below the site of the old school-house. Stephen Titcomb had a small house between the river and the house of George Dresser, from which he moved the next year, having built the Dresser house, which was garrisoned. Jesse Towne had a small house just above the upper falls, near the spring, and below, toward and near the sea, were the houses of John Mitchell and Stephen Harding. The old house on the hill, just below the wharves, is the same building occupied by Mitchell, though having undergone some modifications. This was also a garrison.

On the Alewife road was the house built by Joshua Kimball, a little below where Ezra Smith has heretofore lived, near the junction of the roads, which was at this time occupied by John Maddox, who married his widow; the house of Jonathan Taylor, where Thatcher Jones now lives, and the house of David Thompson, where John W. Treadwell lives.

This was Kennebunk in 1750. Some of these first settlers were enterprising and energetic men. Nathaniel Kimball is said by Judge Sayward to have been the father of Kennebunk. The two brothers were largely engaged in the lumbering business. The population had come from various directions, and all, with the single exception of John Burks, were men of some education, being able to write their names distinctly. Twenty of them were members of the Christian church, of which they appear to have cherished a sound estimate, and a proper consciousness of its effect on human life and interests. They seem to have felt it to be necessary even to material prosperity, alleging in their petition to the general court their faith in the rapid growth of this section of the town as soon as the

The first part of the history of the United States is the history of the colonies. The colonies were founded by Englishmen who sought freedom of religion and self-government. They were at first dependent on England for protection and supplies, but they gradually became more independent. The colonies were united by a common language, a common religion, and a common interest in freedom. They were also united by a common enemy, the British government. The British government was opposed to the colonies' desire for self-government, and it sought to control them. The colonies fought a war of independence, and they won. The United States was born.

The second part of the history of the United States is the history of the nation. The nation was founded by the same Englishmen who founded the colonies, but it was founded on a different basis. The nation was founded on the principle of equality. All men were created equal, and they were entitled to the same rights. The nation was founded on the principle of democracy. The people were to govern themselves, and they were to elect their representatives. The nation was founded on the principle of freedom. The people were to be free to think, to speak, and to act as they saw fit. The nation was founded on the principle of justice. The law was to be the same for all, and the courts were to be impartial. The nation was founded on the principle of unity. The people were to be united by a common purpose, and they were to work together for the good of the nation.

The third part of the history of the United States is the history of the present. The present is the result of the past. The United States has grown from a small colony to a great nation. It has become a world power, and it has played a leading role in the world. The United States has achieved many great things, and it has made many sacrifices. But it has also made many mistakes. The United States has been involved in wars, and it has caused the death of many people. The United States has also been accused of human rights violations. But the United States has also been a leader in the fight for freedom and justice. The United States has helped many other people to achieve freedom and justice. The United States has a long and glorious history, and it has a bright future.

institutions of religion were planted among them. Men were then as much influenced by the attractive power of the meeting-house as they are at this day by the allurements of a contemplated factory. As will be seen afterward, the anticipations of these men were fully realized.

The following extracts from the tax lists of the new parish will show the relative condition as to property of the principal business men. Richard Kimball was taxed £3 14s. 9d.; Nathaniel Kimball, £3 13s. 6d.; John Mitchell, £3 10s.; John Webber, £3 7s. 3d.; Ichabod Cousins, £2 18s.; Richard Boothby, £2 16s.; John Gillpatrick, £2 15s. 9d.; Thomas Cousins, £2 13s.; Stephen Larrabee, £2 10s.; Stephen Titcomb, £2 4s.; John Wakefield, £2 1s.; Nathaniel Wakefield, £2 1s.

It is said by Sullivan, in his History of Maine, that there were, at this time, not more than a thousand inhabitants in Wells. This number cannot vary much from the truth. There were 221 polls, and probably about 200 males over twenty-one years of age, the polls being inventoried at the age of eighteen.

After the close of the war of 1745 there was a general feeling of poverty among the people. This impression was not limited to the town of Wells. The excitements of the war had led many to neglect their business, and thereby the amount of property was to that extent diminished. The inhabitants felt the necessary taxes to be burdensome, and when required to return an inventory to the State government, they were naturally inclined to undervalue their possessions to effect a diminution of their taxes. The town of Kittery, in a representation made by its inhabitants, thus speaks of Wells: "Wells has Excellent farms, and Lumber trade too, Seated in a Pleasant Bay for fish, A Wealthy and Careful People, Can well Support themselves and are as Independent as any town in the County, have about three times as much land as Kittery, and have abundance of Salt Marshes, Meadows and Cattle and Saw-mills and timber, and near as many men as Kittery has." Contrasting this town with their own, they say: "About One Quarter part of the lands in said town (Kittery) are not capable of any improvement in Husbandry. Such Mossy, Rocky Ground and boggy Swamps as bear nothing to Support any useful Creature Is not profitable for anything." "Poor fishermen and Sailors and some Labourers when there was some Trading and business Carried on in the Town Purchased Small lots here

and there amongst the rocks, built little Cottages to live in, On which lotts Some may raise a bushell of Potatoes and a hundred Cabbages, and many Cannot raise so much." "One quarter part of the town Cannot raise one bushel of Corn." "In a Great many of the houses is nothing but the Continual Cry of hunger Poverty and want." "Neither is all the Cattle raised in the town Sufficient to Supply the Town with meat." "Only one or two merchants in the Town, and their tradeing Cannot be anything of the Produce of the Town, but the Goods they bring to trade upon they trust out to the Poor, many of whom never pay." "Many are wretched and miserable." "Falmouth has fish of all Sorts (when and where they Please to Catch them)." "The place (as well as the People) is the beauty and riches and Strength of the County." "Kittery Produces nothing to trade upon unless they Should Sell one another for Slaves, as the Afrecans do." "No Person living can Show that Kittery Does produce any one Commodity to trade upon of any Sort, but poor Widows and Orphans they have in Plenty, more than any other Town in the County." "It has nothing to Show but Integrity and Honesty for its Support, and Poverty for its Defense." The Isle of Shoals was joined to Kittery, and "as Soon as they were joyn'd Several poor families came from thence to the town for Support, which cost more money than all the taxes the Isle of Shoals ever paid to Kittery, Exclusive of the Charges Since their being so annexed." "Scarce any one Town in the County but their traders own more Sloops and other Vessels for the Sea than is owned in Kittery." "Several Towns in this County Exceed Kittery abundantly in Shipping." "Farmers have nothing to Spare and others have nothing to live upon but what they earn in other places." The foregoing are only a few statements of their petition. They conclude the whole with a verification.

While the description here given of Wells is readily accepted, though not sustainable in all its parts, one cannot but wonder at the presumption of these men of Kittery in offering such a document to the legislature of Massachusetts. At this time the town of Wells had the following property: 117 houses, 15 mills, 60 orchards, 534 acres of tillage land, 1817 acres of mowing land, 1185 acres of pasturing, 11 slaves, 148 horses, 503 oxen, 529 cows, 237 swine, 244 sheep, 60 tons of navigation, £74 in trading stock, and 221 polls. Kittery, at the same time, had 284 houses, 8 mills, 207 orchards, 553

acres of tillage, 2420 acres of mowing ground, 4272 acres of pasturing, 944 tons of navigation, 42 slaves, 183 horses, 342 oxen, 1025 cows, 212 swine, 2391 sheep, £971 in trading stock, and 500 polls, thus showing that Kittery possessed more than Wells, double the number of men, thirteen times the amount of stock in trade, double the number of cows, ten times as many sheep, almost four times as many slaves, fifteen times as much navigation, nearly four times the extent of pasturing, more tillage, and more money. We cannot stop to comment on the comparison here made. It is sufficient to say we are not very favorably impressed with the religion of these memorialists.

It will be seen from the foregoing that the great sin of the South, for which the day of wrath, predicted by Jefferson, came upon the whole country, in the bloodshed and sorrows of the great rebellion, in some measure existed here. For almost a century it maintained its position in Wells, as an element of social life. Human beings were regarded as chattels; used and sold in the market as freely as cattle. The number was small, but only so in consequence of the inability of the people to purchase and maintain a large number. It will be seen also that slavery was not the status of the black man only. The Indian was also doomed to a like condition. Kittery returned three of that class. They may have been reduced to servitude from their character as "captives taken in just wars." A rational man with these facts before him, could surely not complain that the natives retaliated by a resort to the same disposition of the English who fell into their hands during war. God is just, and what is right in reference to one man is right in regard to another, under the same circumstances.

These slaves were generally treated with kindness by their masters. Some fell into cruel hands, and were called to endure the severe burdens and other ill treatment which inhumanity seldom fails to inflict on those who fall under its unlimited control. The free use of intoxicating liquor frequently worked up an unhappy relationship between master and slave. Passion excited on the part of one, seldom failed to provoke a like influence on the other. In the year of which we are speaking, the number of slaves in Wells was small. At some periods it was larger, sometimes less.

The old Weare house in York, which stood about three-quarters of a mile east of Freeman's tavern, and which was taken down a

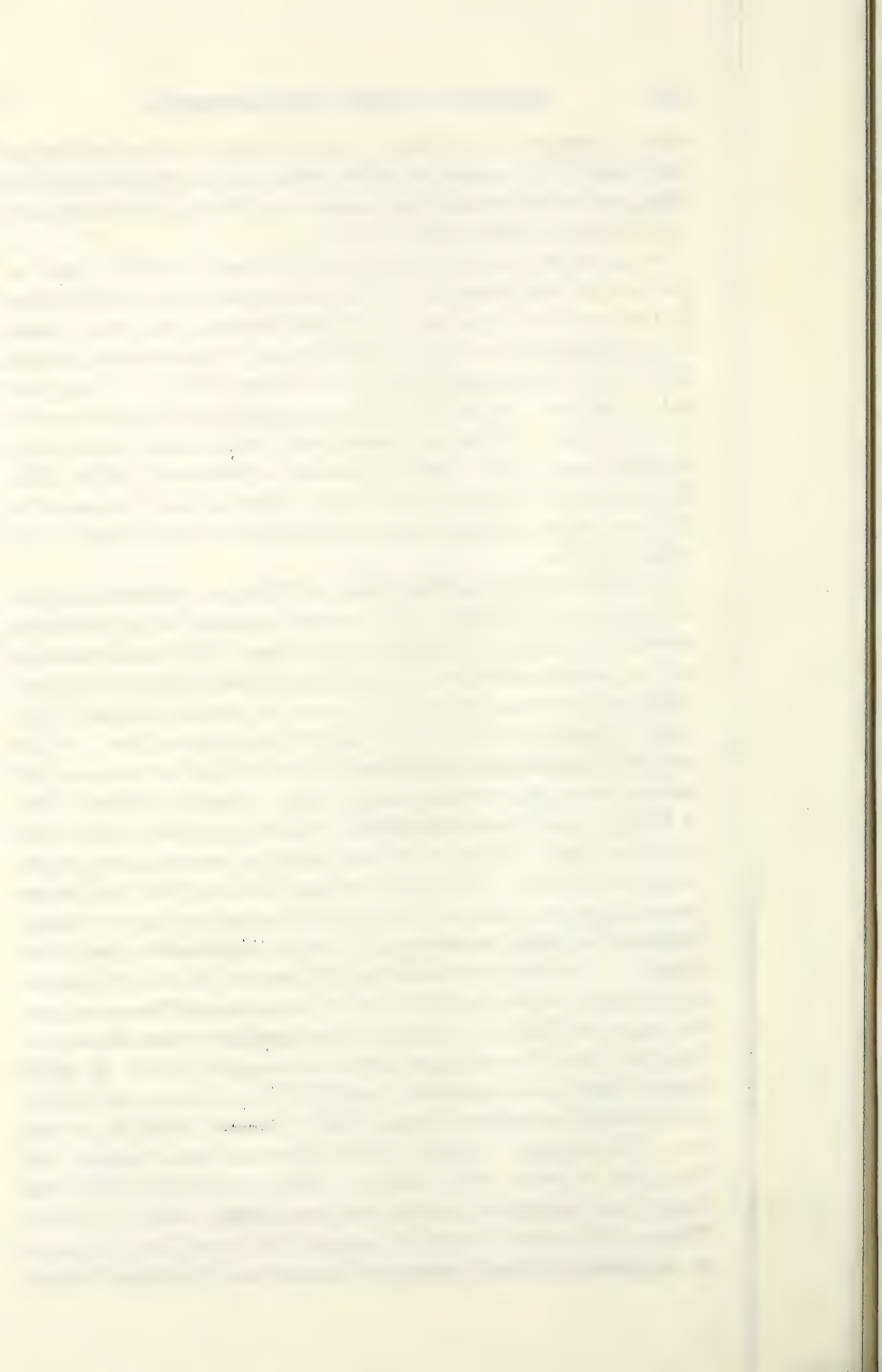
few years ago, was at one period a slave factory. Here were several negro families, and many negro children were sent from it to market. How this traffic was managed we are unable to state. But we are well assured that many scenes were witnessed there, on such occasions, which would make the heart ache.

But our slaves were generally purchased in Wells. In the latter part of the slave era there were many small vessels owned on the seaboard, which were employed in the West India trade, by which they were readily transported here. Almost every vessel would return with a few, and they were purchased at very low prices. They were also sold very frequently from the necessities of life among ourselves. Joseph Hobbs had two, Zelph and Phillis. Phillis had a little daughter of the age of five years, to whom she was bound by all the ties which take hold of a mother's heart. But a distinguished Revolutionary officer, with the same heartlessness which we have been wont to attribute to those engaged in the slave trade, took this little child from its mother, and, as he would any article of produce, carried her to Saco, and there sold her. The agony of the poor mother in this cruel separation, was said to be indescribable. Yet there were no relentings and no remorse on the part of the trader, which led to any attempt to rescind the unholy contract. It does not seem that our own townsmen had any more doubt, in the judgment of conscience, as to the legitimacy of this traffic; and that a negro was a mere chattel, subject to be bought and sold at the will of the master, than they had that the right of sale in the owner, was a condition or incident of any other property. There was no special callousness of heart in this transaction. The same feeling was general in relation to the slave; and all the odious features of the institution, of which so much has been said at the present day, were exhibited everywhere in New England. In the middle of the last century no newspaper was published in Maine. The advertising community were obliged to avail themselves of the aid of the nearest paper published in a neighboring state, which was the New Hampshire Gazette, published at Portsmouth. In that we find the same notices of runaway negroes which, until recently, were seen in Southern prints, headed with the picture of a negro trudging along with a pack on his back, also notices of slaves for sale. Thus in that paper, in 1764, we find the following advertisement: "A young negro woman. To be sold for no fault" (with one exception not necessary to

state). Enquire of the Printer. April 3d, 1764." Also another, as thus stated: "To be sold at public auction on the 22d of April instant, one yoke of oxen, several steers, cow, sheep, a good horse, several calves, also a likely negro girl."

In all inventories they were generally classed with the stock on the farm, or with the animals of the homestead. So also in all wills. In the inventory of the estate of Waldo Emerson, who lived where Henry Kingsbury now does, is the following: "1 negro wench named Phillis £30 .0 .0, 1 large horse £6 .0 .0, 1 Mare £18 .0 .0." John Fernald, of Kittery, died in 1773. The following is the order of appraisal of his estate: "Bible and other books \$10.50—One Negro Man \$40.00, 2 oxen 9.60." James Scammon, of Biddeford, died in 1754. The appraisal of his estate runs thus: Horse £9 .6 .8 A mair £10 .13 .4—3 calves 32 .0—a negro boy £53 .6 .8—5 pair sheep £4—5 swine £5 .17 .4.

The will of Col. John Wheelright, of Wells, so prominent in the early part of our history, and a worthy member of the Christian church, who died in 1745, contains this item: "In consideration of the love and affection I bear to my beloved wife, I give her all my cattle, and creatures of all kinds, negro or molatto servants." In Judge Wheelright's will, allowed in 1700, is a similar item. "I do give and bequeath unto Esther, my beloved wife, all my cattle of all sorts, with one negro servant named Titus." Joseph Hill, who died in 1743, left a will with these items: "I give to my wife Sarah, my negro boy Tom. I give to my wife also the service of my negro man named Sharper. I give to my son Nathaniel Hill, my negro named Plato, and after the term is ended which my negro Sharper is to serve my wife, the said negro is to be the servant of said Nathaniel." Dr. Sawyer who died in 1774, says in his will, "I give to my daughter Eunice, one-third part of the schooner Prosperous, also my negro girl Phillis." Previously he owned two others, Scipio and Sharper. Rev. Samuel Emery owned one, named Violet. In addition to those stated in his will, Joseph Hill owned Dinah and Scipio. John Goodale owned one named Phillis. Josiah Littlefield owned one, Will Mortgage. Pelatiah Littlefield owned two, Fortune and Cato, both of whom were drowned. The first Pelatiah Littlefield bought one in Boston, paying for him eighty pounds. Deacon Thomas Wells owned one by the name of Jeff, who came down as an heir-loom to several successive generations. Ebenezer Sawyer

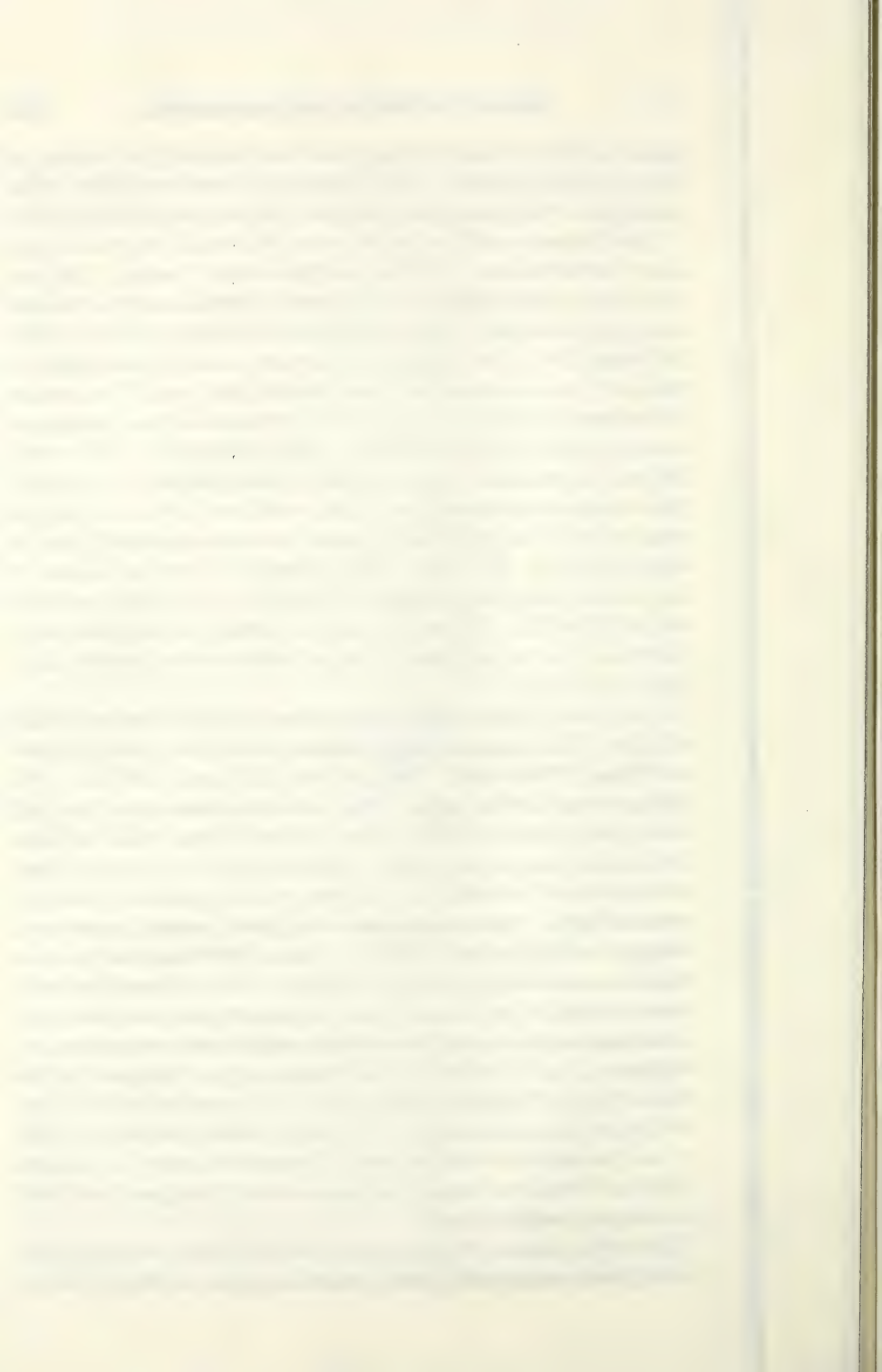


owned one by the name of Pomp, who was decidedly in advance of the age in which he lived. He changed his name and that of his master, got or forged a counterfeit pass, and ran away Dec. 23, 1774.

John Bourne owned one by the name of Salem. He was always called Salem Bourne. He had another called Pompey. He was very kindly treated, and his soul responded affectionately to the kind feelings of the family. He was married to Elizabeth Miles in 1778. He dressed in a short jacket and trowsers made of moose-skin, a fabric of a texture somewhat more durable than would be coveted by the taste of the present age. Pompey was a bold and daring adventurer, and did not die without leaving his mark in the world. He was an excellent sailor, and much distinguished as a gunner. He was one of the kindest men in the world, and it was said that in consequence of his goodness of heart, his mistress spoiled him by over-indulgence. His master finally thought it best to dispose of him, and he was sold to Benjamin Littlefield. In an evil hour his religion failed him. He stole a sheep in Kittery, was imprisoned for his offense; and to pay prison charges, he was sold and carried off to the West Indies.

Capt. James Littlefield had several slaves; Scipio, Sharper, Dinah and Tom. Tom married Phillis, but soon after died. She then married Prime. Prime died. She then took Old Tom. Old Tom! We shall never see his like again. Many who have lived in the last half century, will remember him. Some are still living, who in olden time danced away a happy hour, enlivened by the same old tune, which for more than fifty years he was wont to grind out from that same old fiddle. They cannot forget his gentle, manly deportment, his meek and kind spirit. Who ever turned Old Tom from his door without endeavoring to meet his wants? We of Kennebunk well remember him in the house of God, separated from his fellow-men in his lone seat, though far above all the other worshipers, emblematical, perhaps, in the wisdom of God, though not so designed by the pride of man, of his more exalted seat in the mansions of the blest. As his face far outshone those of his white brethren on earth, so may it now be encircled with a more distinguished glory in Heaven. Old Tom! While his memory remains, nothing but good will ever be associated with his name.

Before the close of the last century the few slaves that remained, having been emancipated, were gathered together on Negro Hill in



front of the house of Nathaniel Bragdon. Here were three or four houses. Old Tom and Phillis occupied one. Many kind and charitable friends were wont to visit him. His conjugal relations with Phillis were of a genial and sympathetic character. Her death was a severe blow to him. At her funeral he told Mr. Fletcher, the minister, that he should never get such another. He was then about eighty years of age. He afterwards took old Pegg. But she had not the gracious, mild and courteous spirit which he needed; and he was made thereby to feel more deeply the loss of Phillis. Not long after her death—after his marriage to Pegg—some ladies of the village called to see him. Pegg told him to go and get his fiddle to amuse the young folks. But Tom said no, Phillis has been dead so little while he could not play. But Pegg insisted and commanded. He was obliged to submit; got his fiddle, played, and Pegg danced three-quarters of an hour. He died in 18—, supposed to be a hundred years old. Rev. Mr. Wells who performed the funeral services, delivered a very interesting and pathetic address on the occasion.

As was said of Old Tom, the slaves in church were seated by themselves. They were generally kept apart from the white men, in their joys, their sorrows, their sympathies and their worship. On the eastern end of the old meeting-house was a large porch two stories high. There, in the upper story, nearly all of them used to sit during service. The churches generally in those days had similar accommodations for the negroes, although some few were in the habit of sitting on the step of the pew door, the pews then being elevated above the aisles, and requiring this step for their convenient entrance.

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CHAPTER XXVII.

GENERAL USE OF INTOXICATING LIQUORS—INTRODUCTION OF TEA AND COFFEE—COSTUME OF THE INHABITANTS—TITULAR DISTINCTIONS—CHRISTIAN NAMES—MARRIAGE CEREMONIES—FUNERALS—FIRST BELL IN KENNEBUNK—SUPERSTITIONS OF THE AGE—GEORGE JACOBS—HIS TRIAL AND EXECUTION.

ALTHOUGH at this period, the middle of the eighteenth century, there had been a very material advancement in social life, and in all the arts of civilization, yet, to the young of the present day, it will seem almost impossible that only a hundred years ago, life in Wells, in all its aspects, should have been so entirely different from its present character, as it manifestly was. Town schools had indeed been instituted, and their beneficent influence had begun to exhibit itself in the various departments of activity. But the terrible trials through which the settlers had passed in the years of war, kept the mind in ceaseless anxiety and suspense. Men knew not what to do. All attempts at improvement might at once be frustrated by the incursions of the Indian, or stayed by the imperious demands of war. Much of the time even the limited provisions for instruction could not be enjoyed. Men or children could not in safety be abroad; and while a few years of peace came to relieve the burden of their souls, and give opportunity for free out-door action, all the labors of the people were required to restore the waste places, and make provision for the support of their families. Habits had been acquired which it was not easy to change. Excitement had become a necessity of life. Intellectual culture was but little thought of. Physical, rather than moral comfort and progress, was the ruling motive. Everything tended to materialism.

It would be interesting to the reader if we should give some specimens of the literature of the age; or of the men who were the leaders in the affairs of common interest, and in the intercourse and direction of social life. But we have not space for such an indulgence. Yet, as far as we are able, we will here make such an exhibit of the mixed character of our predecessors, as that our readers may

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comprehend the great change, which a century has wrought out in the whole condition of the townsmen.

Perhaps no single power in the years past has had such a controlling influence in modeling the character of society, as that of exciting or intoxicating drinks. Undoubtedly men are honest in their thoughts, when they resort to their use from entirely different and even adverse motives. One wants them to warm, another to cool him; one to excite and strengthen, another to calm the nerves, to assuage thirst and give the system a tone of action appropriate to life's work. But all concur in the opinion that the one thing is needful, and it is wonderful how universally, and how constantly this doctrine was acted upon in those days. In the time of which we are speaking, Pelatiah Littlefield was the keeper of a public house, where Samuel B. Littlefield, one of his descendants, now lives. He also kept a small store, and in trading, tavern-keeping, coasting and various other branches, did a good deal of business. Here, in this olden time, frequently gathered together the men of note, and the public officers of the town, to deliberate on matters of interest, or spend an evening in the enjoyment of conversation and anecdote, or other pastime peculiar to social life. But at all times and on all occasions the necessary beverage must be had to meet the special want of the moment. The articles most prominent for this purpose were flip and toddy. The former was prepared with beer and rum sweetened, and warmed by a hot iron; the latter was a mixture of rum and water sweetened and warmed in the same manner. Rum was a common drink. The burden of the charges on the day-book was made up of these items. We think nearly every man in town had these charges against him. Sometimes the appetite would demand toddy for many days, then it would change to flip, then to rum, then again to flip. Take a single case. Jonathan Huckin is charged:

1768. "2 breakfasts, 3 dinners, 3 glasses rum,	£1 6s. 6d.
½ a mug of tody,	2 6
½ a mug of tody,	2 6
½ a mug of tody,	2 6
½ a mug of tody,	2 6
2 mugs of flip,	10 0
1 mug of flip,	5 0
1 mug of flip,	5 0
½ a mug,	2 6."

The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It is composed of members who are physicians and surgeons, and who are elected by the local medical societies. The Association is organized into a hierarchy of local, state, and national societies. The local societies are the primary units of the Association, and they are responsible for the promotion of the interests of the medical profession in their respective communities. The state societies are composed of the local societies in a particular state, and they are responsible for the promotion of the interests of the medical profession in that state. The national society is composed of the state societies, and it is responsible for the promotion of the interests of the medical profession in the United States.

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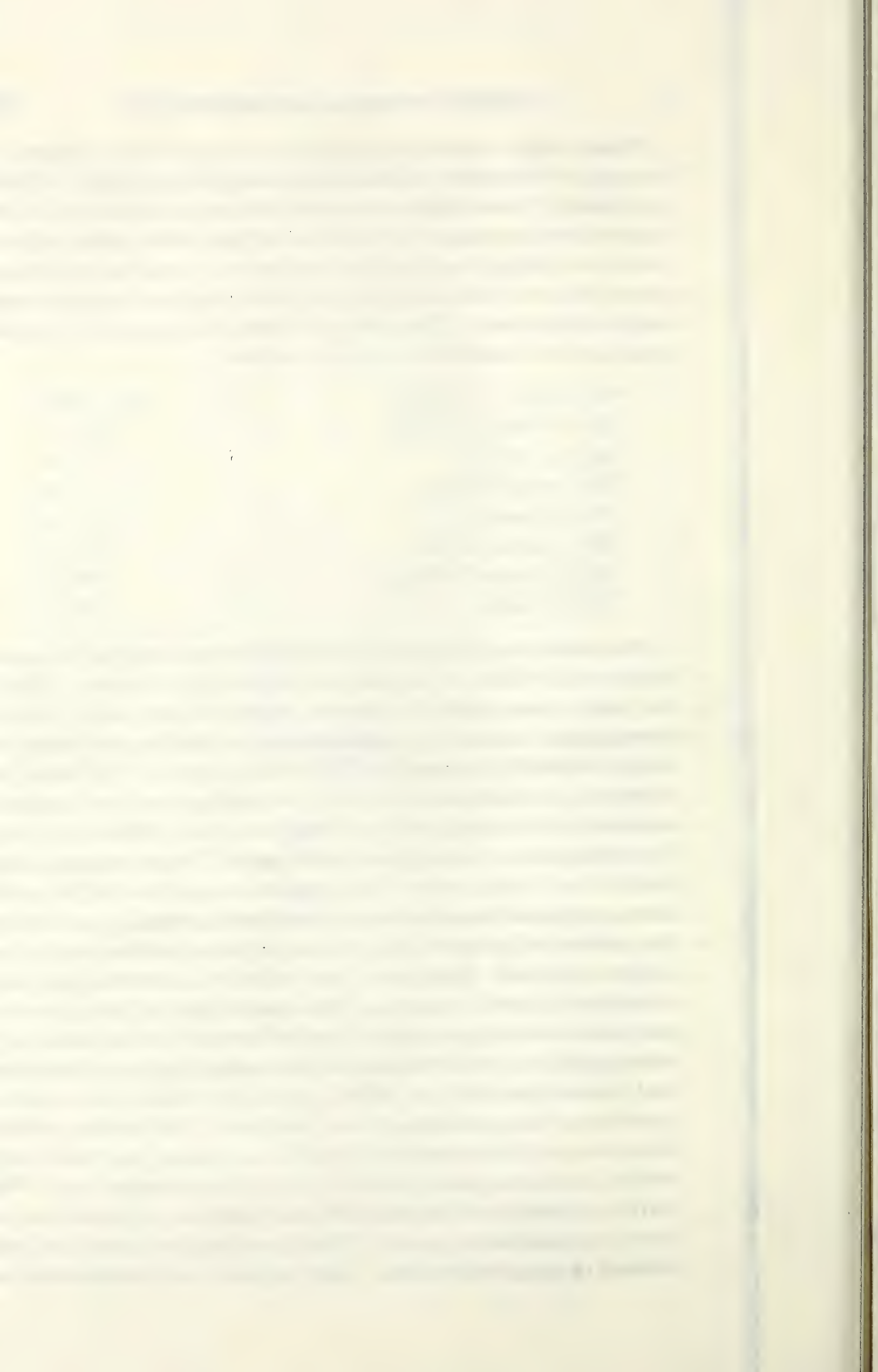
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These charges extend frequently from the top to the bottom of the page, with scarcely an intervening charge for any article of food or raiment. These articles were considered so far a necessity of life that the persons engaged in the duties of any public office did not hesitate to charge them to their employers. Even the selectmen, whose office was held in high regard, did not hesitate to charge these matters to the town. Thus, under the date, December, 1772, an account against the selectmen reads as follows:

"By 4 boles of todday,	£1	0s.	0d.
By 3 boles of todday,	15	0	
By 1½ of flip,	7	6	
By 4 mugs of flip,	1	0	0
To 4 dinners,	1	0	0
By 5 glasses of rum,	5	0	
By 1½ bole of todday,	9	0	
To 3 dinners,	15	0.	

The whole account embraces about fifty items, mostly of the same character, all which, we suppose, were allowed by the town. Similar charges were made by referees, appraisers, and other officers. Among items charged by commissioners in dividing the estate of Josiah Littlefield, deceased, in 1733, is this charge: "To lieker at Steward's, the brick house, 3s. 8d." In looking over one hundred accounts in a day-book, we have found that they differed but very little from those which we have before copied. In an account of one hundred and twenty-seven charges against a son of one of the ministers, only six of them are for other articles than rum, flip, and toddy. Our readers will perceive that the use of these articles was in no degree restricted. Indulgence was unlimited, universal, and sustained by the public sanction. Men would talk of their poverty, and plead with the government for relief in their distress, while they were squandering what they had in thus ministering to an unnatural and vicious appetite. As before stated, the habits thus acquired grew out of the anxieties of their condition. The troubles which beset them and the consequent feverish excitements had their only remedy, as they supposed, in this resort to the poisonous cup. We have no disposition to impute to the early settlers any moral turpitude in the custom so general. The light of modern times had not beamed in upon their minds. They regarded such excitements as

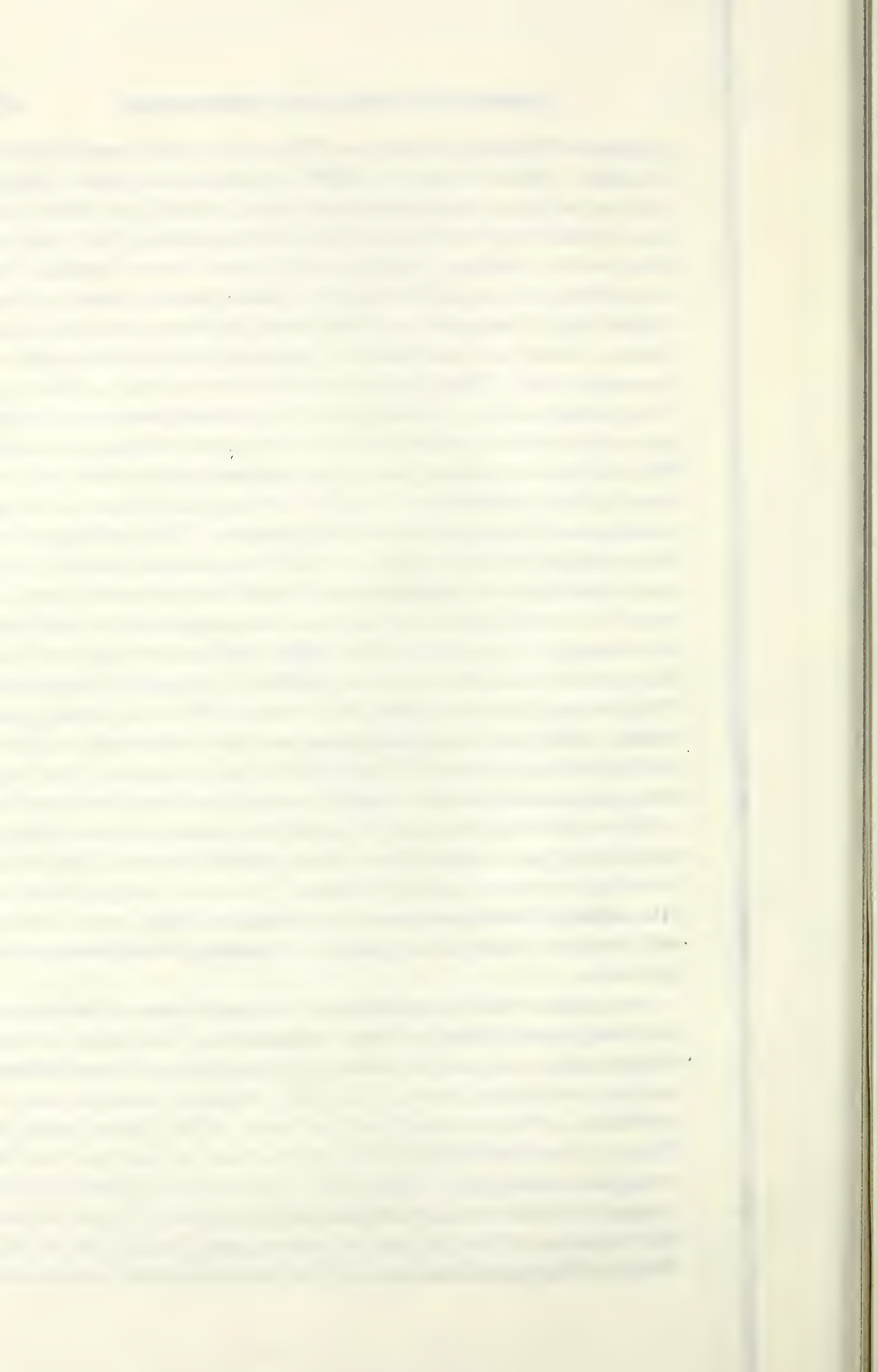


material to health and to make them efficient for the labors of life. Many of the comforts and the principal beverages of more modern times had not yet come within their reach. Tea and coffee were but little known here previously to 1750, and this is an earlier date than our histories generally give to their advent in the towns of New England. In that year Dr. Sawyer kept coffee for sale at his store. In 1760, Pelatiah Littlefield kept tea for sale. In 1764, so indispensable had become the use of these articles that one of our sea captains made it a matter of complaint to the owner of his vessel that he had "no tea, coffee, or molasses." We think coffee was introduced in Kennebunk prior to 1750. Nathaniel Kimball, who lived where Edward Haney now lives, kept a public house, and when lands in that neighborhood were being located, a gentleman came for the purpose of taking a survey and examination of a tract in the vicinity, and put up at Kimball's. He brought with him a small quantity of coffee, and as he went out handed a portion to the landlady, with the request that she would make some for dinner. He was to be gone till after twelve and would like to have some hot coffee on his return. She put it in the pot to boil before ten, supposing that being so hard it would take a long while to soften it. The stranger did not return till after two, when the good wife informed him she could do nothing with it. It had been boiling ever since ten o'clock; she had tried it, and it was just as hard as ever. He then enlightened her as to the mode of preparing it for use, though obliged to submit to the loss of his cup of hot coffee for dinner.

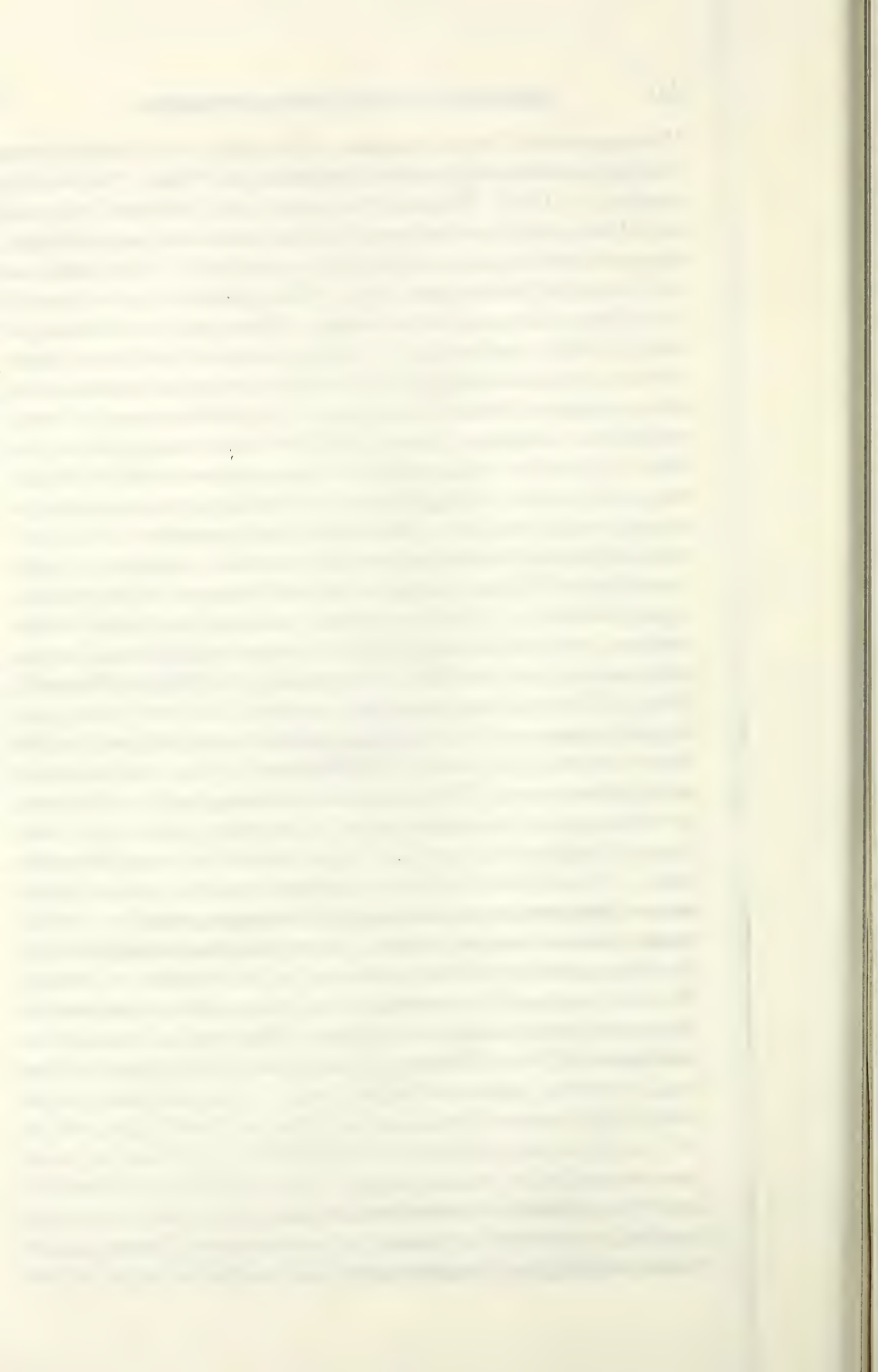
But our forefathers generally, at the period of which we are speaking, had no knowledge of tea or coffee as articles of diet. Cider had begun to be manufactured, and was sold in 1741 at about a shilling a mug; soon after at a lower rate. The use of cold water, as a beverage, the people then thought did not fully meet their wants in the severe labors to which they were called. We can fully sympathize with them in all their struggles for life and its comforts, and have no word of condemnation for many of their frailties. In many things they manifested a wisdom exceeding that which seems to direct the action of the present age. They fitted themselves with costume appropriate to the climate and to the labors in which they were engaged. John Storer stood at the head of the aristocracy of Wells, yet he was accustomed to wear leather breeches. Rev. Mr. Deane,

minister of Portland, as late as 1770, speaks of his new buckskin breeches. A pair of these in 1750 cost about one pound. Small clothes, as they were sometimes termed, ended just below the knee, where they were drawn tight to the stocking by a row of four or five buttons, and generally were further fastened by the addition of a large silver or silver plated buckle, three or four inches long. Pants were not then much in vogue with the older classes. Some boys wore buckskin trowsers; others those made of homespun cloth. These leather garments were not very satisfactory. They lasted too long. A new pair of any material was almost hopeless to one of these youthful aspirants for a new or fashionable dress. We well recollect hearing one of the matrons of olden times tell the story of the contrivance of two of her neighbor's boys to bring about a modification of their nether garments. They had begged of their mother that they might lay aside their leather trowsers and have a pair made of domestic cloth; but all their entreaties were in vain. She would give them no other encouragement to that end than merely to say to them that when the leather was worn out they should have their desires gratified by a pair of homespun. They endured for a long time the vexation of the unyielding garments. Finally all hope failed them, and their wits came to their aid in devising a remedy. They took to the grindstone. One boy sat upon it while the other turned the crank, and thus they were in a fair way to bring about the object of their wishes without exciting suspicion of any extraordinary means for the purpose. But their cheering hopes were suddenly blasted. The father caught them in the midst of their prosperous operations, and they were doomed still longer to undergo the penance of wearing these uncongenial garments.

As a general rule, the wardrobes of the people were of the cheapest kind, most of them of home manufacture. But some, of the highest rank, were wont to overleap the boundaries of town fashions and ape the habits of metropolitan life. Pelatiah Littlefield was a gentleman of the old school, and had most of his clothes made in Boston. Jonathan Littlefield, the son, we think followed the father's example in this regard. Francis Shaw, merchant in Boston, in 1759, charged him with one pair of plush breeches, £1 6s. 5d.; pair of buff knit breeches, £1 13s. 2d.; pair of Jarman serge breeches, £1 2s. 8d. Nearly all the people then, as now, had what was called a best suit.



We suppose that Joshua Freeman, of Portland, then twenty years old, was invested with his when, as stated by Willis, "he went a courting in 1750." He said "he wore a full bottomed wig and cocked hat, scarlet coat and small clothes, white vest and stockings, shoes and buckles, and two watches, one each side." Mrs. Smith, in her History of Newburyport, says, "The gentlemen quite equaled the ladies at this period in the amount of finery and the brilliancy of colors in which they indulged. A light blue coat, with large fancy buttons, a white satin embroidered waistcoat, red velvet breeches, with silk stockings and buckled shoes, with a neckcloth or scarf of finely embroidered cambric or figured stuff, the ends hanging loose, the better to show the work, and liberal bosom and wrist ruffles (the latter usually fastened with gold or silver buckles), was considered a proper evening dress for a gentleman of any pretension to fashion." Some of the families seem to have had extensive wardrobes. Sarah, the widow of William Sawyer, in her will disposes of her wearing apparel, embracing a black calamanco suit, old and yellow under petticoat, her dark blue serge petticoat, crape suit, silk suit, striped calamanco suit, and her black silk petticoat. Sir William Pepperell, living in Kittery, almost invariably appeared in a very showy and expensive costume of "scarlet cloth trimmed with gold lace," so that there was actually as marked a distinction between the classes of society then as now. This distinction was recognized by all classes, as will be seen by the course taken in assigning pews in the new church, though only a very few were elevated in rank above the many. This diversity had been manifested from the earliest settlement of the town by the address which was appropriated to the different classes of men and women. Every one was distinguished by the title acquired by official position or by his standing in society. We have been unable to ascertain what change of circumstances in the various cases changed one's address. We have all read of the punishment of Josiah Plaistow, by the court of Assistants in Boston, for stealing from the Indians, "that he should thereafter be called by the name of Josias, and not Mr., as formerly he used to be." In the earlier periods of colonial life the appellation of Goodman was applied to various persons. Felt, in his history of Ipswich, says, "to captains and sometimes to mates of vessels, to military captains, to eminent merchants, to schoolmasters, doctors, magistrates, and clergymen, to persons who had received a degree at col-



lege, or had been made freemen. Wives of such persons had the appellation of goodwife." Though we are not fully satisfied with this statement, yet as the author had larger opportunities than ourselves for learning the use of these terms we feel bound to accept it. In this town we had Goodman Hammond, Goodman Littlefield, and others.

This designation seems to have fallen into disuse previously to the Revolutionary war; but other titular distinctions were continued. Military men of official rank were always addressed by their titles. Sergeants, Cornets, Lieutenants, Ensigns, Captains, and Colonels always supplanted the Christian name. These distinctions were sometimes of great convenience, more especially when applied to the Littlefields, who had become so numerous. Judicial officers were distinguished as Esquires, and those on the bench were addressed as the Worshipful, Most Worshipful. The wives of such, as well as of those of military eminence, and of ministers, were called Madam. In this town we had Madam Storer, wife of Col. Joseph Storer, Madam Wheelright, wife of Col. John, Madam Little, wife of Rev. Daniel.

In the early days of New England the term Mr. seems to have been applied to ministers and to men of high civil rank only; but its application was gradually extended, so that at the period of which we are speaking every man had acquired the right to that address.

But about the year 1750 an important change began to show itself in the names given to individuals. As the population increased, while the inventive powers of the people were not in progress of development, and old names did not meet the demands of life, they were obliged to resort to what are now termed double names. No such methods of distinction were known among the original emigrants from Europe. A large proportion of the names given in baptism were drawn from the Bible. Take a single instance: The children of Samuel Hatch, one of the early settlers of the town, were Bethiah, Benjamin, Jemima, Samuel, Mary, Joseph, John, Eunice, and Phillip. Very seldom is any other name found among our predecessors of the olden time in Wells than those which are mentioned in the Scriptures. But the march of intellect and the necessities of social and business life now required other designations, and men began to assume the double name. This assumption, however, was not very readily accepted. Undoubtedly there were



some who believed the Bible furnished names enough for universal humanity, and who perhaps thought it would be irreverent to look elsewhere for them, as there were some who thought the attempt to set up lightning rods was sinful, being in contravention of the designs of Heaven. Previously to 1735 the double name had not appeared among the inhabitants of Wells. The first person who broke in upon the old order of nomination was John Heard Hubbard, who walked abroad and took care to be recognized under that distinctive name previously to 1750, always writing it in full, in a bold and marked hand. But for many years he had no followers. One or two appeared between 1750 and 1760; but the double name was still uncommon till about the period of the Revolutionary war, when men began to adopt it more freely.

During the first century after the initiation of the settlement, among the females Elizabeth and Mary seem to have been the fancy names. Scarcely a family neglected to avail themselves of one or both. Where Bible names did not fully satisfy, occasionally a new one was manufactured, based on some religious element. Thus we had Benedictus Hammond, Dependence Littlefield, Charity Webb, Humility Preble. Of two hundred and seventy-two baptized during the pastorate of Mr. Emery, all but ten were invested with Scripture names.

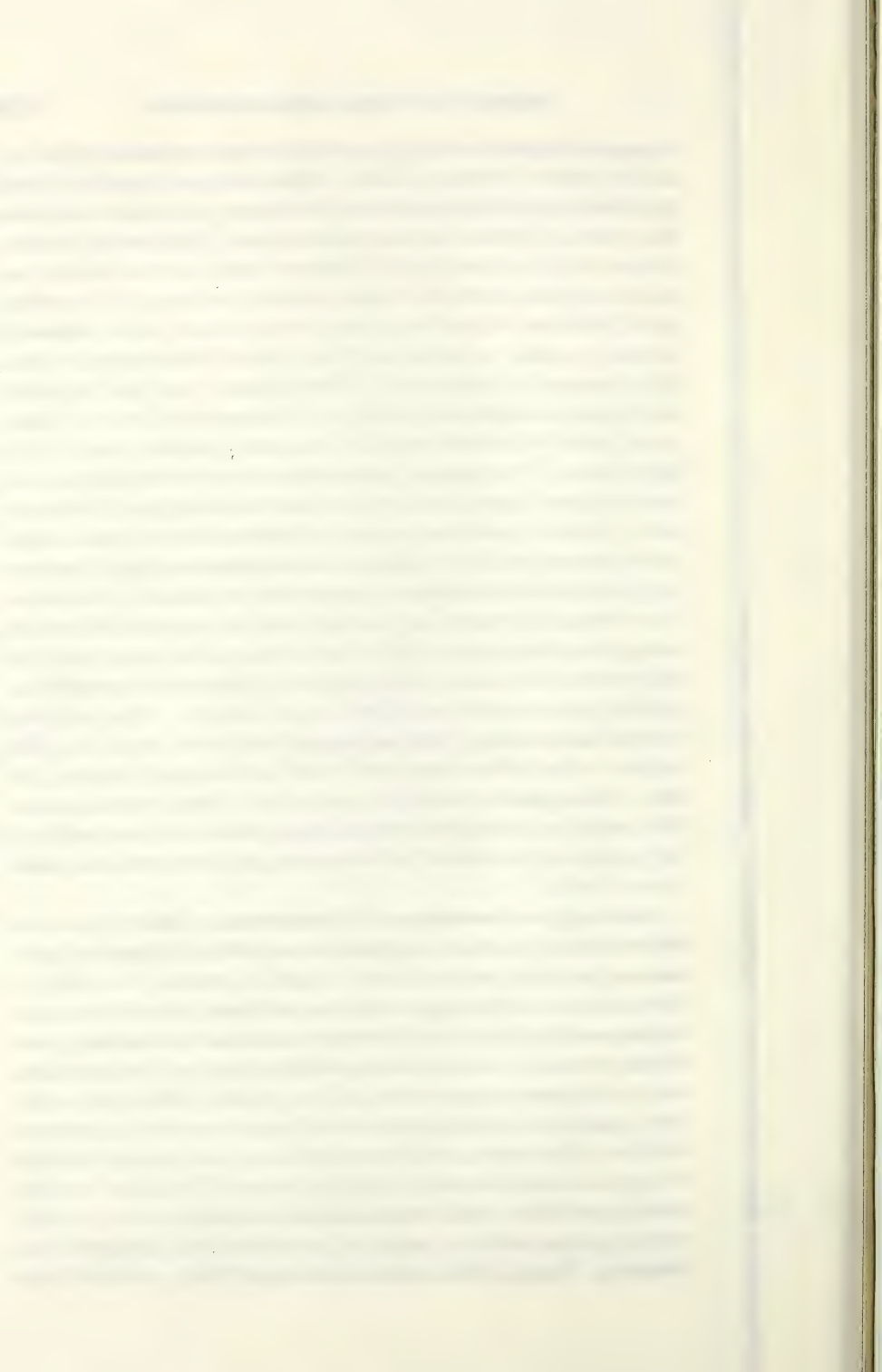
Of the marriage ceremony, in the first century of the settlement, its attendants and immediate antecedents, we have been unable to obtain any complete information. If we never had had the light of divine revelation, we are assured that all the race would have found out that it was "not good for man to be alone." Our predecessors of that period, we know, readily fell in with that postulate; but just how the great result was brought about, neither record nor tradition unfolds to us. We are confident that scarcely a man or woman arrived at maturity without some aspirations in that direction. Thomas Wheelright, son of Rev. John, it is true, wound up his earthly being in celibacy; but, as we have stated in a former chapter, his intentions were to a different condition.

Aside from him, we know of no one among the early settlers who lived and died wifeless. But the entire preliminary and ceremonial action for the completion of the marriage, has been lost even to tradition. Though we are not apprised of the nature and extent of the preparations then made for the wedding, we are fully persuaded that



it was not regarded as a day for which the mother should afflict her soul by weeks of wearisome labor. Pains were not taken to exhaust the father's purse in the purchase of the frippery and tinsel to decorate the person, so common in more modern times. Neither did the candidates think that the light of Heaven should not be allowed to shine upon them on the interesting occasion; as though this perfecting of the union of two loving hearts was a sin not to be witnessed by men or angels; or rather, as if they chose darkness rather than light, because the deed was evil. But we know that they regarded marriage as honorable and worthy of all acceptance; and the clearer and more brilliant the sunshine, the more prophetic was it of a happy union. The personal adornment or dress for the consecration, was to a great degree a matter alien from the thoughts of the household. In some cases there were no indications that any special event was in prospect until the hour came for the consummation. One case may be stated which perhaps is somewhat exceptional. An industrious young lady was to be married; but the thought did not so occupy her attention as to induce her to relax in the least from the daily work of the house; on the contrary, she was very probably inspired by it to ply her cards with more activity. The hour was fixed for the wedding. Still her regular daily work went on. The minister or legal officer came and found her diligently carding her rolls. He enquired of her if she was ready. O yes, was the answer. She jumped up; shook the dust and flyings from her apron, and took her position by the side of the bridegroom, and they were then made man and wife.

But though our knowledge of this matter is so defective, some of the incidents of an era so important in one's life, still linger in tradition, and perhaps I may say, have a place in record. One idea of the consequence of marriage was almost universal; that by the union the responsibility for the wife's debts was cast on the husband; and the only way of avoiding this responsibility was by the non-reception to his house or possession of any property which she might have; this exclusion being extended so far as to require the complete nudation of her person, with the exception of the garment to which belongs the closest fellowship with the wearer. This idea was not merely speculative, but in many cases had free action with the contracting parties, with the assent of the official who performed the ceremony. Feb. 5, 1774, Abraham Brooks, of York, a widower, was



married to Mary Bradley, a widow. She being in debt, the bridegroom insisted on this condition; and she was accordingly denuded to the extent before stated. The minister observing that she was shivering from the cold, threw his own coat over her. A case of similar character, the last of which we have any knowledge, occurred in Wells many years after. Such cases were not very common, as females who had just arrived at the marriage state as members of the paternal household, were not capable of legal indebtedment.

We have by us a form of proceeding used by John Storer, Esq., who had been commissioned as a magistrate, which was furnished him by his brother, Rev. Seth Storer, of Watertown, Mass., in 1738, for use in the performance of the marriage ceremony. Directing the bridegroom to take the bride by the right hand, he instructs him to say, "Do you Mr. Patrick MacMullen take Mrs. Jennet MacFuggen to be your lawful wedded wife, and promise to live with her in the married state according to God's appointment; to love her heartily; to take care of and provide for her in sickness and in health, and to be true and constant unto her and her alone, until God by death shall separate you; and so you make this marriage covenant in the presence of God and before these witnesses."

To the woman say, "Do you Mrs. Jennet MacFuggen take Mr. Patrick MacMullen, whom you now have by the hand, to be your lawful, wedded husband, to live with him according to God's appointment in the married state; to love him sincerely, to obey him and submit to him in the fear of the Lord; to take care of him and provide for him, both in sickness and in health, and to be true and constant unto him and him alone till God by death shall separate you, and do you make this marriage covenant in the presence of God and before these witnesses."

They having consented, then say, "Forasmuch as it hath pleased the Sovereign God so to order it in the course of his holy and wise Providence, that these two persons should consent together in the marriage covenant, and have now solemnly declared it, I do by virtue of the power given me by the law of this Province, declare you, Mr. Patrick MacMullen, and you Mrs. Jennet MacFuggen to be Husband and Wife; so that you are no longer to look upon yourselves as twain, but one Flesh; and to add the words of our Saviour, what God has joined together let not man put asunder."

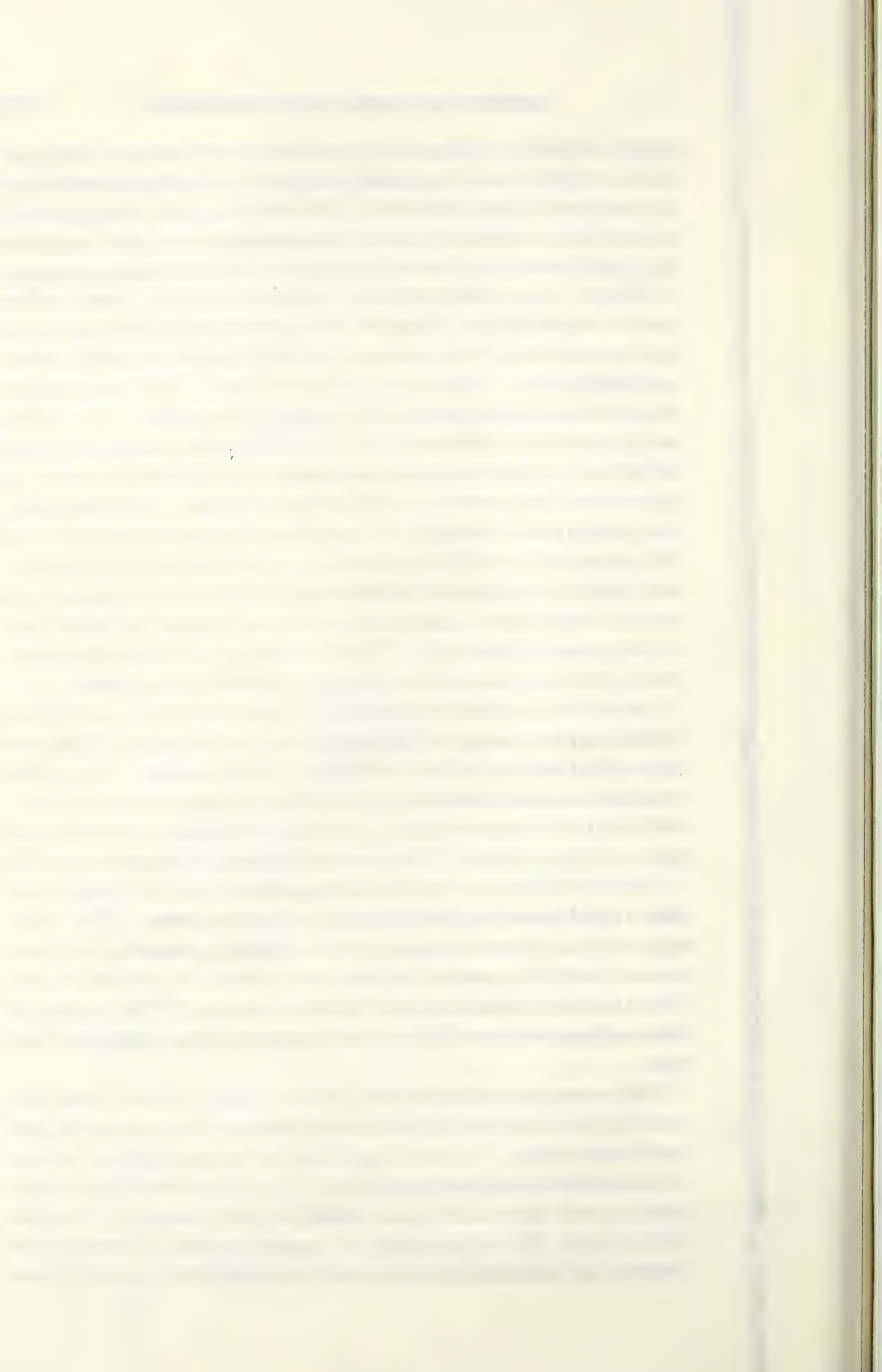
He did not assume the prerogative of changing the name of the



bride ; neither is anything said about the prayers that the blessing of heaven might rest on the parties, though John Storer was accustomed to devotions of that character. The wedding cake was generally considered as a necessary part of the preparation for this important day ; and the wine and other liquors, after the coasters began running to Boston. Some other customs usually had a part in these inductions to connubial life. Many of the chimeras which still maintain a hold on the brain of the ignorant, had their day in the early settlement of the town. It was then a fostered idea of that class, that the female who should be successful in getting the garter of the bride, would be the first afterwards who should have the smiles and favor of Hymen ; so that the desire was general among them to secure to themselves this guaranty of a similar speedy union. An elderly lady, now many years in heaven, well remembered a case in which the zeal of a young lady would not permit her to be outdone by anybody ; and, therefore, in the midst of the crowd, while the marriage services were in progress, she contrived to get off, and secure to herself one of the garters of the bride. This feat was generally accomplished as the concluding act of the company assembled at the house.

One of the incidents of a wedding in ancient times, as every one knows, was the disposal of the happy pair for the night. This was regarded as one part of the business of the attendants. One of the venerable matrons assured the author that the custom was universal, and that the bridegroom always provided for himself a brocade silk gown for the occasion. This, one would think, in the poorer periods of the town's history, was assuming a burden which few could bear. But we feel bound to give full credit to her testimony. The bridegroom having divested himself of his wedding garments, and been invested with his brocade, the two were placed in position to rest from the excitements, cares and labors of the day. This is about all that we know or can tell about marriages more than a hundred years ago.

This covenant required of the parties in 1738, does not differ materially from that which is imposed on them at the present day, except in one clause. In the obligation to be assumed by the bride, a great relaxation has been acceded to. She was required then to love him sincerely and to obey and submit to her husband in the fear of the Lord. The appreciation of woman so much affected by the progress of education, has wonderfully modified the opinions of men



as to her personal rights. Public opinion would not now sustain any one authorized to marry, in making such demands of the bride as were implied in the covenant of one hundred and fifty years ago. Very few girls would now be willing to enter the marriage state, if they were thereby to be obligated to obey and submit to the husband in all things; and very few men could be found, having the attributes of a true manhood, who would require such an obligation.

A great change has taken place within a century, in the interest created by some of the events of life. The men of this age think but little of the funeral service, unless it speaks to them of the loss of one with whom they were closely associated, or who took an important part in the direction of public affairs. But death and the solemn duty of survivors, to commit to the place appointed for all the living one of their number, who had mingled with them in the activities of life, came home then with power to the hearts of all the people. The funeral was attended by large numbers. The farm and the workshop were forsaken. All laid by the ordinary business of life, and went to the house of mourning. The thoughts of the bereaved were absorbed in the great preparations which must be made for the occasion, while the house of sorrow was invaded by friends and companions before the day assigned for the funeral solemnities. Considering how limited was the property of even the most wealthy, it was a great burden on families to meet all the demands of custom. Liquors must be provided for the guests and for the bearers, and the table be well supplied for refreshment at the return from the graveyard. Jonathan Littlefield, son of the first Francis, jr., died in 1734. He was a man who had been active in business life, and his son, who thought much of family dignity, was not backward in making provision for the interment. The slaves were the bearers on these occasions, and each one of them must be furnished with gloves of a quality honorable to the family for whom they were to perform this last act for frail mortality. The funeral must be delayed many days to obtain the needed articles. They could only be had in Boston, which could not be reached by telegraph or railroad. The following was the bill contracted for this occasion:

"Oct. 15th, 1734. Pelatiah Littlefield Dr. to James Boyd of Boston for his father's funeral.

The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a free state in 1850. The second was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a free state in 1876. The third was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a free state in 1864.

The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a free state in 1890. The fifth was the discovery of gold in Montana in 1865. This discovery led to a great influx of people to Montana, and the state became a free state in 1889. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a free state in 1890.

The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a free state in 1896. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a free state in 1909. The ninth was the discovery of gold in New Mexico in 1879. This discovery led to a great influx of people to New Mexico, and the state became a free state in 1906.

The tenth was the discovery of gold in Texas in 1884. This discovery led to a great influx of people to Texas, and the state became a free state in 1845. The eleventh was the discovery of gold in Louisiana in 1884. This discovery led to a great influx of people to Louisiana, and the state became a free state in 1804. The twelfth was the discovery of gold in Mississippi in 1884. This discovery led to a great influx of people to Mississippi, and the state became a free state in 1817.

The thirteenth was the discovery of gold in Alabama in 1884. This discovery led to a great influx of people to Alabama, and the state became a free state in 1801. The fourteenth was the discovery of gold in Georgia in 1884. This discovery led to a great influx of people to Georgia, and the state became a free state in 1788. The fifteenth was the discovery of gold in South Carolina in 1884. This discovery led to a great influx of people to South Carolina, and the state became a free state in 1776.

The sixteenth was the discovery of gold in North Carolina in 1884. This discovery led to a great influx of people to North Carolina, and the state became a free state in 1776. The seventeenth was the discovery of gold in Virginia in 1884. This discovery led to a great influx of people to Virginia, and the state became a free state in 1776. The eighteenth was the discovery of gold in Maryland in 1884. This discovery led to a great influx of people to Maryland, and the state became a free state in 1776.

The nineteenth was the discovery of gold in Delaware in 1884. This discovery led to a great influx of people to Delaware, and the state became a free state in 1776. The twentieth was the discovery of gold in Pennsylvania in 1884. This discovery led to a great influx of people to Pennsylvania, and the state became a free state in 1776. The twenty-first was the discovery of gold in New Jersey in 1884. This discovery led to a great influx of people to New Jersey, and the state became a free state in 1776.

To 8 pair of men's gloves, black, 7s. 6d. a pair,	£2 18s. 0d.
To 8 pair of women's gloves, black, 7s. 6d. a pair,	2 18 0
To 7 pair of men's gloves,	2 5 6
To 8 pair of woman's gloves, yellow, 5s. 6d.,	2 4 0
To 24 yds. Cyprus, {	4 19 0
To 11 yds. Cyprus, }	
To 1 pair of woman's gloves, black, 7s. 6d.,	7 6
To 1 pair of woman's gloves, yellow,	5 6
To 1 yd. black ribbon,	2 0
To 2 pair of men's gloves,	13 0
To 1½ yds. of narrow black ribbon,	1 0
To 1 pound of allspice,	7 0
<hr/>	
£30 0 6"	

How much the liquor bill was for this solemnization we have not ascertained, but probably not less than three or four gallons were provided. At the funeral of Mr. Richardson, the minister, in 1758, as before stated, four gallons were obtained. Turkeys and chickens were also provided. The funeral of Richard Boothby was attended with the same expense as that of Littlefield, the bill being made up very nearly of the same items, though the family were not so well able to bear the expense.

We have not been able to learn the mode of conducting the funeral services in this vicinity in the early days of the settlement. All our explorations among the relics of antiquity and all our questionings of the aged, born before the middle of the last century, in regard to the religious exercises at funerals, have brought to us no light on this subject. We should have supposed that, as the earliest ministers of the town came from Massachusetts, they brought with them and prescribed the services in the forms to which they had there been accustomed; but it would seem that no devotional services were customary. Lechford, as quoted by Palfrey, says, "At burials nothing is read, nor any funeral sermon made; but all the neighborhood, or a good company of them, come together by the tolling of the bell, and carry the dead solemnly to the grave, and there stand by him while he is buried. The ministers are most commonly present. The dead are buried, without so much as a prayer, in some convenient enclosure by the roadside." This we assume as probably

applicable to the early days of our history, though not in its entire statement. They could not have come together at the calling of the bell. The sound of no such instrument was heard in Wells previously to the present century. The first bell was placed in the belfry of the church at Kennebunk in 1804. There was but one bell in the county previously to this time. That in York was raised and hung on the 20th day of September, 1788. In the early years of the settlement the people were called together by the drum, and every town was subjected to a penalty for not having one. We do not know the precise mode of manipulating the instrument for these occasions, but we presume a reveille, like that used for military assemblings, was played, and we trust we shall not touch harmfully the religious sensibilities of any one by adding that we have felt that the call for worship in this fashion was much more in sympathy with the feelings of the true worshiper than that of the solemn toll of the bell. David was glad when they said unto him, let us go up to the house of the Lord. Such, in our view, should be the cheerful aspirations of the Christian. God is love, and the call for his special worship should come to us in tones of joy. Gladness should be the impulse which it should awaken in all hearts.

The habit of wearing mourning was in full vogue during the whole of the last century. A man must have his mourning coat and a woman her mourning gown, and some, who were far advanced in life, were anxious that friends should carry with them this memento of them when deceased. They could not endure the thought of being forgotten. Sarah Sawyer says in her will, "I give my son, John Wells, eight pounds to procure a funeral coat after my death. Also to my son, Thomas Wells, eight pounds to procure a funeral coat after my decease."

The period of which we have been speaking was marked by much superstition. Even the most enlightened were not free from its baneful thrall. Science, though it had made such advancement, was almost powerless in its teachings to lead men to abandon the groundless fancies which so much interfered with a wise apprehension of the relation of causes and effects, or of the various agencies which act upon man or the physical world about him. Signs, wonders, and spiritual manifestations, unworthy of a thought in the guidance of life, had a very marked influence on all classes. People were led to do, or not to do, to fear or to hope, from things as little

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors that have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the nation.

The second part of the paper discusses the various problems that have faced the United States throughout its history. These include the problem of slavery, the problem of the Indian, and the problem of the frontier. The author argues that these problems have all been solved, and that the United States is now a free and democratic nation.

The third part of the paper discusses the future of the United States. The author argues that the United States is facing a number of challenges, including the problem of the atom bomb, the problem of the Cold War, and the problem of the space race. He argues that the United States must meet these challenges with courage and determination, and that it must continue to strive for a better future for all its people.

operative on human life, action, or events, as though they had no existence whatever. That terrible delusion which came over so great a proportion of the people in the last of the preceding century, and which deprived society of so many valuable members on the plea of the guilt of witchcraft, would almost seem to have been pretended rather than real; but the many honest-hearted men, who were the subjects of this memorable superstition, forbid any such thought. There were then, it may well be presumed, as there still are, occasional manifestations which the civilization of the age could not satisfactorily explain. The ignorance of multitudes was fruitful in the statement of facts which a cultivated intellect would fail to discern. Still, we are ready to confess that in the history of the past we meet with narrations, entitled to credit, which baffle all attempts at a reasonable explanation. We believe in the honesty of men, and feel ourselves bound to give credit to the statements of members of the Christian church, whose characters at the time were beyond reproach. For example: The following declarations of a deacon of the Congregational Church, just beyond the limits of Wells, in the adjoining town of York, cannot be accounted for by the application of any principles which our philosophy suggests, though supposed to be in substance true. That in the month of March, 1758, as the beginning of his troubles, a strange distemper had seized upon his sheep, by which he lost thirty, old and young, apparently from bleeding at the nose. Soon after, all his hens and chickens were found dead, with their necks disjointed, some of them still fluttering when they went into the barn. He had also a fine calf, well in the evening; in the morning they found him lying on his back with his legs up, panting and foaming till he died. Thus far, he said he did not suspect any supernatural agency. But in April things entirely unaccountable took place in his house. He took sundry household utensils and placed them in a particular spot, just turned round and immediately back, and they were all in the fire, partly burnt; and while taking his meal at the table with his children, who were eating thickened milk, instantly all the spoons were taken from them, and were not to be found; and afterwards, when one of another family was taking coffee with them, she was admonished by him to take care of her spoon, or it would be missing as soon as she laid it down. She said she would see to that, and put it into the coffee pot. She did so and shut down the lid; but on lifting it, in a few minutes, the

spoon had disappeared. They had churned and went for the salt, but that also had fled.

These things perplexed the good man and his wife exceedingly. Other things in daily use had disappeared as suddenly. They were alarmed, and proposed fasting and prayer as the only known means of driving out the unwelcome spirit. The minister and many of the parish became much excited by these inexplicable manifestations. The report of them spread over the town, and many lived under the apprehension that the witchcraft of 1692 was to be renewed among them.

Being fully convinced that these strange things were to be attributed to the influence of sorcery, the people charged them upon a bad neighbor whom the deacon had offended. A daughter of this troublesome neighbor, well knowing the infamous character of her father, called upon him and calmly reasoned with him about the matter, exhorting him to cease these disturbing enchantments. From this time everything was quiet in the household.

Such narrations as this, coming from some persons, we should think unworthy of regard; but coming from one of substantial character, they might well be considered as ministering to and as excusing the superstition of the age. We have so little belief in any physical action of one man upon another, or upon his surroundings, when remote from personal contact, that we can assent to no inference that these strange matters about the deacon's homestead were developments of any power of witchcraft. The science of the present day, we think, would have revealed a natural cause for all the actual facts of the case.

In connection with this exhibit of the superstitions of the age, we may properly add a brief account of one of the sad consequences of the memorable delusion of 1692.

Died, in 1751, GEORGE JACOBS, aged 74. The family of the name of Jacobs have descended from one memorable in American history, being one of the number of those who were victims to the terrible delusion of 1692. George Jacobs, their ancestor, was then resident in Salem village, the scene of that awful fanaticism, which in a dark period of New England life came over the minds of many professedly religious men, and found its satisfaction only in the blood of some of the best and most useful of the land. The witchcraft which then



carried desolation to so many hearthstones, was charged to have been the development of the work of the devil. But any intelligent reader of the history of the disgraceful transactions of that hour at Salem cannot but be impelled to the conclusion, that if the evil one was in any way an efficient agent in carrying to its horrible results the frenzy which had thus seized upon so many, he had taken to himself those who were the instruments of these judicial murders, rather than those who were the subjects. George Jacobs was a worthy old man, quietly and honorably wending his way to the grave. As is said by Upham, in his valuable history of this great iniquity, "he was grey-headed and walked with two staffs." His hair was in long, thin, white locks, and as he was uncommonly tall of stature he must have had a venerable aspect. His faculties were vigorous, his bearing fearless, and his utterances strong and decided. When passing through the ordeal of his judicial trial he appealed to the court, trying to recall them to a sense of fairness: "Pray, do not accuse me. I am as clear as your worships. You must do right judgment. I am clear of the charges. I never wronged man in word or deed. I have done no harm. Burn me or hang me, I will stand in the truth of Christ." The deluded court found him guilty of witchcraft, and he was executed on the 19th of August, 1692.

For the benefit of those of our townsmen who claim lineage through this worthy ancestor, we should be gratified in laying before them the evidence on which the infatuated tribunal based their judgment, but our province in this work necessarily excludes matter so remote from its special object. Our readers will find it at length in the book before referred to.

The folly of this whole judicial action was soon perceived by the great body of the people. Men came to their senses. Some of the witnesses confessed their iniquity, and in a year or two the bewilderment passed from the public mind. Margaret Jacobs, the granddaughter of the martyr, who was a principal witness against him, was herself brought to trial for witchcraft the next year, but escaped conviction. While in prison she wrote to her father, acknowledging the falsity of her statements against her grandfather.

So deeply sensible had the public become that this whole procedure was an outrage upon civilization, that application was made to the legislature to render all compensation in its power to the families on whom the barbarous hand of its judicial tribunals had been

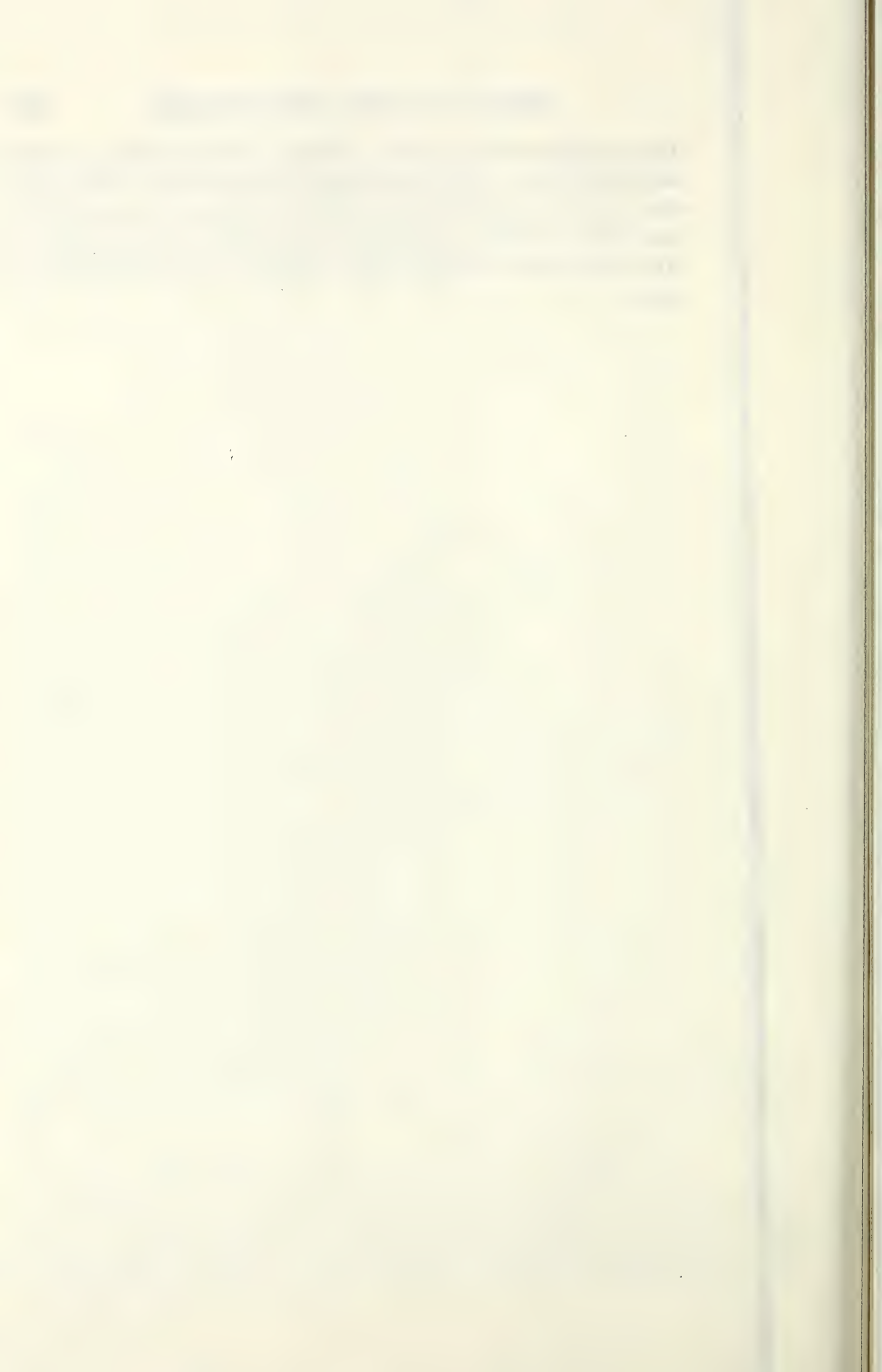


so heavily laid; and in 1711, the representatives of George Jacobs were awarded by the colony seventy-nine pounds for the property which had been wrested from him. Fifty pounds were also paid to the heirs of George Burroughs, of whose trial and execution we have given some account in another place. So much respect had the public for the venerable Jacobs, that the artist has put the scene of his trial upon canvas, and the picture is now hanging at the entrance to the library of the Essex Institute, at Salem.

The house where he lived is still standing, and a pilgrimage to it would be of deep interest to his descendants living in this vicinity. His remains were interred near it. With the action in reference to him after his execution, as stated in Upham, we close this sketch: "The tradition has descended through the family that the body, after having been obtained at the place of execution, was strapped by a young grandson on the back of a horse, brought home to the farm, and buried between the shade of his own trees. Two sunken and weather-worn stones marked the spot. There the remains rested until 1864, when they were exhumed. They were enclosed again and reverently re-deposited in the same place. The skull was in a state of considerable preservation. An examination of the jaw-bones showed that he was a very old man at the time of his death, and had previously lost all his teeth. The length of some parts of the skeleton showed that he was a very tall man. These circumstances corresponded with the evidence, which was that he was tall of stature; so infirm as to walk with two staffs; with long, flowing, white hair. The only article found except the bones was a metallic pin, which might have been used as a breast pin, or to hold together his aged locks. It is an observable fact that he rests in his own ground still. He had lived for a great length of time on that spot, and it remains in his family and in his name to this day, having come down by direct descent. It is a beautiful locality. The land descends with a grand and smooth declivity to the bank of the river. It is not much more than a mile from the city of Salem, and in full view from the main road."

² George Jacobs, his son, married Rebecca Frost, Feb. 19, 1674. His son, ³ George, junior, was born Sept. 9, 1677, and moved from Salem to Wells about 1700, where he married Hannah Cousens, daughter of Thomas Cousens, Dec. 16, 1701. Oct. 24, 1742, he married Elizabeth Burnham. His son, ⁴ George Jacobs, was married to

Mary Woodman, Dec. 10, 1741. His son, ⁵George Jacobs, married Hepsibah Bourne, of Wells, and died in 1831, aged 79. He was an officer in the Revolutionary war, and after it was closed moved to Lyons Hill, in Sanford. From this short pedigree all the family in Wells will be able to ascertain their relation to the memorable ancestor.



CHAPTER XXVIII.

INCREASE OF INHABITANTS OF KENNEBUNK—MILLS AND HOUSES BUILT—THE GREAT FRESHET—THROAT DISTEMPER—EARTHQUAKES—FEARS ENTERTAINED OF ANOTHER INDIAN WAR—REMOVAL OF THE ACADIANS—NAMES OF THOSE LOCATED IN WELLS—WAR DECLARED AGAINST FRANCE—LIST OF VOLUNTEERS FROM WELLS—ESCAPE OF REV. MR. LITTLE FROM THE INDIANS—MORE HOUSES BUILT—FIRST PAINTED HOUSE IN KENNEBUNK—ADDITIONS TO THE KENNEBUNK MEETING-HOUSE—SCHOOLS—SAMUEL MOFFAT AND REV. MR. LITTLE, TEACHERS—INCREASE OF INHABITANTS—NEW ROAD LAID OUT FROM THE SEA TO THE LANDING—SHIP-BUILDING COMMENCED AT KENNEBUNK—FIRST SCHOOL-HOUSE IN KENNEBUNK—DISTRIBUTION OF SCHOOL MONEY—NAMES OF TEACHERS, AND WHERE LOCATED—FIRST FEMALE TEACHER—LIST OF AGED PERSONS.

WHEN the town was divided into two distinct parishes, there were about thirty families living in that part of it which was set off as the second parish; but from 1750 to 1760, this part of Wells had so rapidly increased, that in the latter year there were no less than eighty families which had here established a home. Before the division, with the exception of the houses of the two Wakefields, Thomas Cousins, and the Coburn house, the land where the village of Kennebunk now stands had continued in the state in which Providence had fashioned it. There was no building of any description on the western side of the river, excepting a small cabin which had been put up there by those who had been engaged in the saw-mill carried away by a freshet.

In 1752, the saw-mill was rebuilt by Joseph Storer, then living in the first parish, Nathaniel Wakefield and Stephen Larrabee. The grist-mill, standing just below the bridge, where the present one stands, was built immediately afterward. Previously to this time many of the inhabitants pounded their corn in a mortar made for that purpose. At some periods, a part of the people scattered over the town, had been obliged to travel to York, for the purpose of having it ground. Afterward they went to "Uncle David's mill," as it was

called, at Harrysicket. This mill stood on the Branch river, just below the road where there had also been a saw-mill. This year also the parish voted to enlarge the meeting-house twelve feet in length, the enlargement to be made by the pews within it. In 1754, a saw-mill was built by Thomas and James Cousins at Great Falls, on the site of the former one burnt by the Indians. A saw-mill in those days was always a nucleus for a village. It created business for men of different employments. In the year 1751, Stephen Larrabee had built a house where the late Thomas Low lived, James Hubbard, the house in which Mrs. Mary Hubbard now lives, Joseph Cousins a house at Great Falls, in 1752. The same year Rev. Daniel Little built the house now standing next above that of the late George W. Bourne, which was first occupied by him July 16th; and Benjamin Stevens, a house nearly on the same site of that now owned by Orlow Stevens. But the prospect which was just opening so brightly, very suddenly changed to a different face, and the anticipations of the settlers were crushed. They had experience of the old axiom to its full extent, that troubles seldom come singly. In the year 1755, Oct. 21, a great freshet, surpassing any which had been known before or since, carried away every mill on the Mousam river. The water rose to the height of eleven feet. By this calamity a source of large business and profit was suddenly cut off. The coasting trade, which had been rapidly increasing, was checked, and the enterprise of the people in its various directions defeated.

At the same time the throat distemper, so destructive of early life, came in upon many families. Burks, who lived on Great Hill, lost six children, being all he had. Boothby lost five. To many other families it came with distressing power. This was followed by a most frightful earthquake on the 17th of November. Smith in his journal says, "There was in the night at a quarter past four, a most amazing shock of an earthquake. It lasted two minutes, that seemed as if it would shake the house to pieces, and then threw down near one hundred bricks of our chimney, and did the same to many other chimneys in town." Within a month afterward there were several others, one of which was very severe. The men of Wells, who were boys at that time, said that the first and most terrific, lasted four minutes, and that the ground shook several days afterward. It was evidently most appalling to all classes. Educated men were not indifferent to its terrors. It was said that the minister, Mr. Richard-



son, died from the fright. Fasts were held in consequence of it. Probably this very action of the ministers, who, in that age, were revered by the multitude, added much to the terror with which all hearts were inspired. Although they had been so long harrassed by savage raids and cruelties, yet their wretched experience had strengthened them to meet all such trials with a brave and resolute face. But when they began to feel that the earth was giving away under their feet, the boldest heart quailed.

But the measure of their calamities was not yet full. Reports were coming in that the Indians were again abroad in the eastern part of the Province, on their work of destruction and death. John Storer had received the following notice: "March 14, 1754. Sir, I this day received from Sir William Pepperell, to take Cair and see that the town of York is well Proved with Ammunition in their Town Stock, and also that the men be well provided with arms and ammunition; and direct me to writ to you to See likewise that Wells and the Towns to the Eastward of Wells and Phillipstown be all likewise well provided as above.

I am Sir, your humble Servant,

JERE MOULTON."

New orders were coming almost daily to disturb the public mind. The following brought the distressing assurance that the enemy was at their door: "Kittery, March 9, 1756. Col. John Storer—Sir. You are immediately to see that every man in your town, and to the eastward of it, be well provided with arms and ammunition as the law directs, and no man to be six rods from his lodging without them.

Your faithful, humble servant,

WM. PEPPERILL."

The war with the French and Indians soon came upon them in all its terrors. Great gloom now settled down on the inhabitants. Destitution came to many families. Business of all kinds came to a standstill. None felt themselves safe from Indian vengeance. Troops had been sent off to the West. Orders were issued that all the militia should be ready to march at a moment's warning. Precaution was taken by the government to ward off a portion of the force of the enemy in the exigency of an approaching war. By the treaty of Utrecht, Acadia had been surrendered to the English; but

The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the West, and the discovery of gold in Nevada in 1859. The second was the discovery of gold in Colorado in 1858. The third was the discovery of gold in Idaho in 1860. The fourth was the discovery of gold in Montana in 1862. The fifth was the discovery of gold in Wyoming in 1863. The sixth was the discovery of gold in Utah in 1864. The seventh was the discovery of gold in Arizona in 1865. The eighth was the discovery of gold in New Mexico in 1866. The ninth was the discovery of gold in Texas in 1867. The tenth was the discovery of gold in Louisiana in 1868. The eleventh was the discovery of gold in Mississippi in 1869. The twelfth was the discovery of gold in Alabama in 1870. The thirteenth was the discovery of gold in Georgia in 1871. The fourteenth was the discovery of gold in Florida in 1872. The fifteenth was the discovery of gold in South Carolina in 1873. The sixteenth was the discovery of gold in North Carolina in 1874. The seventeenth was the discovery of gold in Virginia in 1875. The eighteenth was the discovery of gold in West Virginia in 1876. The nineteenth was the discovery of gold in Maryland in 1877. The twentieth was the discovery of gold in Delaware in 1878. The twenty-first was the discovery of gold in Pennsylvania in 1879. The twenty-second was the discovery of gold in New Jersey in 1880. The twenty-third was the discovery of gold in New York in 1881. The twenty-fourth was the discovery of gold in Connecticut in 1882. The twenty-fifth was the discovery of gold in Rhode Island in 1883. The twenty-sixth was the discovery of gold in Massachusetts in 1884. The twenty-seventh was the discovery of gold in Vermont in 1885. The twenty-eighth was the discovery of gold in New Hampshire in 1886. The twenty-ninth was the discovery of gold in Maine in 1887. The thirtieth was the discovery of gold in New Brunswick in 1888. The thirty-first was the discovery of gold in Nova Scotia in 1889. The thirty-second was the discovery of gold in Prince Edward Island in 1890. The thirty-third was the discovery of gold in Newfoundland in 1891. The thirty-fourth was the discovery of gold in the British Isles in 1892. The thirty-fifth was the discovery of gold in the rest of the world in 1893.

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the Acadians would not submit peaceably to the new jurisdiction, and were continually fomenting trouble, and instilling into the minds of the ignorant and deluded savages, feelings of dissatisfaction and rebellion against the administration; so that it was felt to be absolutely necessary to adopt some decisive measures to obviate the danger of such an element in their own midst. So long as the French had it in their power to direct and control these simple natives, and at the same time were themselves ready, on the first approach of a conflict with the English, to join and make common cause with their enemies, there was no safety for the people of Nova Scotia or the Provinces. A war with the French would arouse their animosity, which could not fail to be vented on the English settlers. Every exertion had been made to reconcile them to the change of government. But the measures adopted for that purpose had been followed with no good results. They continued refractory; refused to take the oath of allegiance, and thus all hope of making them quiet and peaceable subjects died out. But it would not do to engage in a war with the French, while a dangerous enemy was almost at every man's door. After long deliberation it was determined to remove and scatter them among the various Provinces of New England and of the South. It was a hard measure, but there was no alternative. Transports were sent from New England to bring them away and scatter them through the country. We have sometimes regarded this procedure as cruel, and unbecoming a Christian nation. But an examination of all the facts has fully satisfied us that it was a measure necessary for the public safety. It was, indeed, one fraught with sorrow and tears to many hearts. No one endowed with the common feelings of humanity, who was called to take part in it, could have failed to sympathize deeply with the unfortunate men, women and children who were thus suddenly to be riven from the scenes, on which their affections had so long fastened; from the lands and homes where had been all their earthly enjoyments, and be scattered in a distant land, among an unknown people, of whose kindness they could only judge by the cruelty which they were thus inflicting upon them.

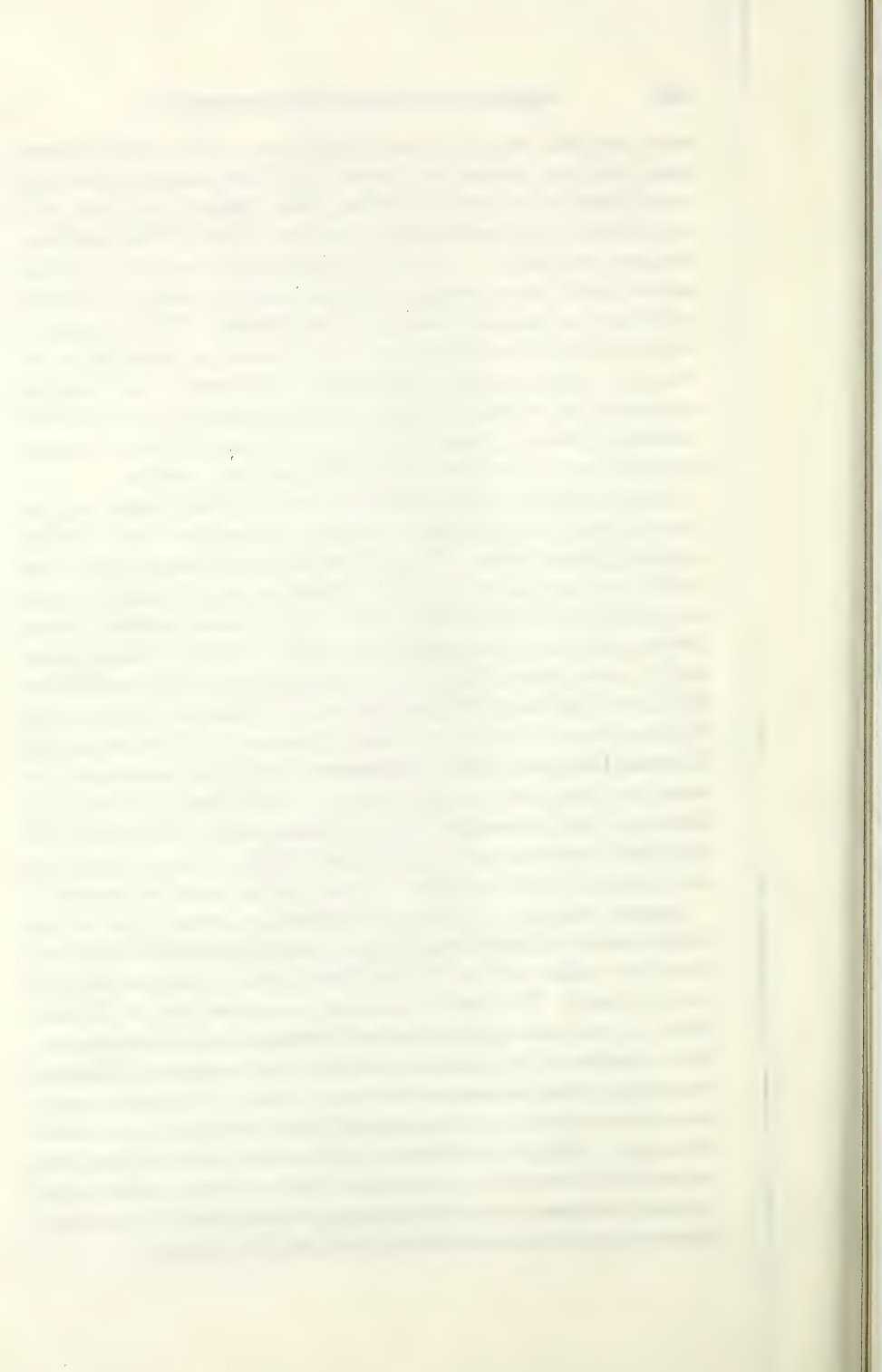
Some of the people of Wells had an active part in this memorable transaction. The sloop *Prosperous*, of which Daniel Bragdon was master, owned in Wells and York, was one of the transports in the hard service. The weeping and lamentation on board of that vessel

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the nation. The second part of the paper is a detailed account of the life of George Washington, the first President of the United States. The author describes Washington's early life, his military career, and his role in the American Revolution. He also discusses Washington's personality and his relationship with the people. The third part of the paper is a discussion of the American Revolution. The author describes the causes of the revolution, the course of the war, and the results. He also discusses the impact of the revolution on the United States and on the world. The fourth part of the paper is a discussion of the American Constitution. The author describes the process of its creation and its importance to the United States. He also discusses the various amendments to the Constitution and the role of the Supreme Court. The fifth part of the paper is a discussion of the American Civil War. The author describes the causes of the war, the course of the war, and the results. He also discusses the impact of the war on the United States and on the world. The sixth part of the paper is a discussion of the American Reconstruction. The author describes the process of Reconstruction and its importance to the United States. He also discusses the various Reconstruction Acts and the role of the Freedmen's Bureau. The seventh part of the paper is a discussion of the American Gilded Age. The author describes the rise of the industrial revolution and the role of the great industrialists. He also discusses the various reforms of the Gilded Age and the role of the Progressive Movement. The eighth part of the paper is a discussion of the American Progressive Era. The author describes the various reforms of the Progressive Era and the role of the Progressive Movement. He also discusses the impact of the Progressive Era on the United States and on the world. The ninth part of the paper is a discussion of the American New Deal. The author describes the various reforms of the New Deal and the role of the New Deal Movement. He also discusses the impact of the New Deal on the United States and on the world. The tenth part of the paper is a discussion of the American Cold War. The author describes the various events of the Cold War and the role of the United States. He also discusses the impact of the Cold War on the United States and on the world. The eleventh part of the paper is a discussion of the American Vietnam War. The author describes the various events of the Vietnam War and the role of the United States. He also discusses the impact of the Vietnam War on the United States and on the world. The twelfth part of the paper is a discussion of the American Watergate Scandal. The author describes the various events of the Watergate Scandal and the role of the United States. He also discusses the impact of the Watergate Scandal on the United States and on the world. The thirteenth part of the paper is a discussion of the American AIDS Crisis. The author describes the various events of the AIDS Crisis and the role of the United States. He also discusses the impact of the AIDS Crisis on the United States and on the world. The fourteenth part of the paper is a discussion of the American Gulf War. The author describes the various events of the Gulf War and the role of the United States. 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The author describes the various events of the Syrian Civil War and the role of the United States. He also discusses the impact of the Syrian Civil War on the United States and on the world. The nineteenth part of the paper is a discussion of the American Yemen Civil War. The author describes the various events of the Yemen Civil War and the role of the United States. He also discusses the impact of the Yemen Civil War on the United States and on the world. The twentieth part of the paper is a discussion of the American Libya Civil War. The author describes the various events of the Libya Civil War and the role of the United States. He also discusses the impact of the Libya Civil War on the United States and on the world. The twenty-first part of the paper is a discussion of the American Somalia Civil War. The author describes the various events of the Somalia Civil War and the role of the United States. 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The forty-second part of the paper is a discussion of the American Lesotho Civil War. The author describes the various events of the Lesotho Civil War and the role of the United States. He also discusses the impact of the Lesotho Civil War on the United States and on the world. The forty-third part of the paper is a discussion of the American Swaziland Civil War. The author describes the various events of the Swaziland Civil War and the role of the United States. He also discusses the impact of the Swaziland Civil War on the United States and on the world. The forty-four part of the paper is a discussion of the American Malawi Civil War. The author describes the various events of the Malawi Civil War and the role of the United States. He also discusses the impact of the Malawi Civil War on the United States and on the world. The forty-fifth part of the paper is a discussion of the American Mozambique Civil War. 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must have been enough to rend every heart. She carried between three and four hundred to Boston. Of these unhappy exiles, six were allotted to the town of Wells; John Mitchell and wife, with two children, Mary and Gregory; and two of Peter White's children, Margaret and Madlin. A house was built by the town for Mitchell and his family, about twenty rods from what is called the Sanford guideboard, on the road leading to the Branch. What became of the children of Peter White, we have no record or tradition to inform us. Many of these unfortunate Frenchmen thus dispersed throughout the various Provinces, north and south, became useful and influential citizens. John Mitchell, known during his life as Cooper Mitchell, was a descendant of John Mitchell, the Acadian.

Though frightful ravages had been made by the Indians on the peaceful settlers in many places, the war had not yet been formally declared against France. But in June, 1756, this annunciation was made; and many of the people of Wells voluntarily came forward and offered themselves for the service. Capt. James Littlefield, Simon Jefferds, John Frost, Nathaniel Cousins, John Butland, Richard Kimball, jr., John Emons, Moses Drown, Stephen Drown, Samuel Wakefield, Paul Shackford, William Butland, John Boothby, Abner Evans, William Evans, John Evans, Samuel Stevens, Eli Wormwood and Ebenezer Dunham enlisted. These were sent off on expeditions toward the lakes and Canada. Joseph Wells, Daniel Wheelright, Jonathan Clark, Adam Ross, Gideon Hatch, and John Harvey had previously been sent east to guard Fort Halifax. Others were scattered along the coast as rangers, or were put on board of transports.

SAMUEL STEVENS and RICHARD KIMBALL, JR., were in the service in the vicinity of Lake George in the years 1756 and 1757. Kimball was also a soldier at Fort William Henry, when it was surrendered to the French. The terrible outrages committed by the Indians after this peaceable surrender are well known to all readers of history. Great numbers of the American soldiers were massacred. Kimball was taken by two Indians and led into a swamp. By main strength he overcame them; extricated himself from their hands and made his escape. Being in a wilderness, and without guide of any kind, he wandered about three days without food or shelter, unable to find his way to a house, or any of the army. On the fourth day, reduced almost to starvation, he fortunately reached Fort Edward.



WILLIAM BUTLAND, NATHANIEL COUSINS, BENJAMIN COUSINS, JOHN BUTLAND and EBENEZER DUNHAM were soldiers under Gen. Abercrombie in his rash attack on Fort Niagara in 1758. Nathaniel Cousins was engaged at a distance in preparing a breastwork. The others were in the heat of the action. The loss of the Americans was immense. Of those from this town, Dunham was the only person whom we know to have been killed. Others of the foregoing list were in the service at Lake George the same year. But we do not know that they were in any of the battles there fought. JOHN BOOTHBY was taken sick and died.

ABNER, WILLIAM and JOHN EVANS were stationed at Fort Edward. Supplies were sent from this fort to Fort William Henry under a guard of thirty men, of which these three brothers were a part. Having reached a place called Bloody Cove, on the Lake, they were waylaid and attacked by a large body of Indians, and all but one murdered. He escaped and reached Fort William Henry, which was at a short distance, and gave information of the terrible tragedy. A detachment was immediately sent to the scene; but having completed their work of death, and taken all their baggage and supplies on board their canoes, the Indians had just escaped from the shore. Several volleys were fired, but without perceptible effect. This was one of the saddest events which mark the history of the town. These three brothers were the sons of Edward Evans, who lived near the river, back of the house of Enoch Bragdon, on land formerly George W. Wallingford's pasture. They were all young men, just in the prime of manhood.

JOHN EMONS, son of Samuel Emons, was at the capture of Louisburg in 1758. We suppose that not more than half of those who were in active service in this war, are included in the foregoing list. No less than twenty-six of the militia company of Capt. James Sawyer volunteered. There was another company under the command of Joseph Storer, and as many may have enlisted from that. The people very readily entered into the conflict. The provocations endured through so many years had aroused a determined spirit, which fitted them for any service against enemies who had been the terror and the torment of the settlements.

In 1759 the city of Quebec was taken, and thereby these French and Indian wars were brought to a close. They had cost the Provinces a large amount in money and a great number of valuable lives. This victory was the occasion of great joy and congratulation. If ever a wearied people had reason to bless God, it was when this city, from which had emanated all the horrid atrocities which had thrilled the hearts and destroyed the peace of men, women and children, not only in Wells, but throughout New England, fell a prey to the bravery of our patriotic soldiery.

The following lines written by one of these soldiers, and found among his papers, will show something of the happy feeling which the great event excited, as well as something of the poetical culture of the times :

“ Brother soldiers, did you hear the nuse,
It is peace by land and by sea,
The soldiers to be no more used ;
They all disbanded will be.”

Though the town of Wells had its full share in this last war with the Indians and the French, its territory, we think, was at no time the theatre of actual conflict. They did not think it safe to attempt any incursions where they felt that they might be exposed to danger. The settlement had been much enlarged since the preceding war, and the people were better prepared to meet and repel any assaults. No account has survived of any mischief done here, and we have no evidence of even the appearance of an Indian within its limits during the whole term of the war, except in a single instance. The Rev. Daniel Little, having built his house, as before mentioned, had purchased a quantity of furniture, which had come into the Port. He had been there to give directions about it, and was returning home on foot. As he touched Towne's bridge he heard the Indian whistle. Instantly he dropped from the bridge, and it being ebb tide and the grass high on the bank of the river, he crept along under it on his hands and knees, as fast as possible, occasionally getting a glimpse of the Indians when they reached the bridge. They searched about, and some of them got down on the bridge and were apparently trying to scent his track ; but they did not appear to have discovered what became of him. With great exertion he reached his house in safety. He would have been a great prize for them.

The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It is composed of members who are physicians, surgeons, dentists, and other medical practitioners. The Association is organized into various departments and committees, each of which is responsible for a specific area of medical practice. The Association's primary concern is the advancement of medical science and the improvement of medical practice. It does this by publishing the Journal of the American Medical Association, which is one of the most important medical journals in the world. The Journal contains articles on the latest medical research, as well as reports on the activities of the Association and its members. The Association also publishes a number of other publications, including the American Medical Directory, which is a comprehensive listing of all the medical practitioners in the United States. The Association's efforts are aimed at improving the health of the American people and the medical profession.

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION PUBLISHED WEEKLY CHICAGO, ILL., MAY 1, 1919

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From the various causes which we have before stated, no material additions were made to the town or to the population for two or three years after the mills were carried away. But though many of the inhabitants were taken from their homes by the calls of the approaching war, the spirits of the people began to revive, and some of them erected houses. Near the second Mousam mill privilege William Day and John Gillpatrick built houses. In the same year, 1755, Samuel Littlefield built a house where Ebenezer Larrabee recently lived; Joseph Taylor, a house at the foot of the hill, below Thatcher Jones', though nearer the river. In 1756, a small house by Ebenezer Dunham, a few rods below the site of the late Samuel Hart's house; also a house by John and Samuel Cousens, being the one owned by the late James Cousens. In 1757, a house by Adam Ross, on the spot where that of William Ross now stands; one by James Lord, where the late William Jacobs lived; and one by Samuel Towne, near the sea, just below the house of Owen Wentworth. In 1758, Joseph Storer moved from Wells to what is now Kennebunk, building that year the house of the late William Lord, jr., now owned by Charles Parsons. This was only the front part of that which is now standing. It was the first painted house in the Kennebunk parish. Whether it was the first in the town we are unable to answer. We think it was.

At this time no house had been built on the western side of the river, within the limits of the present village of Kennebunk. In this year, 1758, the hill where Alexander G. Fernald now lives was cleared, and a house built by Ichabod Cousens, who had previously occupied the Coburn house on the eastern side of the river. In 1759, a house was built by Obadiah Littlefield, opposite that of John Gillpatrick, near the second Mousam mill lot. This year was also rebuilt the saw-mill and grist-mill by the bridge; the grist-mill a few years afterward was burnt down.

Such is nearly, we believe, an accurate account of what had been done in Kennebunk previously to 1760. The settlement had been initiated at the sea, near the Kennebunk and Mousam rivers, at the landing, the Larrabee garrison, on the Alewife road as far as the house of Jacobs, on the Alfred road as far as Great Falls, on the Cat Mousam road as far as James Cousens' house, and on the Saco road as far as the bridge, and from this road up to the Alewife road.

But the ardor of the inhabitants for other improvements seems



not to have been entirely subdued by the adversities of their condition. The people in the Kennebunk parish went on with their meeting-house, which had been left unfinished. In 1755, they voted to finish the galleries and build a porch on the side fronting the road. Richard Kimball, the first deacon of the church, James Hubbard, and John Gillpatrick were chosen a committee for this purpose, and Nathaniel Kimball, John Mitchell, and Stephen Larrabee, a committee to arrange with the old parish for a tract of land as a parsonage. The next year it was voted "to put in two windows on the backside of the meeting-house, and to raise the pulpit by mouldings;" "to underpin the meeting-house, and agreed with deacon Kimball to find the stones, and to get them worked on and finished by the last of November next, workmanlike."

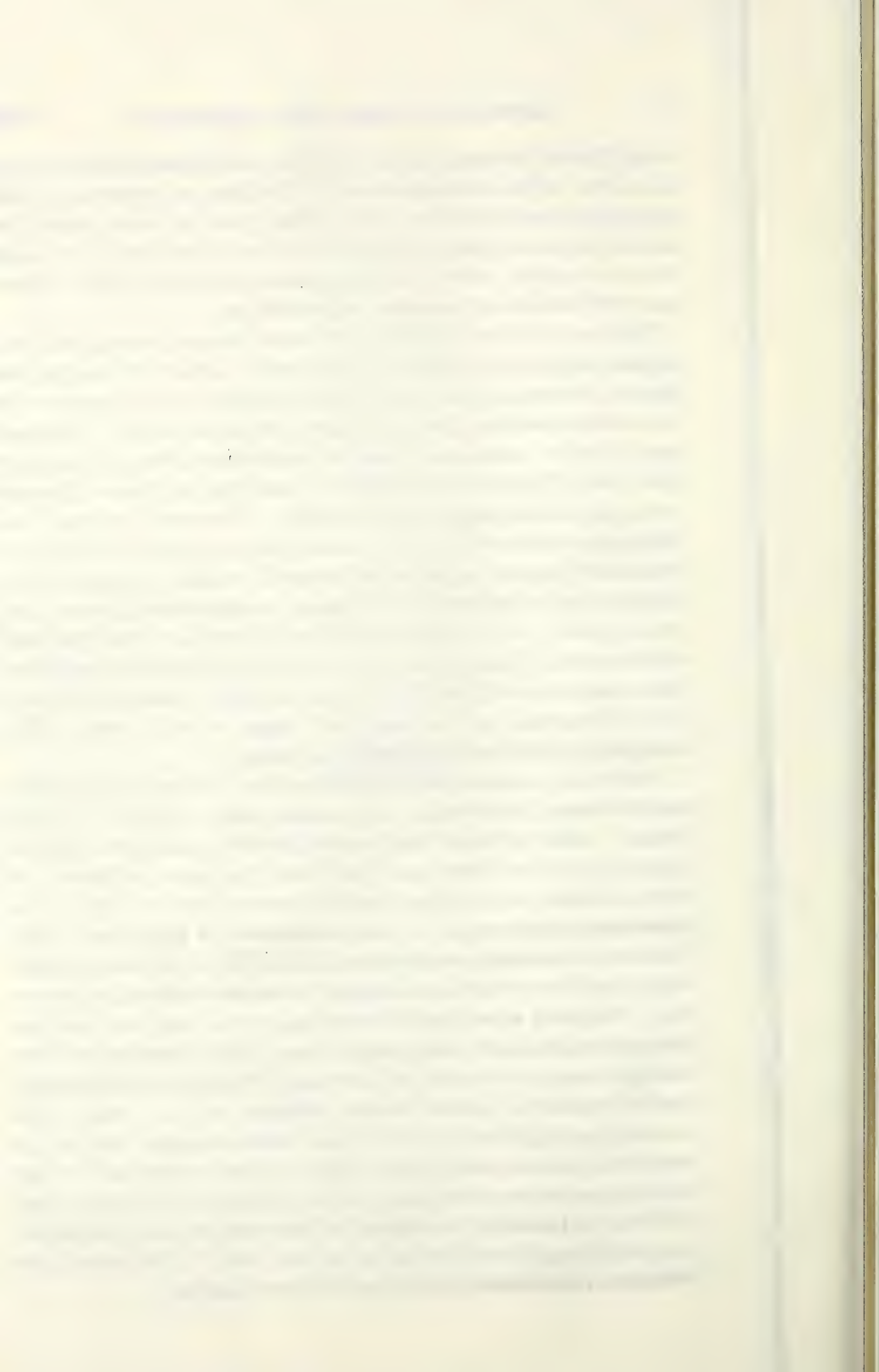
But the most important and creditable part of their enterprises was in making provision for the promotion of education. The schools of the town had heretofore done but little for that object. At this time there were some among the people who duly appreciated its importance. Mr. Little's influence was always directed to the intellectual as well as moral culture of his parishioners. When he first came to Kennebunk he was employed as a school-master. This employment seems to have been, in a majority of cases, introductory to the ministry. The school for many years was kept at the house of James Wakefield. One Samuel Moffat, an Irishman, was the teacher. After Mr. Little moved into his house and for some time taught the scholars there. In 1753, the town voted to have a grammar school and also a morning school. We are not apprised of the special province of the latter. The former was kept exclusively in the old parish, though Kennebunk was to have its proportion of the school money, which was all that the people of the second parish paid. At this period the Psalter, Sternhold & Hopkins' Hymns, the Testament, and New England Primer were the only books used in school. The last furnished all the theology for the children which was then accessible outside of the Scriptures. At a meeting on the 13th of June, 1757, it was "voted to hire a schoolmaster for one year from the time we get him," and "to keep the first three months at the meeting-house, the next three months at Mousam, and then three months at Elwive Brook, and the last three months at the lower part of the parish. To board one-half at Mr. Richard Boothby's and the other half at John Mitchell's," and

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is therefore a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and its history is therefore a history of the struggle for equality and the recognition of the rights of all citizens. The fourth is the fact that the United States is a nation of free people, and its history is therefore a history of the struggle for liberty and the protection of the rights of all citizens. The fifth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The sixth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The seventh is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The eighth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The ninth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The tenth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests.

"that Richard Kimball, Richard Boothby, and James Hubbard be a committee to hire a school-master." We have not ascertained the authority upon which they based these votes to raise money for schools, but as the preceding year they voted "to bye a law book for the use of the parish," we may presume that some of the leaders were well versed on the matter of jurisdiction.

The years 1757 and 1758 brought several men of energy and enterprise into the new village of Kennebunk. Joseph Storer, for the purpose of operating the mills; Waldo Emerson, for the purpose of trade at the landing; Joseph Coburn, and some others. Emerson opened a store with a small stock of goods where Henry Kingsbury now lives. The mills were rebuilt the same year by Storer. Coburn was engaged with him in their operation. Emerson's business, embracing the lumber traffic, soon became extensive, and he rapidly accumulated property and enlarged his stock, so that the people were induced, by the appearance of business, to settle down in some part of the parish. To increase the facilities for traffic, a road was laid out from John Webber's, near the sea, up to the Larrabee neighborhood, thence across Lake Brook to the Landing. Some of the people in Kennebunk and Arundel had begun to build vessels. The navigation at the Port was rapidly increasing.

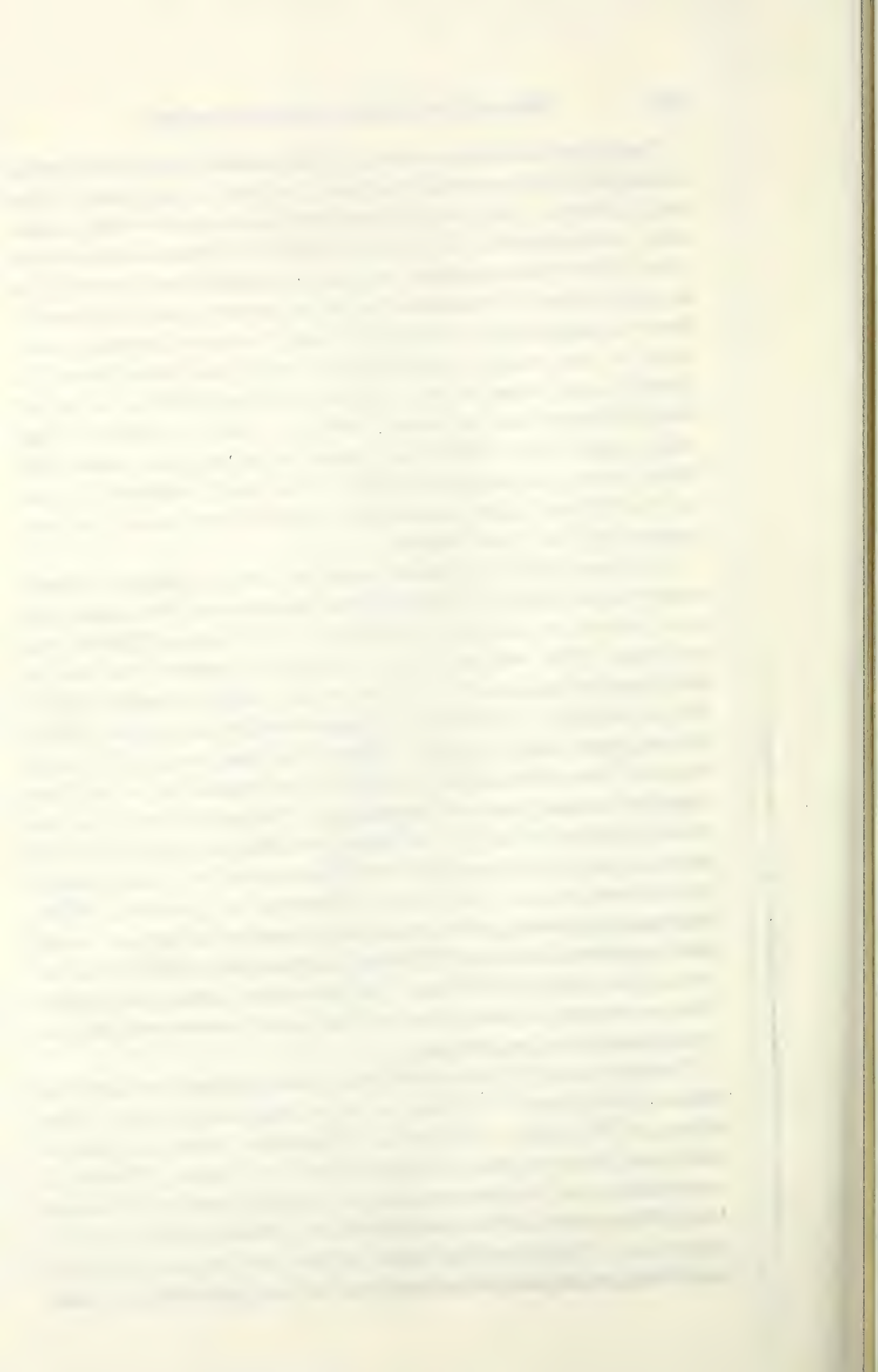
There were no school-houses in Kennebunk till many years after the division of the parish; the schools were all kept at private houses. After the Storer family moved here the school was kept in a kind of hovel or sheep pen, just above the house of Storer. It may have been built expressly for this purpose, but we have no information to that effect. It was constructed of large round logs, notched at the ends so as to let into each other, in the same manner that pounds were built, or as logging houses are built at the present day. The walls were about six feet high, with a roof over the top, though the gable ends were entirely open. There was no window, the light coming in freely from the ends. The only way of entering, both for master and scholar, was by climbing up on a stile at the end and jumping down into the house. Here the school was kept a number of years by one Jasper Ellis, who was accustomed to say that the parents were bringing up their children to be "thieves and robbers," as, instead of "entering by the door into the sheepfold," they were taught to "climb up some other way." The school was also kept a little while in a shop of Edmund Carrier.



The first school-house erected in Kennebunk stood near James Hubbard's, in the corner of the roads, in front of the house of the late Dr. Swett. This was the most convenient place for the townsmen. It was built in 1770, and was called the Mousam school-house. After the new meeting-house was built, the population increasing in its neighborhood, it was moved up to the country road and placed a few rods easterly from the church. Here it remained several years, when it was moved just below the grave-yard, near Daniel L. Hatch's house, where it was occupied by Mrs. Tabitha, widow of Samuel Hancock and of James Hubbard. After her death it was sold to Mrs. Mary Nichols and moved to a spot just below Mr. Hatch's house, on the opposite side of the road; afterward it was sold to William Taylor and moved to Brown street, where it is now occupied by Mr. Frank Fairfield.

In the year 1760 the parish voted to have a grammar school-master for six months. Previously no instruction in this branch had been given in the schools. A foreigner of the name of Parott was employed. This was an advance which, we suppose, was not of much avail at this period. But few of the scholars sought instruction of this kind. It could not be appreciated by the people. They did not know what it meant. If they did, they regarded it as a waste of time which, in their condition, was needed for what they regarded as more practical knowledge. The author very well remembers when the Lady's Accidence was first introduced into the school at the Landing, and he thinks this was the first time that any attempt was made in that school to instruct in grammar. What was meant by parsing, which the scholars were to do daily, he could not comprehend, and he is of the opinion that parents did not know much better than the children. He remembers asking his mother what we wanted to learn it for, and the only answer was that he would know when he grew up.

The next year, 1761, the parish raised money enough to keep the school a whole year. The town voted to keep it two years in the village of Wells, then one year at Kennebunk, then one year at Merryland, then one year at Ogunquit and the Branch. This is a remarkable vote. It does not seem that rational men could intend that different parts of the town should be without schools two or three years. The knowledge which children had acquired would be very likely, under such an arrangement, to have gone from the mind

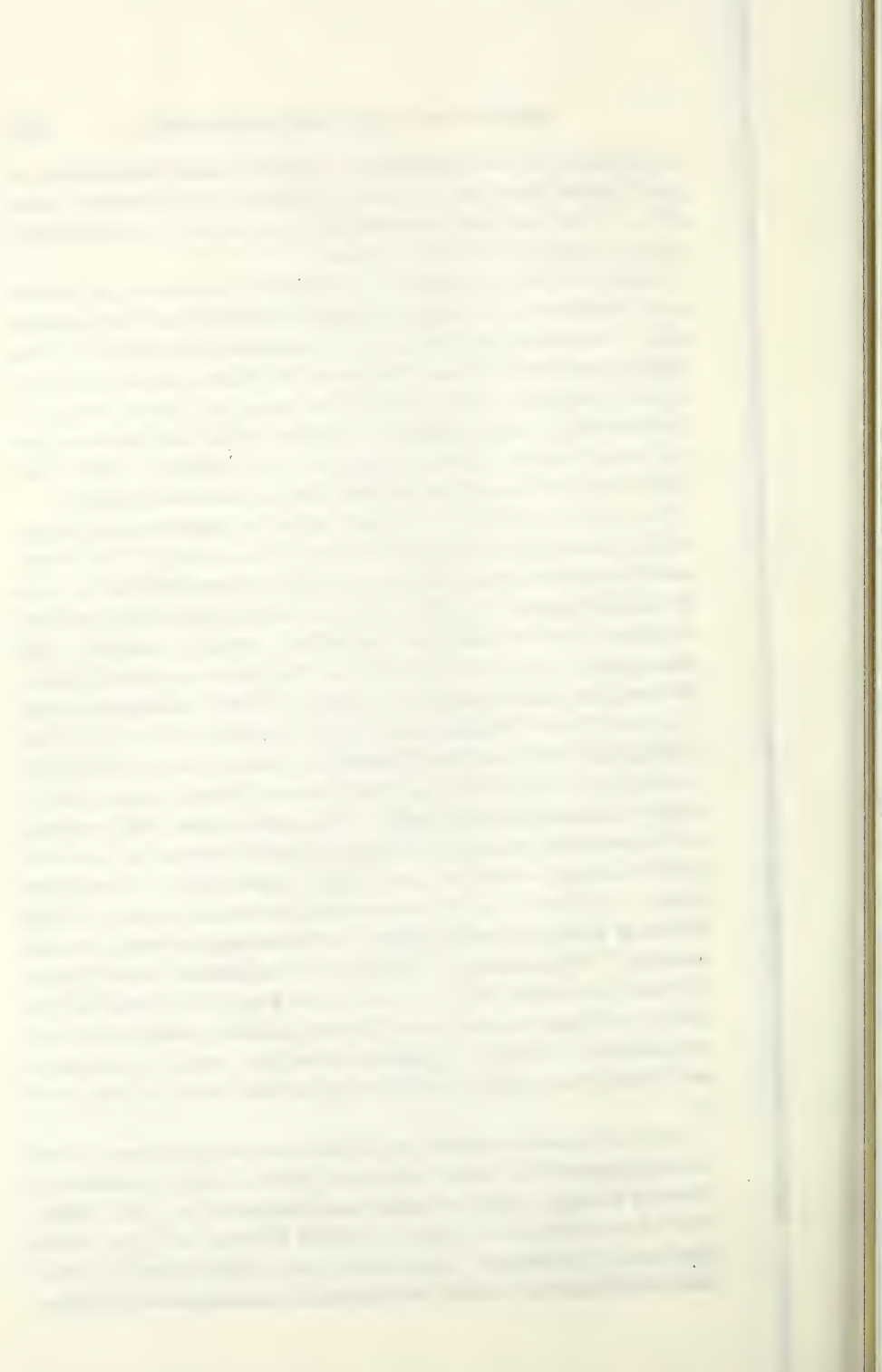


at the close of the intermission. But the parish endeavored to guard against such consequences by raising money among themselves. They had come to regard the school as of too much importance to permit it to be thus neglected.

Before the second parish was established, the school, as before stated, was kept at the house of James Wakefield, near the meeting-house. Afterward, without any record division into districts by the town, the money raised was distributed to different parts of the settlement designated thus: From the house of Joseph Storer to Towne's bridge was one district; all below, to the sea, between the two rivers, another; Alewife village, as it was called, a third; and from Storer's to Great Falls, on both sides of the river, a fourth.

The parish appears to have had exclusive jurisdiction over the schools within its territory till the close of the century. The money raised by the town was paid over to it, and appropriated as the parish thought proper. In 1792, the lower district was divided and the inhabitants west of Lake Brook set off as a separate district. And although the town, in 1799, voted that the selectmen should divide the town into school districts, the parish, in 1803, established a district from Daniel Shackley's to Israel Kimball, jr.'s, on the Port road, and in 1795 chose Dr. Thatcher Goddard, Jonas Clark, Jedediah Gooch, Benjamin Titcomb, and Thomas Jones a committee to supply the districts with schools. In several matters, beside raising and appropriating money for schools, the parish appears to have assumed authority which was not strictly appurtenant to a religious society. It voted to set off into a separate town, voted also to buy a tract of land for a landing place; but these rights never came in question. When the town voted that the selectmen should divide the town into school districts, there were five in the limits of the parish; the lower district, lower Mousam, middle, Alewife, and upper Mousam. In 1805, the parish exercised this authority once more and divided the Alewife district into upper and lower, as they now are.

Some of the schoolmasters employed were educated men. Paul Coffin, afterward the settled minister of Buxton, and a graduate of Harvard College, taught the school near Hubbard's in 1759. Afterward, it was kept several years by Samuel Prentice, who was also a graduate of Cambridge. Next to him was Samuel Hancock, a graduate of the same institution, and who made this his permanent home.



At Alewife, the school was taught by Ebenezer P. Kingman, Robert Swainson, Master Morse, John Cluff, John Heard, and Nathaniel Adams. Heard and Adams were also educated at Cambridge. At Cat Mousam, John Dennie, Samuel Prentice, John Coffin, Daniel F. Ayer, Daniel Rogers, and Edmund Webber were teachers. Rogers was liberally educated. Nathaniel Libby, Master Haile, and Samuel Hancock taught in the lower district. Mr. Haile, Jonathan Ward, Robert Harvey, James Snow, and James Osborn were employed as teachers after the war. Osborn came here in 1785, and kept the school many years, becoming a permanent inhabitant of Kennebunk. He taught in the village, at the landing, and at Alewife, and was regarded as a worthy and efficient teacher. Swainson also kept the school in several districts, continuing here so many years as to acquire the soubriquet of "Old Master Swainson." In addition to the business of school-keeping, he was much employed as a surveyor, being skillful in that profession. John Dennie also was employed in the different districts many years. James Snow kept school in the lower Mousam district in 1794 and 1795. He was a sea captain.

The almost universal custom then was for the master to have his board in some family in the district. The established price for many years was eight shillings a week. The master received for his services from five to eight or nine dollars a month. The highest sum paid to any one was paid to Jonathan Ward in 1795. We suppose him to have been a superior teacher. He kept in the village of Kennebunk, and receiving the liberal wages of two dollars a week, was able to keep a horse. The first female teacher engaged in our schools was Polly Hovey, who taught at the Port in 1792, receiving one dollar and fifty cents a week for her services.

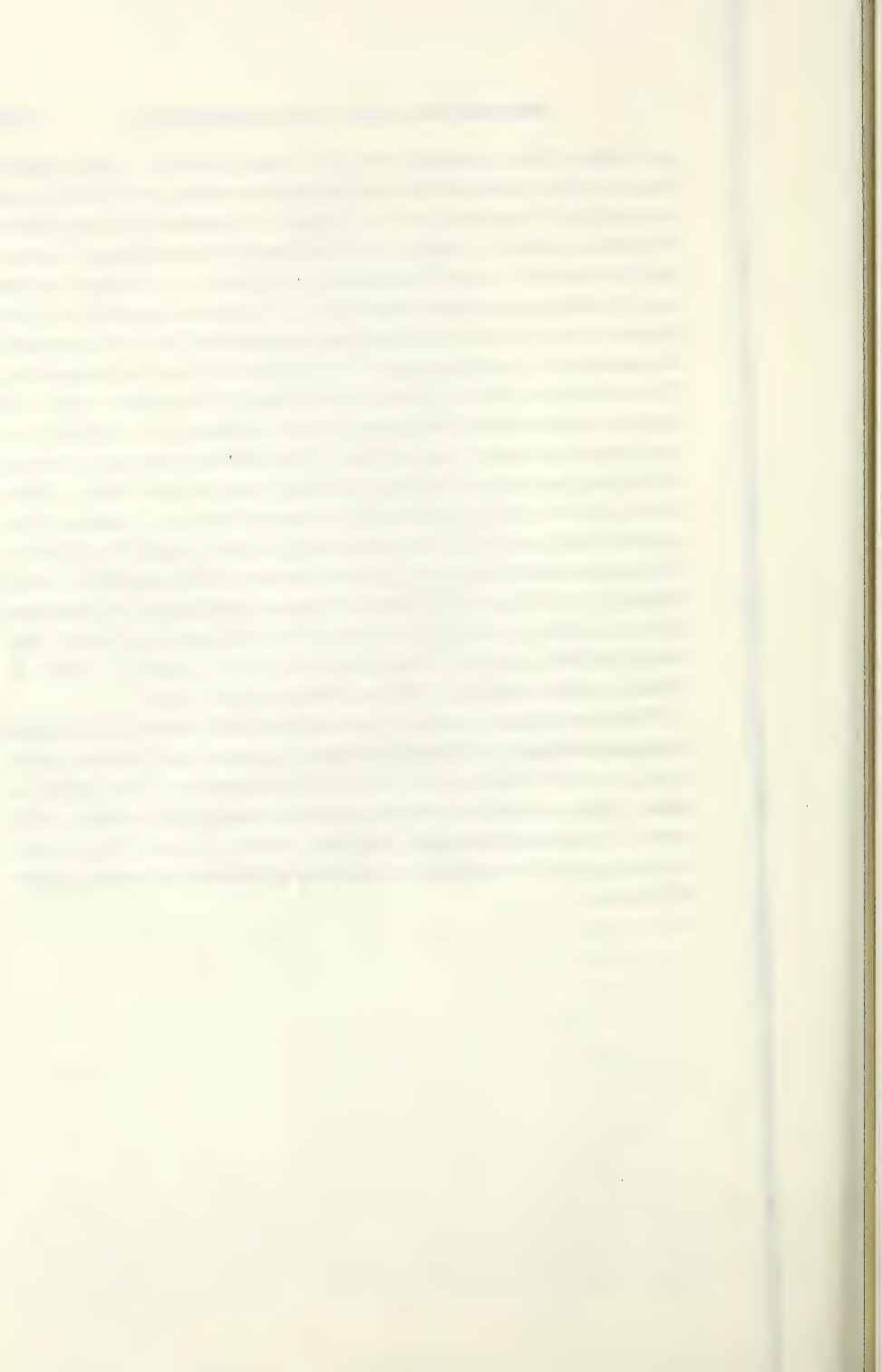
Of some of these instructors we have no knowledge. Those of whom we have any information appear to have been well fitted for their employment. Most of those who had had the benefit of a college education were obliged to resort to teaching as a means of support, while preparing themselves to enter upon some profession.

For many years after the schools were commenced in Kennebunk, the population was very sparse. The families being thus located far apart, children were obliged to travel three or four miles to attend school. Still parents did not regard this distance as any serious objection to their attendance. Most of the way the road led through dense forests. The Indian wars had not yet ceased, and the bears



and wolves freely roamed over the whole territory. But neither from record or tradition have we any evidence that any of them were ensnared and captured by the former, or attacked by the latter. They were enured to danger by their early surroundings. Everyday life was full of useful instruction, and they were always in the way of acquiring practical knowledge. In constant conflict with the elements, they secured to themselves soundness of body and strength of constitution; and these gave them firmness of soul in mature life. The author was well acquainted with many of those who were the scholars of this period, and some of them he knew to be active, energetic men at ninety years of age. The following are good samples of the boys and girls who went to school here at this time: Mary Brown, died in 1814, in the hundredth year of her age. Stephen Titcomb in 1814, aged 92; Catharine Kelly in 1825, aged 95; Nathaniel Cousins in 1832, aged 95; Moses Stevens in 1831, aged 91; James Kimball in 1833, aged 92; Martha Wells in 1838, aged 94; Susanna Martin in 1840, aged 96; Joel Stevens in 1842, aged 95; Dolly Littlefield in 1843, aged 93; Daniel Shackley in 18, aged ; Sally S. Wood in 1855, aged 95; William Butland in 18 aged .

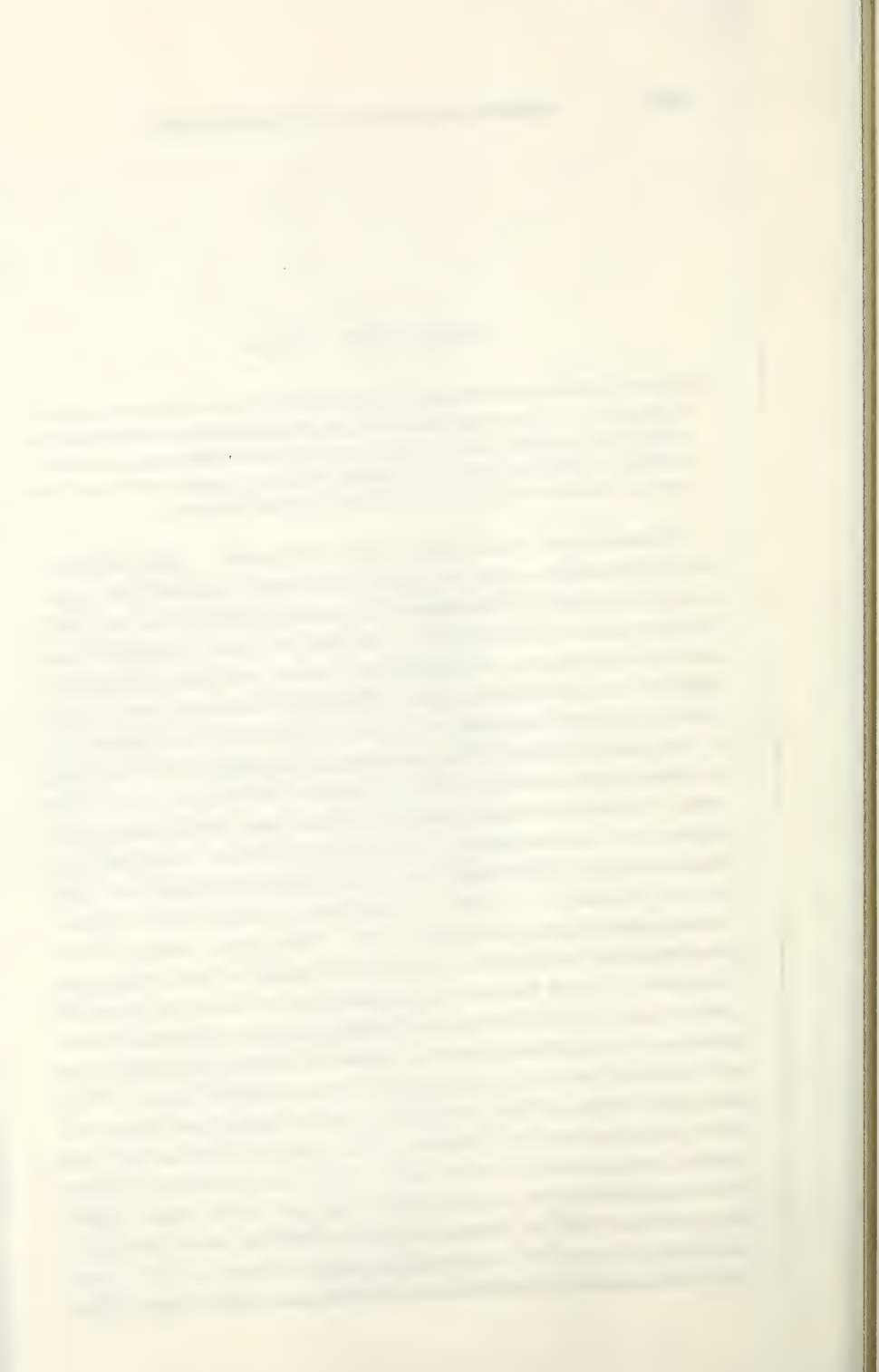
Whether childhood, as now watched over and nursed by parental care and solicitude, will result in such a vigorous and healthy manhood, can only be determined by the developments of the years to come. But our faith is, that the excess of comfort, for which civilization is continually striving, will not prolong human life, expand and invigorate the intellect, or enlarge and vitalize the moral power of the race.



CHAPTER XXIX.

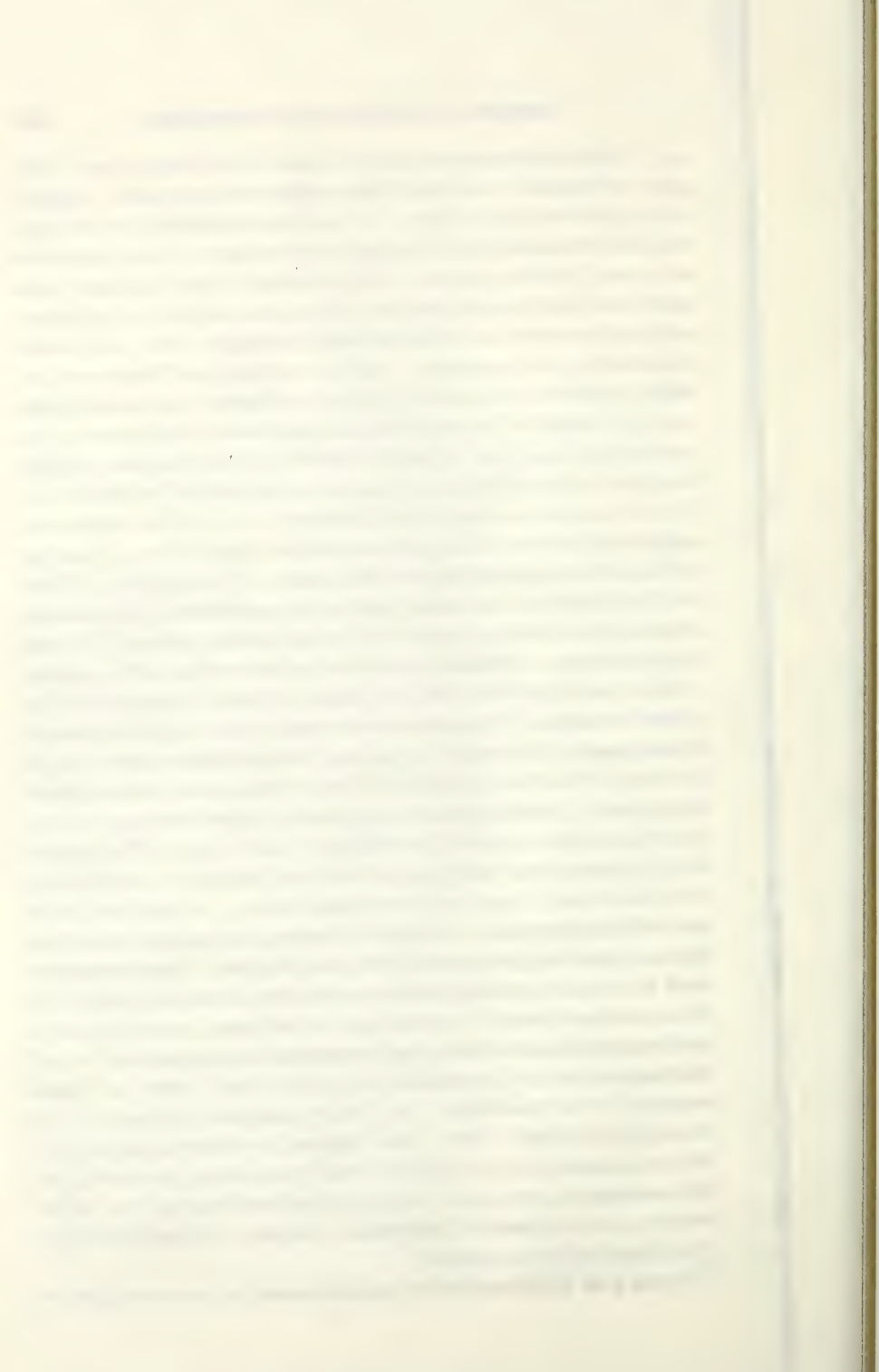
THE OLD PARISH—CONTROVERSY IN RELATION TO BOUNDARIES OF FARMS—
AGREEMENT OF THE LANDHOLDERS ESTABLISHING LINES—PETITIONS TO
DIVIDE THE PARISH—NEW MEETING-HOUSE BUILT—APPRAISAL OF PEWS—
REPORT OF THE COMMITTEE TO ASSIGN PEWS—A GREAT DROUTH—PETI-
TION OF THE INHABITANTS TO THE LEGISLATURE FOR AID.

WE now return to the history of the old parish. After the close of the French war a new subject of excitement occupied the attention of the people. The original allotments of land from the main highway between the Ogunquit river and the Gore, extended back into the country on a west northwest course; and those northeast of the Gore on a northwest course. These locations were very ill proportioned, being about forty rods wide and two and a half miles long. A very small variation of the compass, in the running of these long distances, must necessarily lead the surveyor very much out of the way. Farms thus shaped must have been very inconvenient, and expensive to the occupants. Probably none of them were fenced to the full extent of their lines; and their several boundaries were not at once discoverable. Some of these lots had been laid out about a century, and all more than fifty years. The people then had but very imperfect knowledge of law, more especially of that relating to land titles. James Boston had purchased one of these lots, next adjoining that of John Stevens, and tracing his line as described in his deed on a west northwest course, he ran on Stevens' land so far, that at the end of the line he embraced the whole width of his lot. They built their houses on their several lots, and occupied and improved their farms as originally located. The result of this survey was fruitful in much contention and strife. The line which had always been recognized by the owners ran $2\frac{1}{2}$ degrees further west. Stevens would not yield to Boston the land which his survey included, and Boston brought his action against him to recover it. The question was submitted to referees, who decided the case in favor of Bos-



ton. Town meetings were called to consider the matter, and after great excitement it was voted that a petition be sent to the Legislature to establish the old lines. It was then understood that the general court was omnipotent, having power to control, limit, extend or even annul existing rights. It is remarkable that intelligent men should not have learned that the compass was subject to variation; and that lines were not to be continually changing from one course to another by its inconstancy; and it is stranger still that men, selected as referees on account of their intelligence and sound judgment, in a matter of so much importance, wherein they were to determine what land was originally allotted to these occupants, should have been led to a decision so baseless as that set out in their report. But the court, on motion, stayed judgment on it, and the petitioners endeavored to have the Legislature confirm the old lines. Some of the people remonstrated against the prayer of this petition. Pelatiah Littlefield took an active part in the opposition. The reasons on which his objections were based we are unable to state. No less than forty-seven different owners were to be crowded off a portion of their lands by this false judgment of these referees, which he wished to sustain. This whole excitement, disturbing the equanimity and peace of the people for a long time, evidently grew out of ignorance of the first principles of law, of which every man ought to be apprised. Nothing is more dangerous to the well-being of a community, than this want of knowledge of one's rights. The excitement, however, was finally stayed without legislative interference, which could not in any way have affected titles. All the land holders, with the exception of Littlefield, Boston, and perhaps one or two others, signed an agreement in 1760, that the lines "from the country road shall stand according to the running from Ogunquit river to the Gore, west northwest, 2 degrees and a half west, nearer westerly, and from the Gore to Little river, northwest two degrees and a half west nearest westerly, agreeable to a vote of said town at a legal meeting of the freeholders and other inhabitants thereof on the tenth day of March, 1760." But Boston, notwithstanding he had been the actual cause of all this turmoil throughout the town, had the assurance to come into the meeting and petition that the people would pay the expense of his lawsuit. As may well be supposed, he "took nothing by his motion."

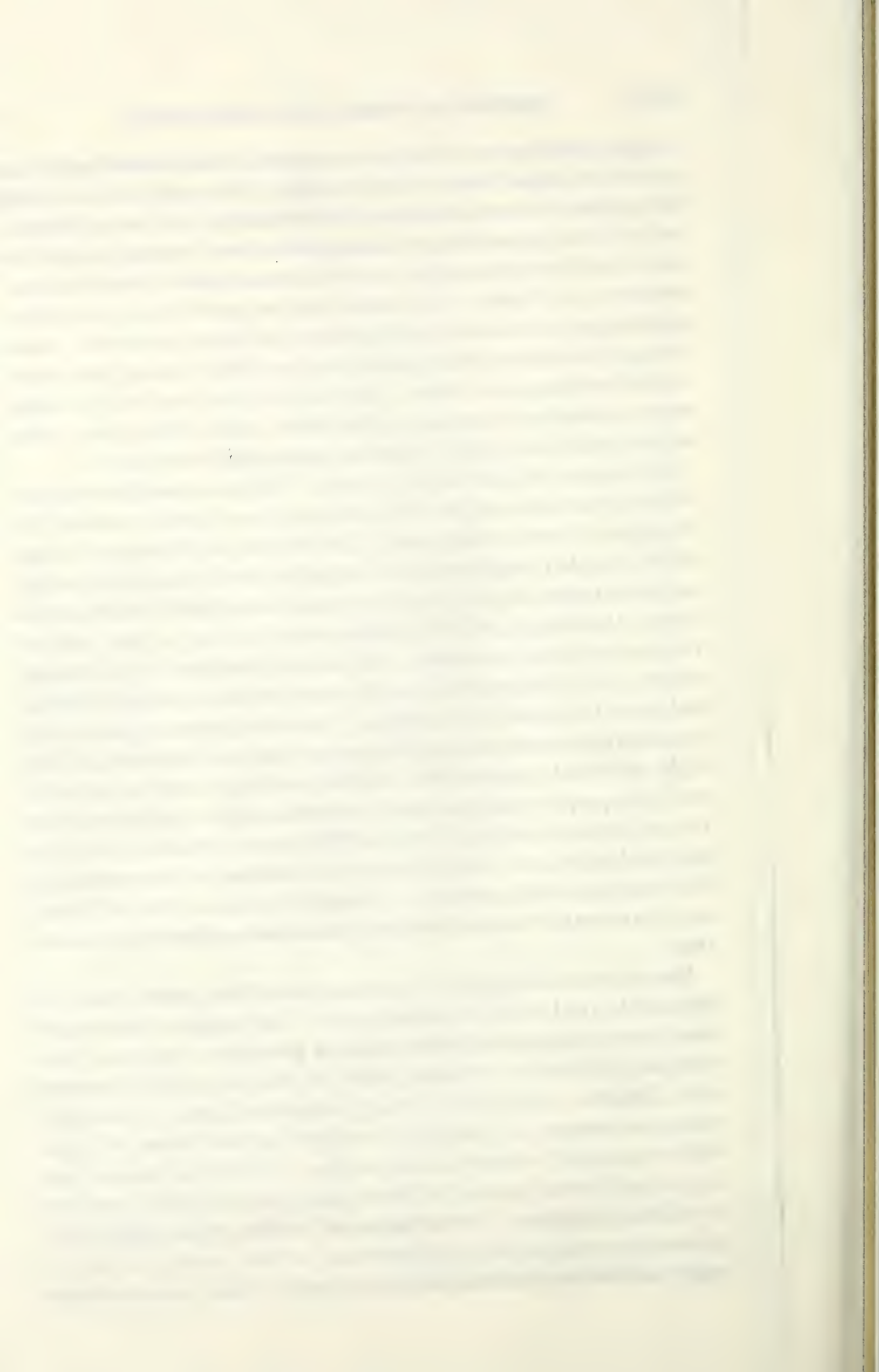
In the year 1761, most of the people deemed it necessary, and at



a regular meeting voted that a new meeting-house should be built at or near the site of the one then standing. But some did not think the location the most convenient for the society, and being dissatisfied with the proceedings, requested that a new meeting should be called for the selection of a spot which would afford better accommodation; or if such a site could not be agreed upon, that they might agree to build two meeting-houses or divide the parish. Such was now the state of feeling that for a long time nothing was done toward building a new house. But the old house was daily growing more unsuitable for a worshipping assembly, and in 1764 a new meeting was called, at which it was then voted simply to repair it.

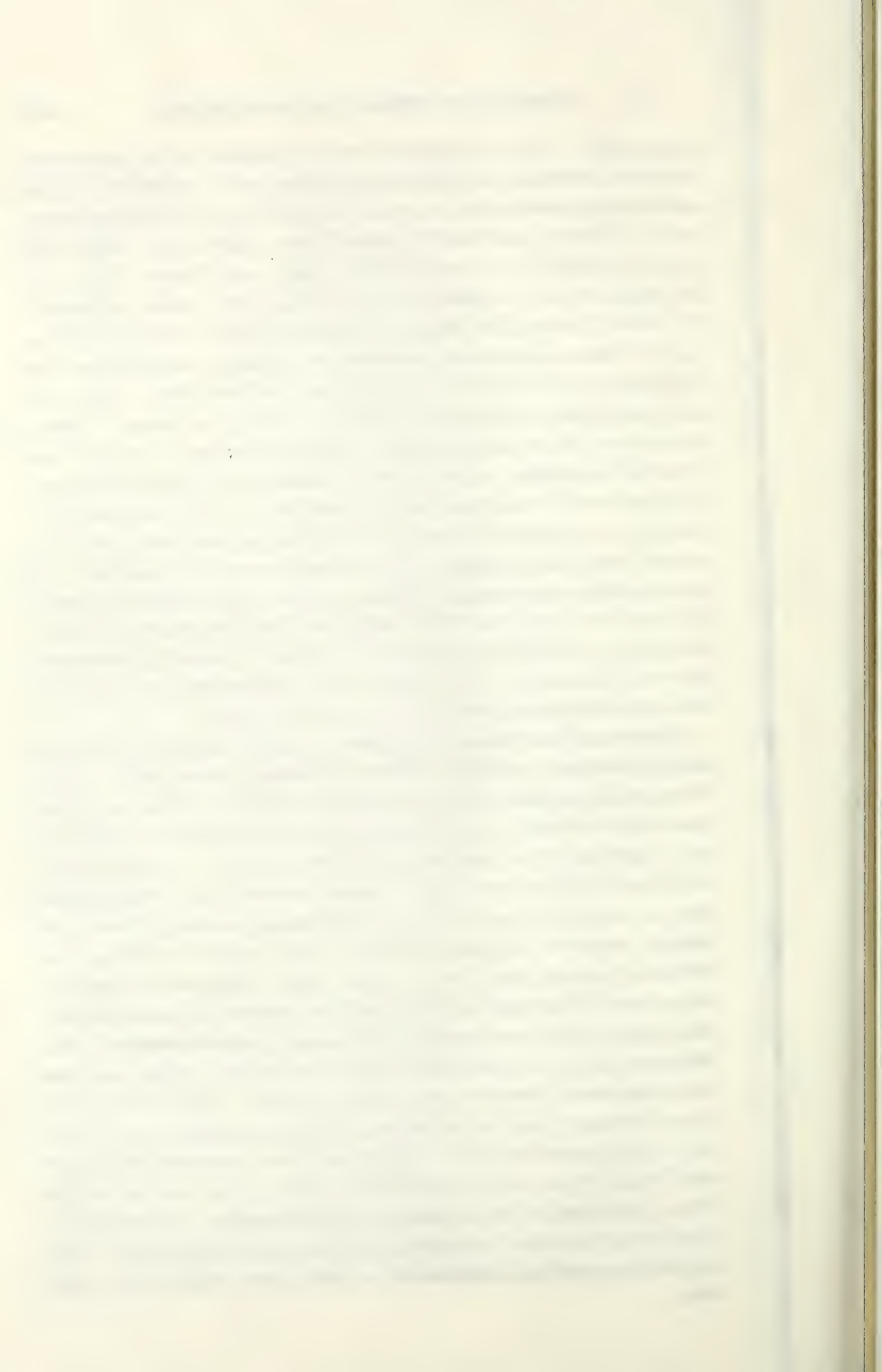
The people had now become restive. The excitement growing out of the former action of the Parish had not been entirely allayed by the lapse of three or four years. The dwellers in Merryland began to feel that they ought not to be obliged to travel five or six miles, and pay as much for the church as those who lived almost at the door. Accordingly, in 1766, petitions were got up in that part of the town to divide the parish, and set off Merryland as a distinct society. But the people in the old society were too strong for them, and voted to dismiss their petition. This vote, however, gave a new impetus to the excitement, and a new petition was prepared, a fortnight afterward, praying that another meeting might be called to see if the people would not divide the parish, by a line drawn from the sea, between north and west to Phillipston, or Sanford, as it was afterward called, and also make an equal division of the parsonage. At a meeting called, pursuant to this petition, on the 17th of February, it was voted "not to divide the parish and to dissolve the meeting."

But the people living in the northern part of the parish were not disposed to yield to the dominant party. The religious impulses of men do not always accord with the plain principles of religion. Men professedly Christian, frequently will do what is hardly consonant with Christian action; and having determined upon a particular course, no amount of reasoning or appeals to their sense of right, will induce them to abandon their position. Will, with them, is law. At the next annual meeting in March they renewed their exertions by a different process. Several people of the Kennebunk parish were persuaded to petition for an enlargement of that society, so that it might include the disaffected in the old parish. But this scheme was



unsuccessful. The old standards were persistent in the resolution that there should be no division, and it was voted, "there shall be a new meeting-house built, to stand between the old meeting-house and the highway, and that Mr. John Bourne, Capt. John Winn, Mr. John Littlefield, jr., Joseph Sayer, Esq., John Storer, Esq., Mr. Pelatiah Littlefield, Nathaniel Wells, Esq., Capt. James Littlefield, Mr. Daniel Chaney, Mr. Benjamin Hatch, jr., John Wheelright, Esq., and Mr. Samuel Jefferds be a committee to obtain subscriptions for the purpose. The spot where, during the perilous days of the century past, their predecessors, fathers and mothers of most of them, had come up to worship was dear to their hearts, and they felt that it would be sacrilege to give over the sacred soil to other purposes. Still they would not compel others, who had no such reverence for the place, to contribute to carry out an object against which they had entered their honest protest. We, indeed, have not much faith in these secession movements. When contention and strife have found their way into the household of faith, the Christian graces of charity, forbearance and kindness are soon driven out. Sin and righteousness have no fellowship. The majority were determined to carry out their own wishes and rebuild on the old foundation.

It was voted that the meeting-house should be sixty-five feet long and forty-six wide, and that "James Littlefield, John Storer, John Winn, and John Bourne be a committee to build it." But, as it had been voted to build it by subscription, the work could not commence until a portion of the necessary funds was secured. In this respect the aspect of things was very far from encouraging. Subscriptions came in very slowly, so that at an adjourned meeting it was not deemed expedient to proceed in the work, and the meeting was further adjourned, from time to time, until November, when, the subscription being short of £700, and the prospect of accomplishing their object in this way appearing hopeless, it was determined that the house should be built at the cost of the whole parish, and the committee were directed to proceed in the work. The spirit of the former meeting had, in no degree, abated, excepting that it had parted with somewhat of its charity, and now, whether willing or unwilling, all were to be compelled to aid in the erection of the house. Men had taken advantage of the previous forbearance to save themselves from the burden, and the parish, in the spirit of the law as then existing, determined to make them come up to their duty.



The meeting was then adjourned, from time to time, until June, 1767, when the parish again voted that the committee should go on with their work. But the spirit of the opposition was not yet quelled, and the dissentients of Merryland, together with some of the Kennebunk parish, petitioned to enlarge that parish so as to include Joshua Wells, Adam Clark, and others, making Little river the dividing line. The society, not disposed to yield, refused to enlarge that parish, and dissolved the meeting. The committee proceeded in framing the house, but the money came in very slowly, even those who had subscribed not being ready to pay in their tax or contribution as previously agreed. Of course the progress of the committee was slow; but in five or six weeks the frame was finished and ready for erection, and on the 27th day of July, 1767, the various parts were placed in position and the frame raised on the old spot, to the great joy and exultation of those whose will had overcome all obstacles. Their aspirations had been realized and the triumph won. John Storer thus makes memorandum of the interesting event:

"July 27, 1767, Monday. Then Raised The New Meeting House in The First Parish in The Town of Wells.

In The Seventh Year of the

Reign

of Our Sovereign Lord,

George,

The Third,

Of Great Brittain, France, and Ireland, King and

Defender

of the Faith, &c.

And Framed by Mr. Eleazer

Kimball, of Narraganset, in the

County of York."

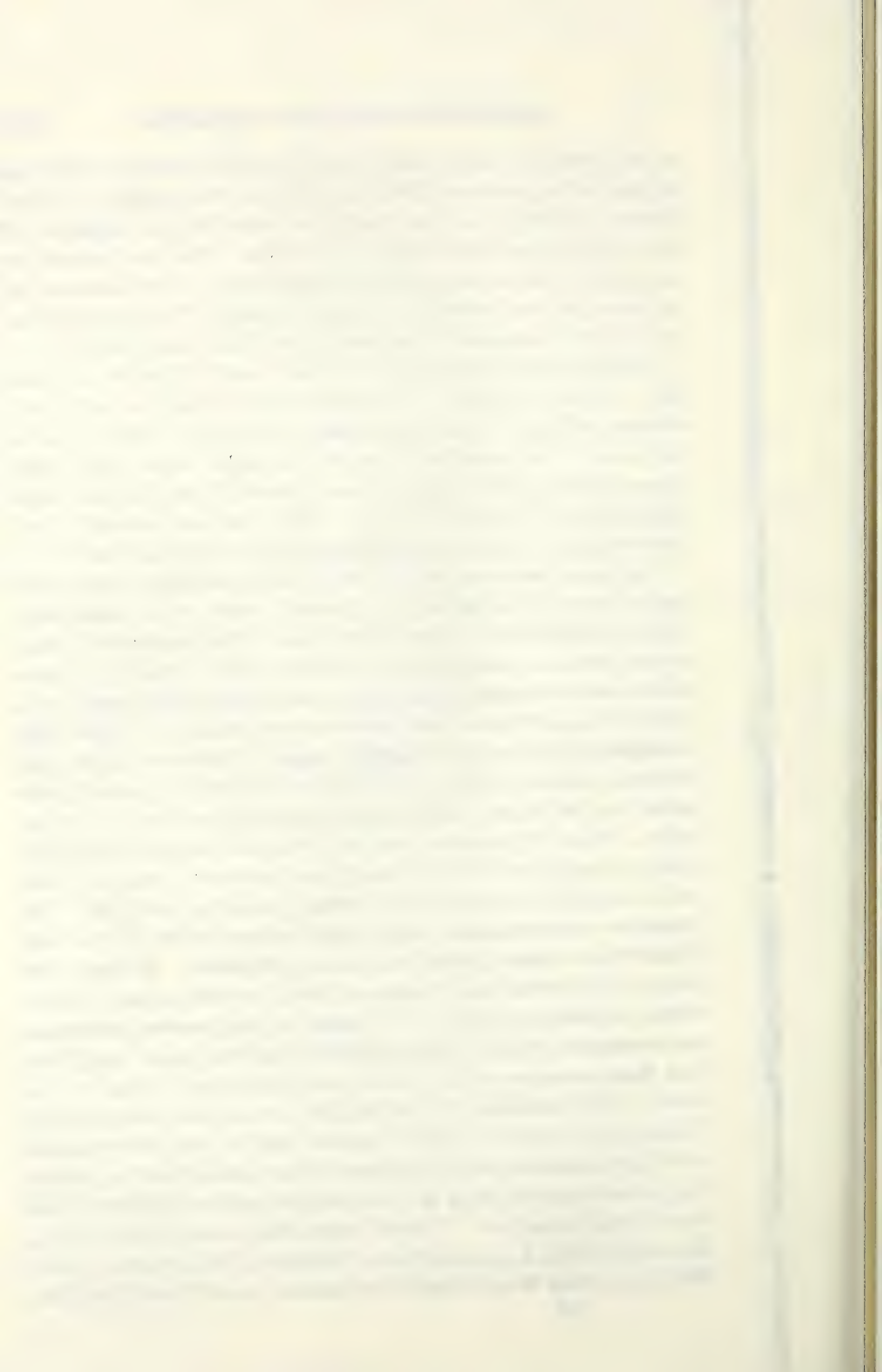
There was, probably, much glorification among them during the labor of framing. Their muscles were excited and strained even to the utmost tension. During the little time while thus employed, the workmen drank thirty gallons of rum. Master Kimball, we suppose, did not fellowship with ardent spirits, as he was supplied with wine. The work went on slowly. However, in 1769, such progress had been made that an appraisal was taken of the pews, the highest



on the lower floor being valued at £24, and the lowest at £10; the highest in the gallery at £6 8s., the lowest at five pounds. A very different judgment was manifested in regard to the eligibility of their location from that which now prevails. The pew valued the highest was that on the right hand, immediately on the entrance to the house, and that on the left the next highest. The same rule prevailed in the valuation of the pews in the Kennebunk church.

At the meeting in June, 1769, it was "voted to divide the pews into a number of ranks." A committee was chosen to make such division, and report what persons they think ought to have a pew in each rank. This committee consisted of Joseph Sayer, Esq., Capt. James Littlefield, Capt. John Bourne, Messrs. John Goodale, John Littlefield, and Nathaniel Wells, jr. They were also ordered to report "what pew each person belonging to each rank shall have."

This, to us, seems not to have been a very reasonable mode of assigning pews; but a century ago classes in society were much more distinctly marked and acknowledged than at the present day. Many persons, from the extent of their business, their pecuniary acquisitions, or some acquired dignity, were brevetted by the people to a higher rank, and thence more deference was accorded to them than to others not less worthy of public regard. There was much aristocracy in colonial and provincial life, and the people generally submitted to its claims. Every town had its great men, its ruling spirits. Much of this caste came over with our forefathers from the mother country, but it has evidently been gradually dying out. Republicanism has been constantly leavening social and civil life. The Christian requirement that each should esteem others better than himself finds a more general response in all hearts. All must give way to the doctrine that all men are born free and equal. But as matter of history, as well as of interest to the present generation, we present the report of this committee, that the people may learn how their ancestors stood in their social relations. It was as follows: "The committee for dividing the pews in the new meeting-house into a number of ranks reported that it was their opinion, with due submission to the judgment of the parish, that the following persons ought to be of the first rank for pews on the floor of said new meeting house, viz.: Joseph Sayer, Esq., Joseph Storer, Esq., Nathaniel Wells, Esq., Capt. James Littlefield, Mr. Pelatiah Littlefield, Capt. John Winn, Capt. John Bourne, John Wheelright, Esq.



Messrs. John Goodale, John Littlefield, Ebenezer Sayer, Joseph Wheelright, Benjamin Littlefield, and Joseph Hill; and that Joseph Sayer, Esq., ought to have that pew that is of the highest price, being No. 32; and that Joseph Storer, Esq., ought to have that pew that is of the next highest price, being No. 1; and that the others belonging to the first rank may have their choice of all the pews in said new meeting-house on the floor, in the following manner, viz.: That person of said rank that draws, or for whom is drawn, a lower number in said rank, if he is present and thinks proper so to do, shall choose before him who is of a higher number in said rank. The committee further report that the following persons ought to be of the second rank for pews on the floor of said new meeting-house: Jeremiah Littlefield, jr., Peter Littlefield, John Jacobs, Jonathan Littlefield, Barak Maxwell, Joseph Winn, Benjamin Kimball, John Cousens, Noah M. Littlefield, Nehemiah Littlefield, Daniel Sayer, William Sayer, Jeremiah Littlefield, Benjamin Hill, Daniel Chaney, Isaac Littlefield, Daniel Morrison, Warwick Hubbard, Nathaniel Gould, Lemuel Hatch, Benjamin Hatch, jr., Hanse Patten, Jeremiah Stevens, Nathaniel Donnel, Esq., Adam Clark, and may have their choice of the pews in said new meeting-house after those of the first rank may have made their choice, in the following manner, viz.: That person of the said second rank that draws, or for whom is drawn, a lower number in said second rank, if he is present and thinks proper so to do, shall choose before him who draws a higher number.

That the following persons ought to be of the third and last rank for pews on the floor of said new meeting-house, viz.: Mary Hill, wife of Jonathan Hill, Esq., Thomas Goodwin, Samuel Stewart, Joshua Getchell, Samuel Morrison, Eliab Littlefield, James Davis, Jonathan Littlefield, jr., William Cousens, Jonathan Hatch, and Aaron Clark; said person in said third rank to choose his pew in manner as presented for the second rank aforesaid, after the said second rank may have had their choice.

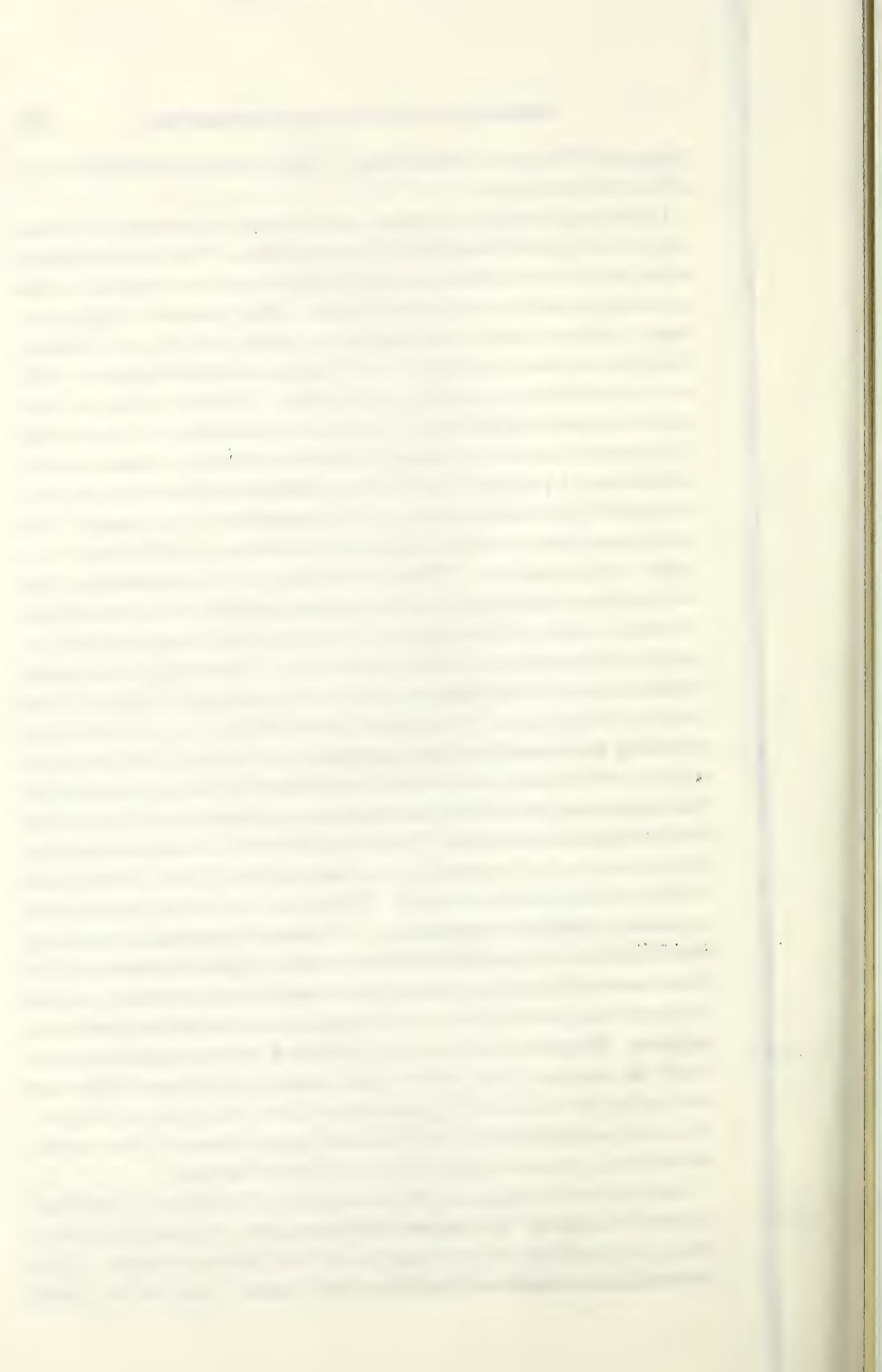
In the gallery the following persons ought to be of the first rank: Samuel Curtis, David Maxwell, John Winn, jr., Joshua Bragdon, John Staples, Joseph Stevens, Joshua Littlefield, John Goodale, jr., Samuel Treadwell, John Heard Hubbard, John Maxwell. The following persons ought to have the second and last rank, viz.: Gershom Maxwell, Samuel Stuart, jr., John Hatch, Joseph Littlefield,



Nathaniel Winn, and Joshua Gray." This report was accepted and affirmed by the parish.

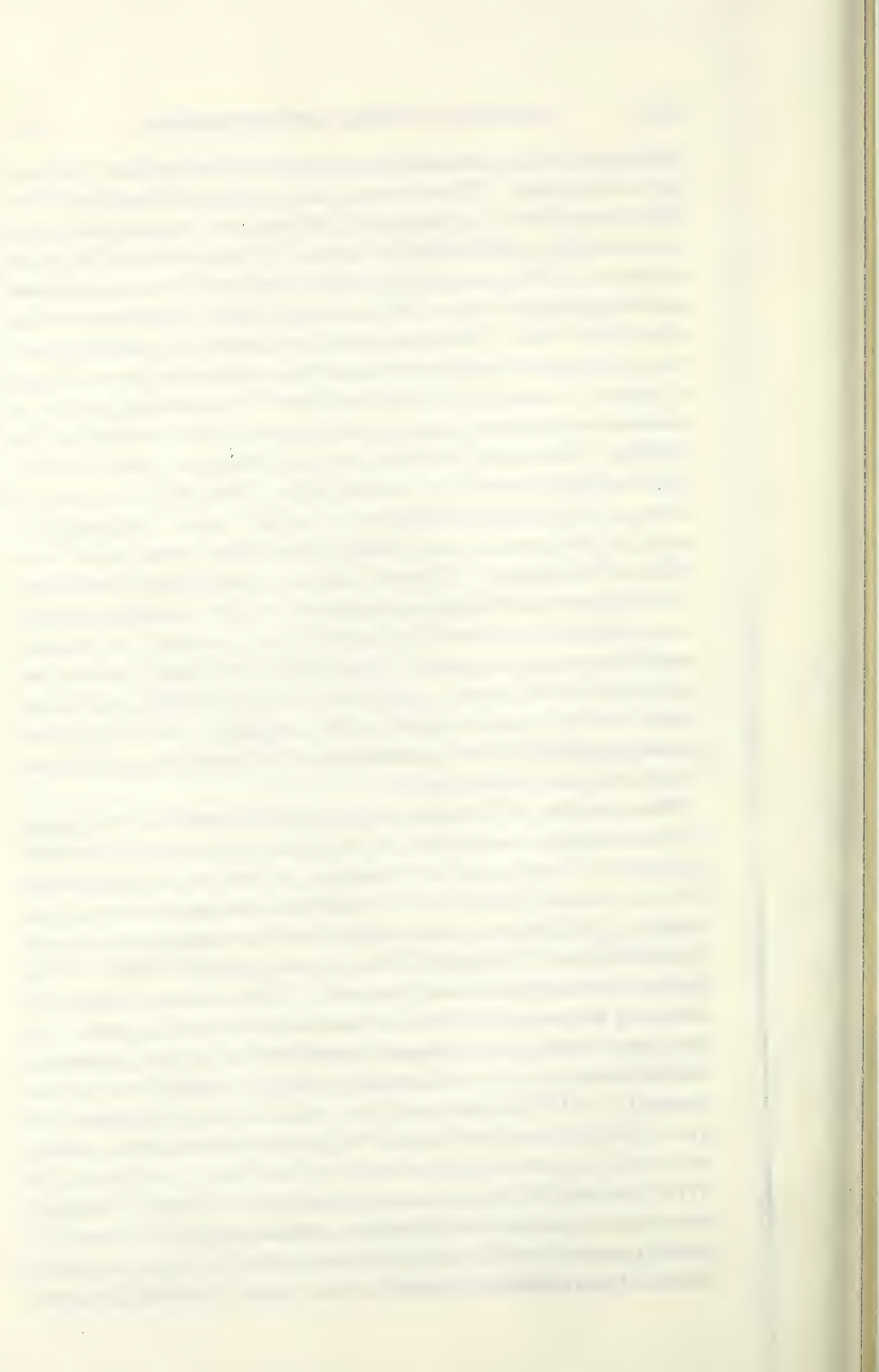
In looking through this report, one cannot but admire the modesty, humility, and liberality of this committee. They declare themselves, with certain others, to be of the first rank, and entitled to the most eligible seats in the house of God. They assumed this precedence; but what merit was peculiar to them they do not disclose. They did not base their right surely on the amount which they paid, or were bound to pay, toward the structure. In the tax list, in that case, every man's right would have been determined; there could have been no number of ranks. It must have been on some assumed prominence of position; but it is very difficult to determine on what elements of individual manhood this pre-eminence was based. One of this committee was the ancestor of the author, with whom he is pretty well acquainted. There was nothing in his personality, that we have ever discovered, that could have justified such a pretension. He was a worthy and honest man, a ship-builder; but there were as worthy and honest men in the ranks below. In our day, such an assumption would have been regarded with contempt; but such was not the feeling then. The parish conceded this pre-eminence, as stated by the committee, and accepted their report. An acknowledged merit in some over others is manifested in the appointment of the committee; but we find nowhere any explanation of this plainly declared public sentiment. Very soon afterward it was declared, in words never to be forgotten by the people of the United States, that all men are born free and equal. This must ever be the language of a growing Christian civilization. All men of respectable standing are entitled to an absolute deference to their rights as citizens of the Commonwealth, and any usurpation of supremacy, especially in the house of God, can receive no countenance from the rational and considerate. Dignity is only to be predicated on true philanthropy of soul. In our view, this aristocratical disposition of pews does not indicate a just and sound appreciation of the principles of religion. It is very unlike the spirit which, a few years afterward, was manifested in the great struggle for their rights as freemen.

As may well be supposed, this enterprise of building a Christian church, through all the stages of advancement, was very far from being an auxiliary to the growth of the Christian virtues. The whole town, exclusive of the Kennebunk parish, were to be taxed



for its cost and support, and yet to only sixty-five persons was any right in it allowed. There were as many more who were thus virtually shut out from its privileges. No one can wonder that peace could not long abide within its borders. The parish voted to build the house in 1761, and from that time down to 1775 the people were called together forty-seven different times to act on matters connected with the work. The voters would not attend the meetings, and the few gathered together were unwilling to take the responsibilities of action. Subscribers would not furnish materials agreeably to contract, and a general apathy prevailed as to the progress of the building. How much had been done in 1769, two years after the frame had been erected, we cannot judge. But until December of that year the meeting was holden in the old house. Although the pews, or their location, were definitely fixed, they were not in condition to be occupied. Warwick Hubbard and others now offered to pull down the old house,—we suppose for the materials,—and it was voted July 31st that they might do so, provided no expense should come upon the parish. Thus this ancient church, wheré the people for nearly seventy years had come to worship, and under whose roof the wearied spirits of the townsmen had oft been refreshed by the kindly and gentle dews of the gospel, was to be abandoned and razed to the ground.

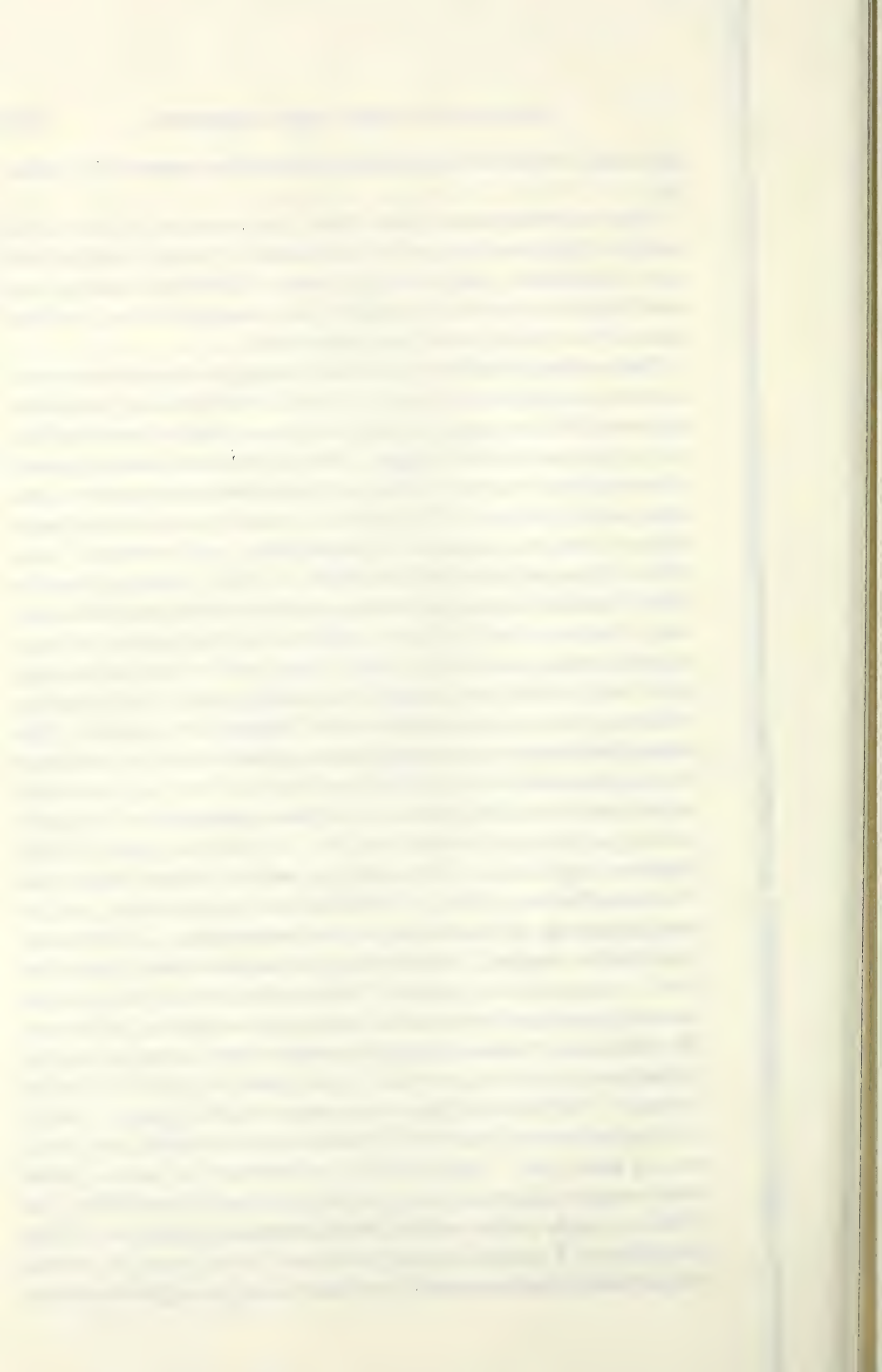
From the first of November and while the demolition was going on, the meetings were holden at the house of Abraham Barrows; after that, in the month of December, at the new meeting house. But it was many years after this time before the people were able to finish it. In 1770, the parish voted to build a steeple to the church by subscription. Nathaniel Wells, jr., was appointed agent for obtaining the money and doing the work. If he could not succeed in obtaining the necessary funds, he was directed to build a porch. In July, they voted again to proceed immediately in building a steeple; but the subscriptions were insufficient, and the steeple was not attempted. In 1771, it was voted "to finish the meeting-house this year;" and the next year, again, "to proceed in finishing the house, and to sell the pews which had not been paid for;" and again, in 1775, Nathaniel Wells, jr., Samuel Emery, and Warwick Hubbard were chosen a committee to finish the meeting-house, and were directed to use all lawful means to obtain pay for the pews; and still, thirteen years afterward, the parish voted again "to finish the meet-



ing-house," and chose a committee to settle the accounts for building.

Thus in twenty-seven years from the resolution to build, the temple of God may be regarded as finished. Probably, with a little more forbearance, and somewhat more of Christian liberality, the work might have been accomplished in a reasonable time, and the union of the whole parish been maintained.

That nothing should have been done during the Revolutionary war, in which the people were soon involved, toward finishing the meeting-house, will not appear strange to any one familiar with the history of that memorable straggle. But the ante-revolutionary period of twenty years was very unfavorable to pecuniary prosperity in the older part of the town. The newer, or second parish, received some impetus from the accession of enterprising and energetic men. Waldo Emerson came to Kennebunk in 1757; Joseph Storer in 1758; Theodore Lyman and others, some four or five years before the war. Business of all kinds was quickened by the increase of capital, which these men brought with them; and by the enterprising spirit with which they entered into milling, trade, and coasting. Still, from various causes, the town had become hard pressed. The settlers, for the most part, were farmers, dependent on the success of their agricultural labors; and in these they had not the philosophy to aid them which has grown out of the experience and scientific learning of the age in which we live. So that the yield of their lands was very limited. But in 1761, a terrible drought came upon the whole Province, filling all with serious apprehensions, and, at once, destroying all the hopes of the husbandman. It continued from April to August. No such drought had ever been known before. The ground was parched. On the other side of the river in Arundel a fire raged two months, destroying everything in its way. Dr. Coffin says, "houses and all things must have become a prey to it, had it not been for a great rain which came on the 17th day of August." The failure of their crops embarrassed the people. Many of them, we suppose, necessarily became involved in debt and could not pay their taxes. Some were four or five years in arrear. Suits were brought against the town, and the town sued the collector. In 1765, the people endeavored to get help from the Legislature. They with Kittery, York and Berwick, petitioned for the grant of a township of land, six miles square, to aid them in supporting their schools,

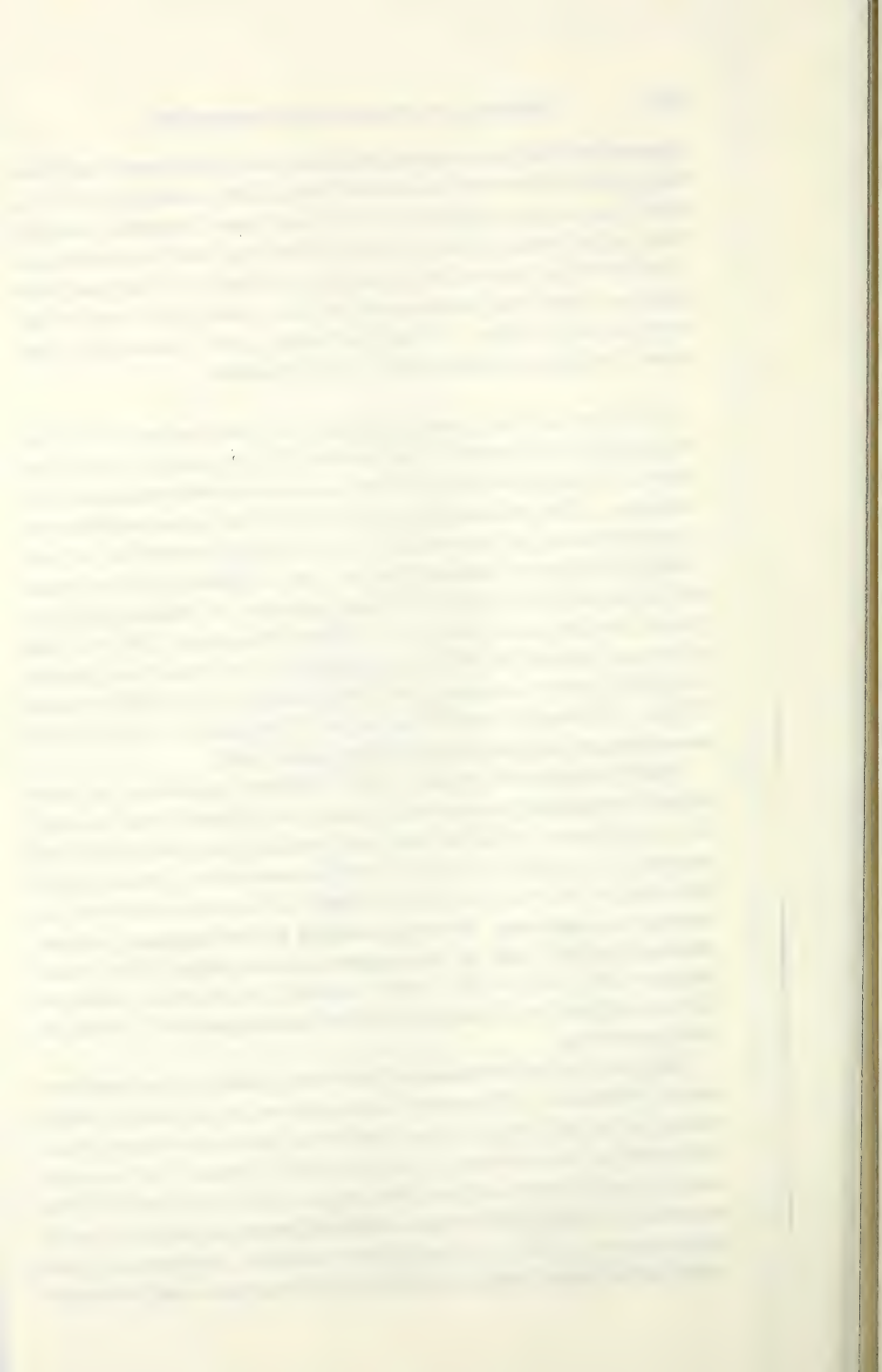


representing that other towns had been thus encouraged, and that the population here was so scattered that all the children could not attend one school, and that what they had done heretofore entitled them to the bounty of the Province; that from the first settlement these towns had been a barrier for all the towns; that they had built garrisons, maintained watches, and suffered more than most of the towns in the Province. These and other good reasons were presented for their application, but it was ineffectual.

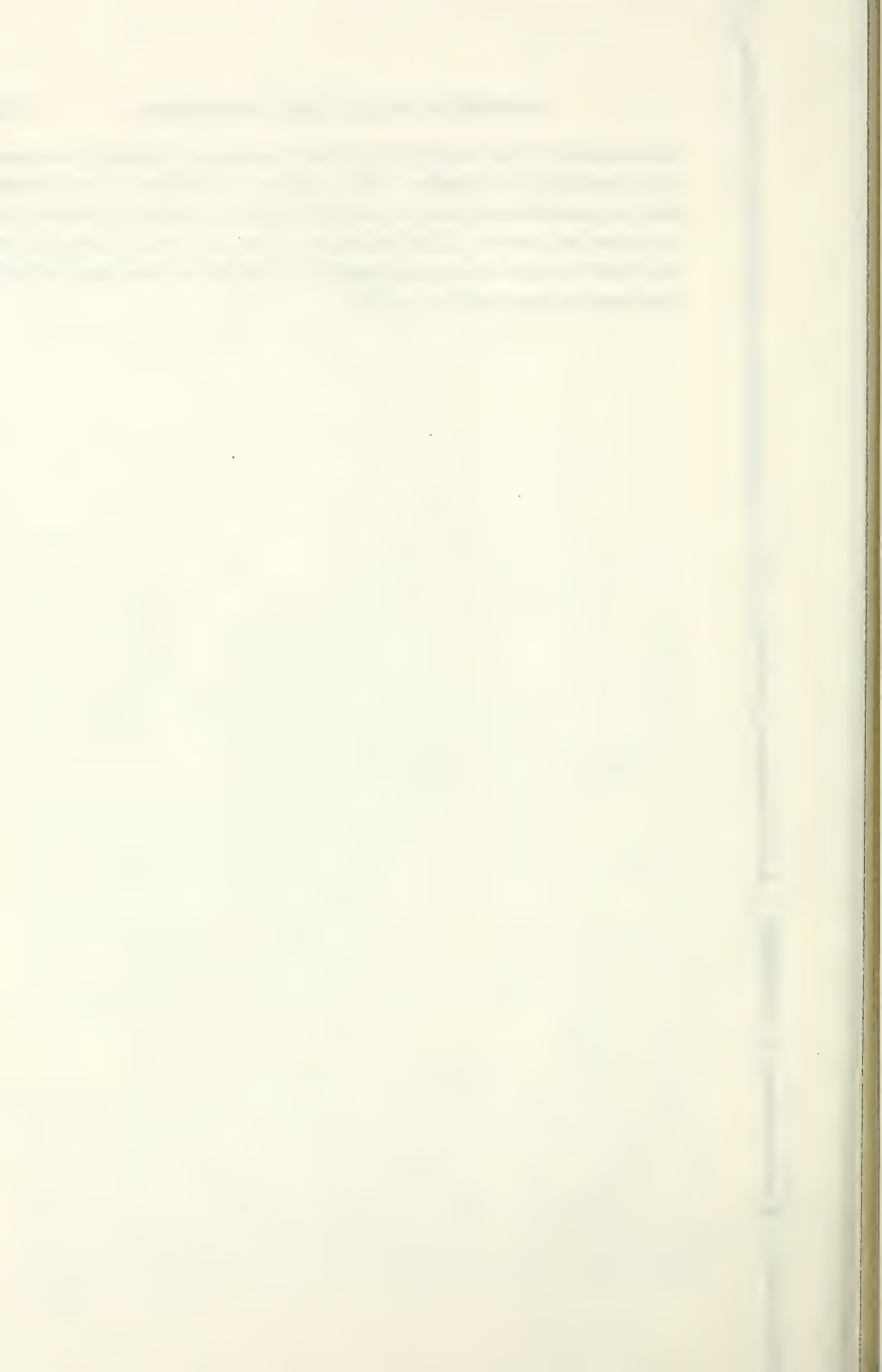
Died Oct. 3, 1768, JOHN STORER. We have spoken of him so frequently in the various departments of life, especially in affairs involving the public welfare, that our readers must well understand his character. It is sufficient to say that he had the entire confidence of the government, and was employed in carrying forward all objects which were deemed necessary for the public welfare, both at home and in distant parts of the Provinces, especially in building and repairing the forts, and in the care of the public stores. He was the right-hand man of Sir William Pepperell in the expedition against Louisburg; was commissary and commander of the company from Wells. He was also one of the judges of the inferior court of common pleas, and representative to the general court.

After the successful result of the Louisburg expedition he gave himself more closely to matters at home, or of more local concern. He was a sincerely religious man, and was deeply impressed with the conviction that a better house of worship was needed by the people than that which was then standing; and his heart was fixed on the erection of a new one. He was permitted to live long enough to see the desire of his heart in the progress of completion. He owned largely in the lands of the town; especially in its mill privileges. He was diligent in all business in which he engaged, and faithful in all his relations.

The character and influence of John Storer need here no more particular delineation. His agency and usefulness in all matters interesting to the public will be discovered in all the town history, from the period of his maturity to the day of his decease. He was the son of Joseph Storer, and was born Sept. 5, 1694, in the midst of the most bloody of the Indian wars, while all the people were shut up in the garrisons. And we may add, that during his whole minority, he could hardly know that the world into which he was cast, was other



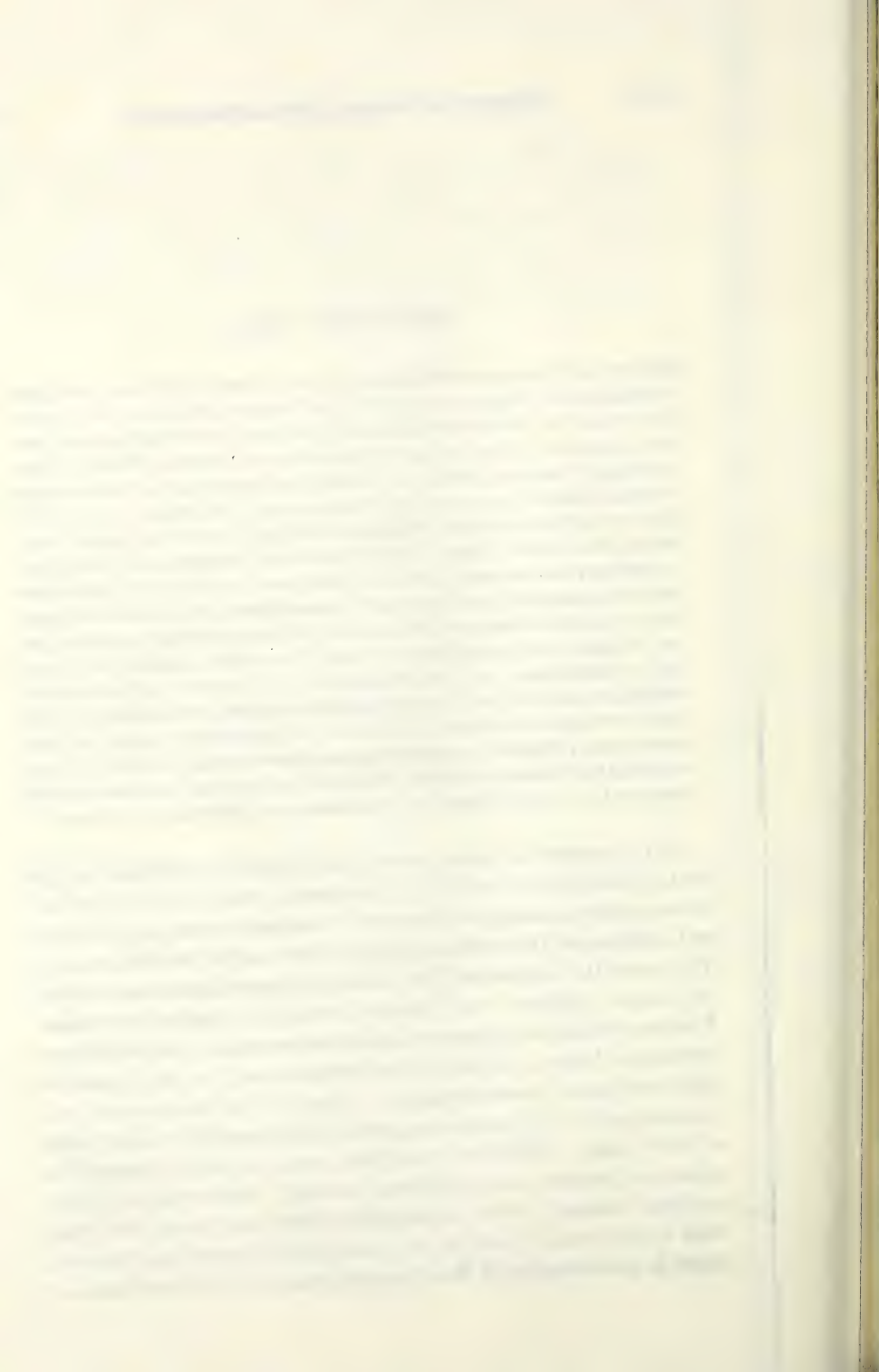
than a place for the exercise of all those passions which ally the race to the beasts of the forests. War and the barbarities of war must have been continually on the tongues of the company in whose intercourse he grew up. Yet he became a true and earnest member of the Christian church, trusting always in God for the best issue of all the complications incident to life.



CHAPTER XXX.

TAXATION OF COLONIES—OPPOSITION OF THE PEOPLE OF WELLS AND YORK—RESOLUTIONS PASSED BY THE TOWN OF WELLS—JONATHAN SAYWARD—TEA PARTY AT YORK—THE BOSTON PORT BILL—CONTRIBUTION OF SECOND PARISH IN WELLS IN AID OF THE POOR OF BOSTON—"YORK COUNTY CONGRESS" HOLDEN AT WELLS—RESOLVES—JOHN SULLIVAN'S HARANGUE—COURT BROKEN UP—ADAM MCCULLOCH—DR. ABIATHER ALDEN—DR. EBENEZER RICE—JOSEPH CHURCHILL—BULLETIN OF YORK COUNTY CONGRESS—DELEGATE CHOSEN TO THE PROVINCIAL CONGRESS AT CAMBRIDGE—INSTRUCTIONS TO HIM—ACTION OF THE TOWN OF WELLS IN RELATION TO WAR MEASURES—ROLL OF CAPT. JAMES HUBBARD'S COMPANY—CAPT. JESSE DORMAN'S COMPANY—INTENSE EXCITEMENT OF THE PEOPLE—LIST OF SOLDIERS WHO RE-ENLISTED IN CAPT. SAWYER'S COMPANY—GATHERING OF MINISTERS AT YORK—COMMITTEE OF SAFETY APPOINTED—INSTRUCTIONS OF THE TOWN TO THE REPRESENTATIVE IN CONGRESS TO VOTE FOR INDEPENDENCE—DECLARATION OF INDEPENDENCE READ IN THE CHURCHES AT WELLS AND KENNEBUNK—JOSEPH SAYER—EBENEZER SAYER—WALDO EMERSON—SAMUEL HITCHCOCK—THEODORE LYMAN—JOSEPH MOODY—DR. OLIVER KEATING—THEODORE AND HONESTUS PLUMMER.

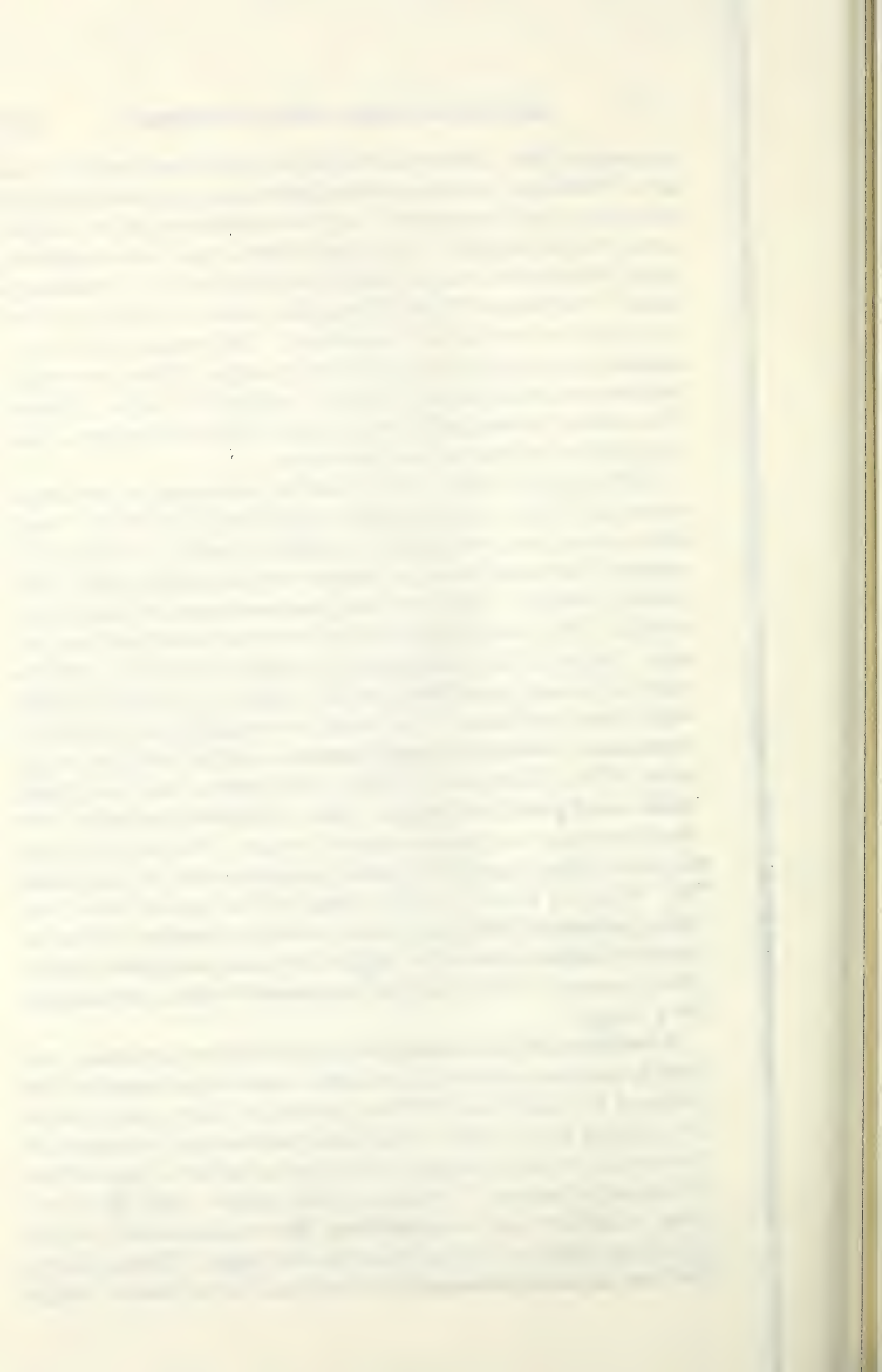
At the present day when almost every fireside is gladdened by the fruits of the largest liberty, enjoyed so many years, we are in no condition rightly to estimate the extent of our indebtedness to the labors and sacrifices of the noble men of the latter half of the last century. They were the determined foes of arbitrary power, and watched with the utmost vigilance every motion toward its exercise over these Provinces which had grown up out of the struggles of invincible and determined hearts; and they were ready to rush to the breach in whatever quarter it was attempted. They had not been nursed under those mild and generous auspices which responded to every wish of their souls. Whatever they had, came to them through the agency of personal and unfaltering activity. Labor was their life and their reward. It was inwrought in their very being that they were to obtain their bread by the sweat of their brows; and they rejoiced in this devotion of their physical powers to the acquisition of



the means of life. There was fruition in labor as well as in its results. Hardships, either in sacrifice, deprivation or exhausting physical exertion, were strangers to very few inhabitants of the smaller towns of New England. In the larger towns there were men peculiarly independent, though probably millionaires were exceedingly scarce. The town of Wells did not then afford a sample of what would now be regarded as a competency. The people, with few exceptions, were occupied in agricultural pursuits. Their commercial business was carried on in vessels of a very small burden. Boston, Nova Scotia, Canada, and the Southern and West India ports, limited the marts of their marine intercourse.

The first minor troubles which kindled excitement in the larger commercial towns would have been to the people of Wells of very little moment, not reaching their material interests. It cannot be supposed that, at any time, the imports very seriously affected their personal comforts. They were not great consumers of foreign productions. Their own hands produced nearly all their food and raiment. Sugar and molasses might have been advanced a little in price by the duty upon them; but the sweets of life were scarcely within their jurisdiction. The Stamp Act was still less a source of discomfort. It worked no great diminution of the ordinary enjoyments of life. There was not then this grasping after everything which would gratify the appetite. Men contented themselves with the plainest and most simple means of support. The fever for speculation is seldom engendered among a people settled in agricultural life. When all around are alike employed in regular labor for a merely substantial livelihood, there is nothing to awaken a thirst or mania for sudden riches, to be acquired by some enterprise *aliunde*. The allotments of their condition are accepted without any longings for a change.

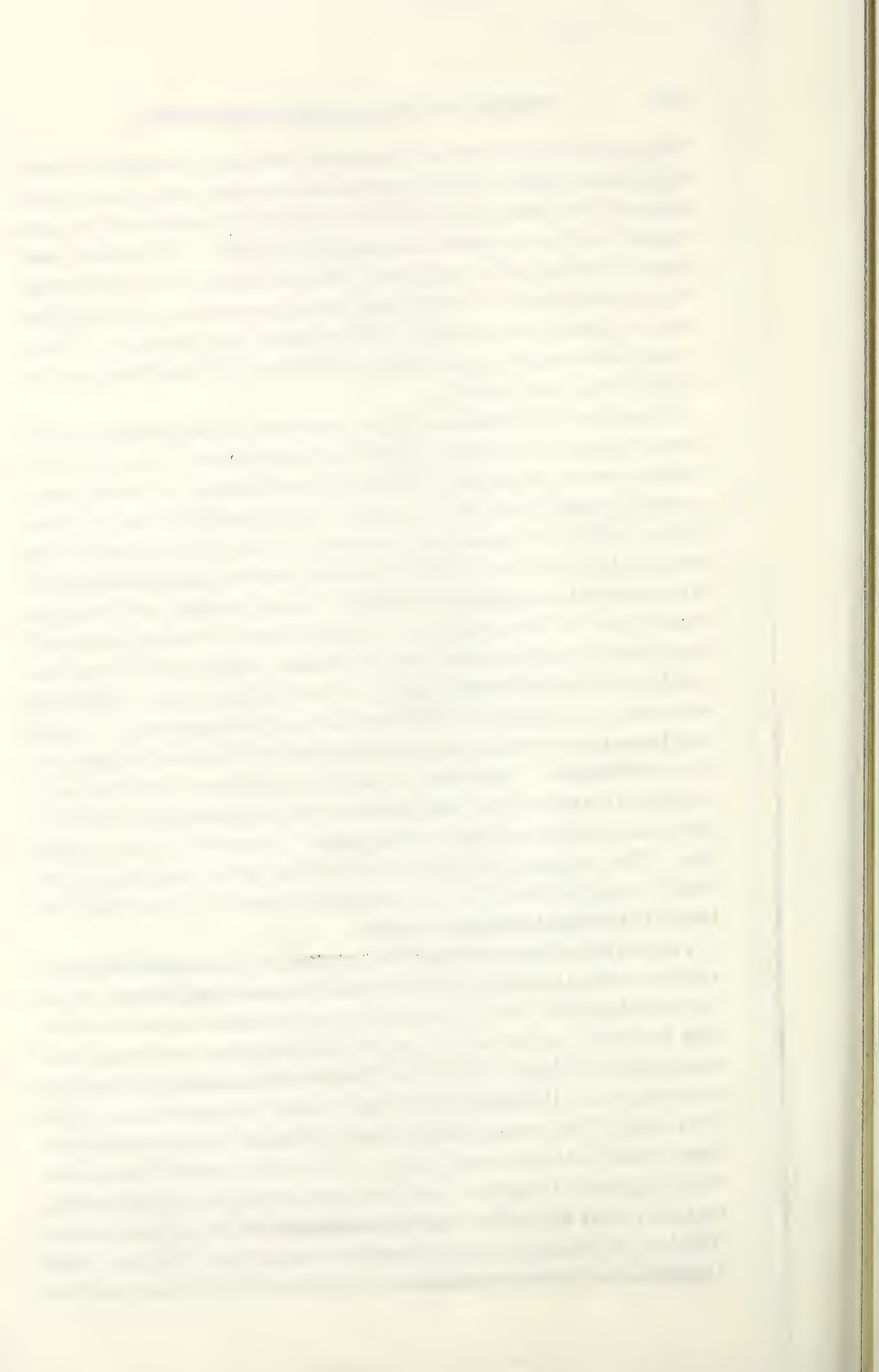
Notwithstanding the assumption by the English parliament of a right to tax these colonies did not come home to the pecuniary interests of the inhabitants of Wells, the fires of liberty were always kept burning in the hearts of the people, and the first symptoms of the exercise of this prerogative over them awakened a spirit of resistance at all hazards. It was no selfish impulse which, in a moment, called off their thoughts from their familiar labors to this threatened attack on their civil and political rights. Though liberty had been so much dishonored in the house of its friends, though



Puritanism in its action had disregarded and set at nought the very principles in which it had its origin, almost every man, even to the lowest of the peasantry, had his spirit stirred within him at the first suggestion of any encroachment upon his rights. The fathers and grandfathers had often told them it was for liberty that their predecessors had crossed the waters and taken possession of this wilderness, subjecting themselves to all its perils and privations. They were thence taught to prize liberty as the pearl of too great price to be left at the least hazard.

From the first monition of the intention of the parent government to extend the power of taxation to this country, this spirit of freedom never slumbered. The people were awake to every emergency in which liberty was involved. We cannot say that the feeling of which we speak was universal. There were men of an assumed higher caste, to whose avarice loyalty administered, and who preferred to cling to the profits of their position and business, rather than to the principles of a noble and Christian manhood. Such were the officials, the tenor of whose political status was dependent on unhesitating fidelity to the British crown. Doubtful men were not wanting in Wells nor in the adjoining towns. Riches and honors, everywhere, are not the peculiar friends of a genuine, true civilization. Patriotism is never a prominent attribute of a community who rely on foreign intercourse for pecuniary prosperity. Such men were exceptions to the general character of our population. The poorest, those who had neither silver nor gold, were ready to pledge their lives for the maintainance of what they believed to be their indisputable rights.

The towns in the county of York partook of a common feeling in relation to the tendency of parliamentary proceedings, though we do not find that all of them immediately took corporate action in relation to them. In the adjoining town of York there were men, bold and fearless, of deep thought and forecast, who watched every step in the march of the home government toward the subjection of the Provinces. They were, perhaps, more jealous of its action than any development hitherto would justify. When this people came over from England it is apparent that they came with the understanding that they were still to be regarded as subjects of the British crown. The idea of building up an independent nation was far from their thoughts, and when the opposition to parliamentary action was first

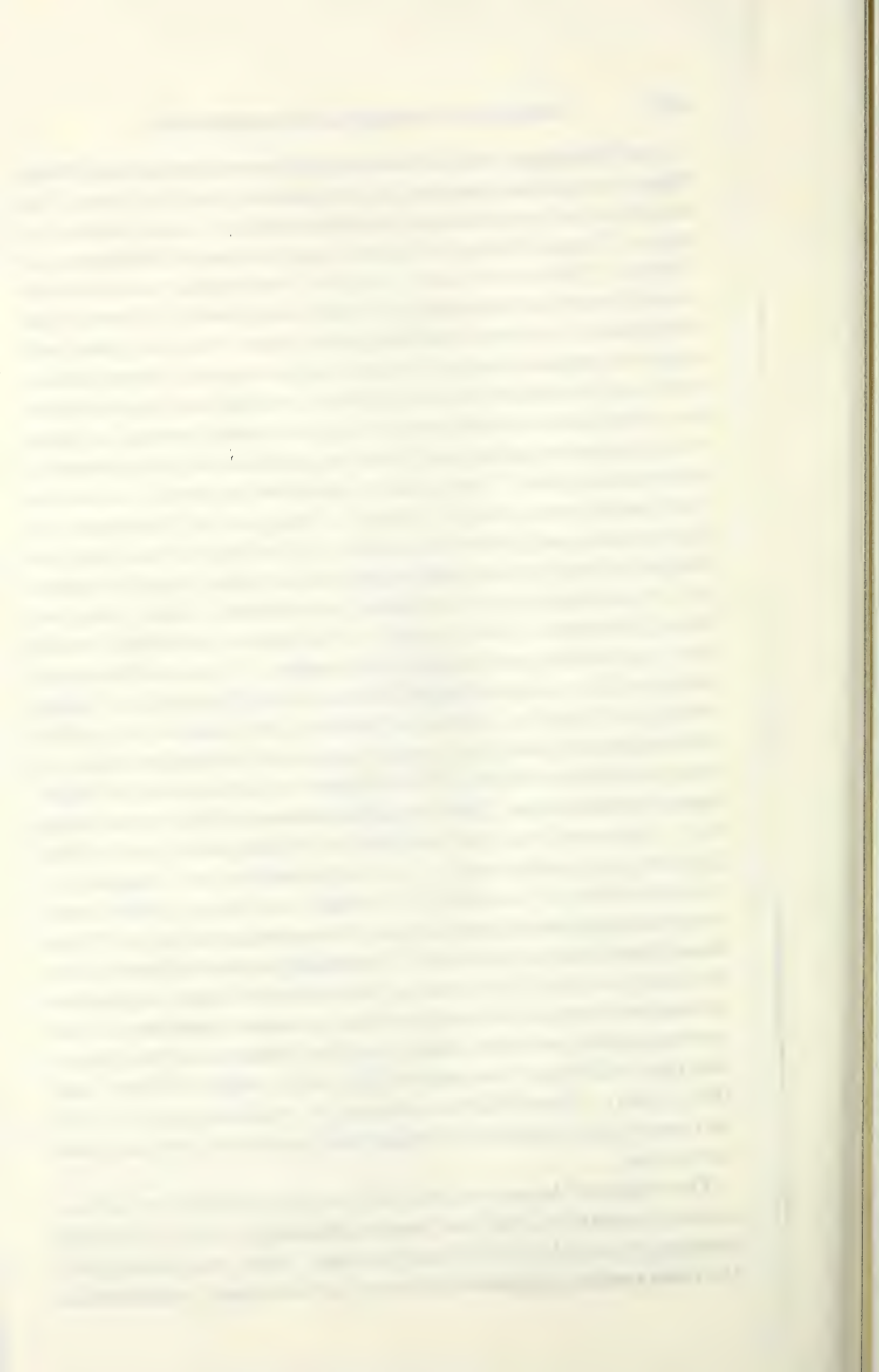


excited the people, in their resistance to the measures inaugurated, never contemplated a secession from the authority of the English government. It is difficult to understand now the status which the noble patriots of the Revolution regarded these Provinces as holding. If the government of England had any authority over them, and was bound for their protection, surely some return must have been rightly expected from the connection. Taxation and representation have no more connection than have protection and taxation. They have never been here regarded as inseparable. Numbers of men and women are taxed, and always have been from the inception of the various governments of the States, who have not had the right of suffrage, and of course not the right of representation. But such was the position assumed by those patriotic and noble men. York numbered among its citizens, at this time, many of this character, and in 1768, at the first manifestation of the coming usurpation, a public meeting was called in that town to adopt such measures as the posture of affairs might suggest. The relations of the Massachusetts government with that of England had become matter of the deepest interest, in consequence of a requirement of the latter, issued to the legislature of the former, to rescind what is termed the circular letter. The general court had prepared and sent abroad to the other colonies an address, setting forth distinctly their views of the powers of the home government over the colonies, which were repugnant to the principles assumed by parliament, and asking the concurrence of the different legislatures and the appropriate action for the maintainance of these views. This address Massachusetts was required to rescind; but the general court, with great unanimity, refused to do so, ninety-two being opposed and sixteen only in favor. In this minority was Jonathan Sayward, representative from York. This action of their delegate worked up great excitement in that village, and at the meeting it was "voted that this town highly approve of the proceedings of the late honorable house of representatives who were not for rescinding." Sayward, who, but a few months before, had the support of the people in his election, was thus severely rebuked, and till after the close of the war never recovered his standing. He was a popular, influential, and useful man; but this unfortunate step, among a people highly excited on the matter in issue, produced a strong revulsion of feeling which it took years to subdue.



John Wheelright was at the same time representative from Wells. When the question was taken he was absent from the house. So were the other representatives from this vicinity: James Gowen, of Kittery, Thomas Perkins, of Arundel, and Benjamin Chadbourne, of Berwick. Two months after this vote was taken, these men addressed letters to the speaker, in which they stated "It was their misfortune to be absent from the general court when the great and important question was put for rescinding a vote of a former house, relative to the well-known circular letter, and had they been present they should have thought it their duty, for many reasons, to have voted against rescinding, and made an addition to the memorable number, ninety-two." As a general postulate it is well to let the dead rest in peace; but all history is designed for instruction in righteousness, and it does not consist with the duty of the living to forego the benefit which God designed should come from the action and its consequences of preceding generations. These men, we think, if animated with the spirit of a fearless patriotism, would have been present on this important occasion. If endowed with the animus of John Adams, Samuel Adams, John Hancock, and other worthies of that day, instead of delaying two months to explain their neglect to vote, they would have made immediate haste to remove the stigma which, by their absence at such a crisis, had fallen upon their characters. But the public sentiment of the towns which they represented was too manifest to be disregarded, and at this late hour they endeavored to screen themselves from censure by this declaration of what their duty would have been. Many know very well what duty is, but have not the resolution to do it. They should have been in their seats. It certainly is a marvellous fact in the history of this little cluster of towns, that all their representatives should have had demands on their presence elsewhere at this moment, which precluded them from the discharge of the important duty which they thus acknowledge they owed to liberty and their country. Sayward's vote, though for rescinding and in subserviency to the demands of the English government, was far more meritorious.

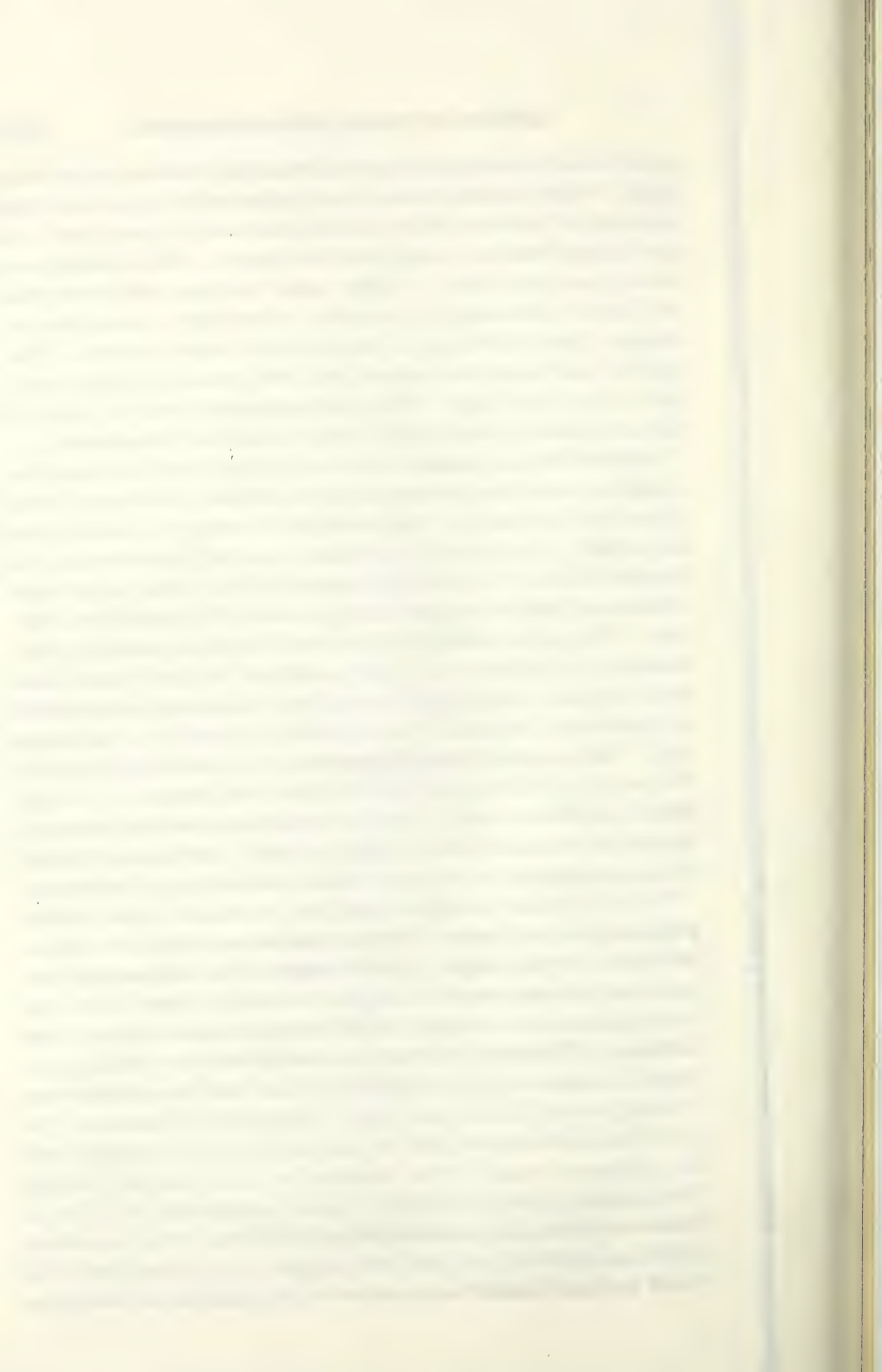
The results of the meeting in York, we are authorized to believe, found acceptance in this and the neighboring towns. No public meeting was called in Wells, but the same spirit was maintained; the same resolute opposition to every parliamentary manifestation



which looked to an encroachment on what they believed to be their rights. From this time forward our relations with England and the possibility of a contest which should come home to every soul seldom escaped from the thoughts of the people. The loyalists, embracing many who were in office under the king and those who were largely interested in commerce, endeavored to allay the excitement; but all attempts in that direction were powerless. The hearts of the people were moved, and the gathering clouds awakened in them no dismay. When the great conflict was at hand all the towns came up immediately to the demands of the occasion.

Such was the indignation on account of the Stamp Act, and the opposition which it engendered, that the British government found it expedient to repeal it. But the right of taxing the colonies was not yielded. A majority of parliament were fully grounded in the doctrine that they had the right to exercise that power in all cases whatsoever; but the opposite view prevailed all through the Provinces. The people, feeling that they could not be represented, drew therefrom the inference that they could not be justly taxed, and there were noble and intrepid men all over the country, who buckled on their armor, determined to maintain this position at whatever cost. The unceasing labors of these men nurtured in the bosoms of the people generally a spirit akin to their own, though it was not difficult, as it is not now, to awaken opposition, when the matter of taxation is addressed to the thoughts of men. Any measure looking so an encroachment on the purse tends to arouse men to resistance.

The act imposing a duty on glass, tea, paper, and other articles produced great excitement. It was regarded as a direct attack upon the liberties of the people. Commissioners of the customs had been appointed and sent over from England to collect these duties; but the opposition was so strong that all their exertions to this end were ineffectual. The result was that in a conflict with the soldiery, stationed in Boston for the enforcement of law and the maintainance of order, several citizens were killed. Although the obnoxious law was in the main repealed, the duty on tea was still continued, and the excitement created by the collision was never entirely allayed. The people all over the country formed associations, the basis of which was the non-importation and entire disuse of tea and of all articles on which a duty had been imposed, and every man who would not enrol himself as a member was regarded as an enemy to

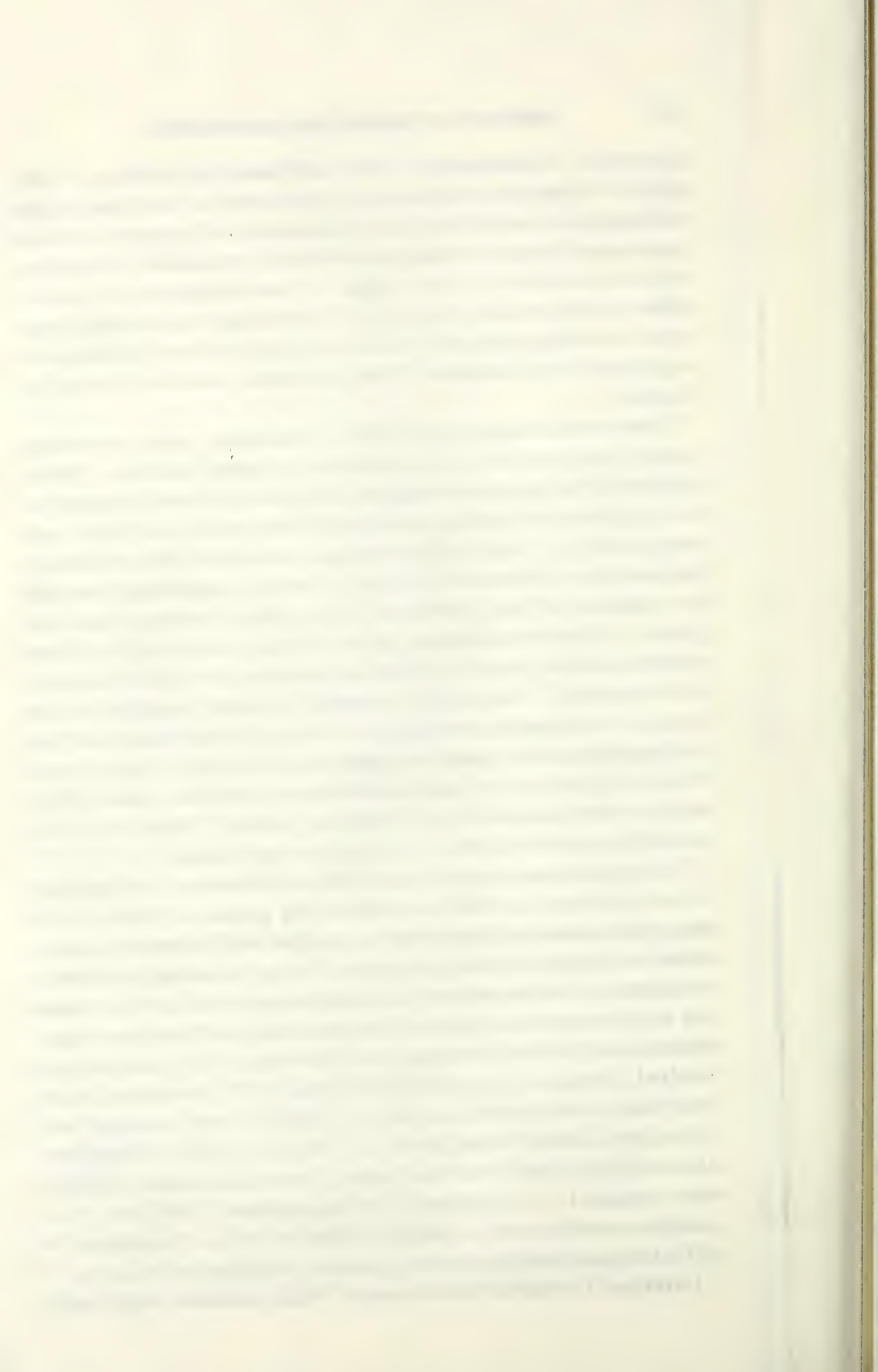


his country. It mattered not what had been his standing in life; whether rich or poor, whether high in authority or the most abject and humble, he must deny all countenance and support of every governmental measure which the multitude pronounced unconstitutional or subversive of their rights. It was dangerous for one to differ from the mass of the people. The feeling of unyielding opposition was deep-seated, and would well up at the least indication of any disposition to succumb. Total abstinence was the doctrine of the hour.

These associations, which were so numerous, were very easily formed; they required of the members no great sacrifice. Three-quarters of the people, we suppose, had never yet used a pound of tea; and the other articles prescribed, if used at all, had been used very sparingly. They had been obliged hitherto to live on homely fare, and these agreements did not, therefore, essentially diminish the comforts of life. Ministers of the gospel, perhaps, were the gainers by these combinations, for the feeling seems to have been manifest that they must not suffer by the privations which the occasion demanded. The people frequently gathered together at the houses of their pastors, carrying with them whatever their own limited supplies could furnish, so that sometimes their houses were filled with good store of comforts for many months to come. Berwick was very forward in such donation parties. What was done for Dr. Hemmenway or Mr. Little we have not learned.

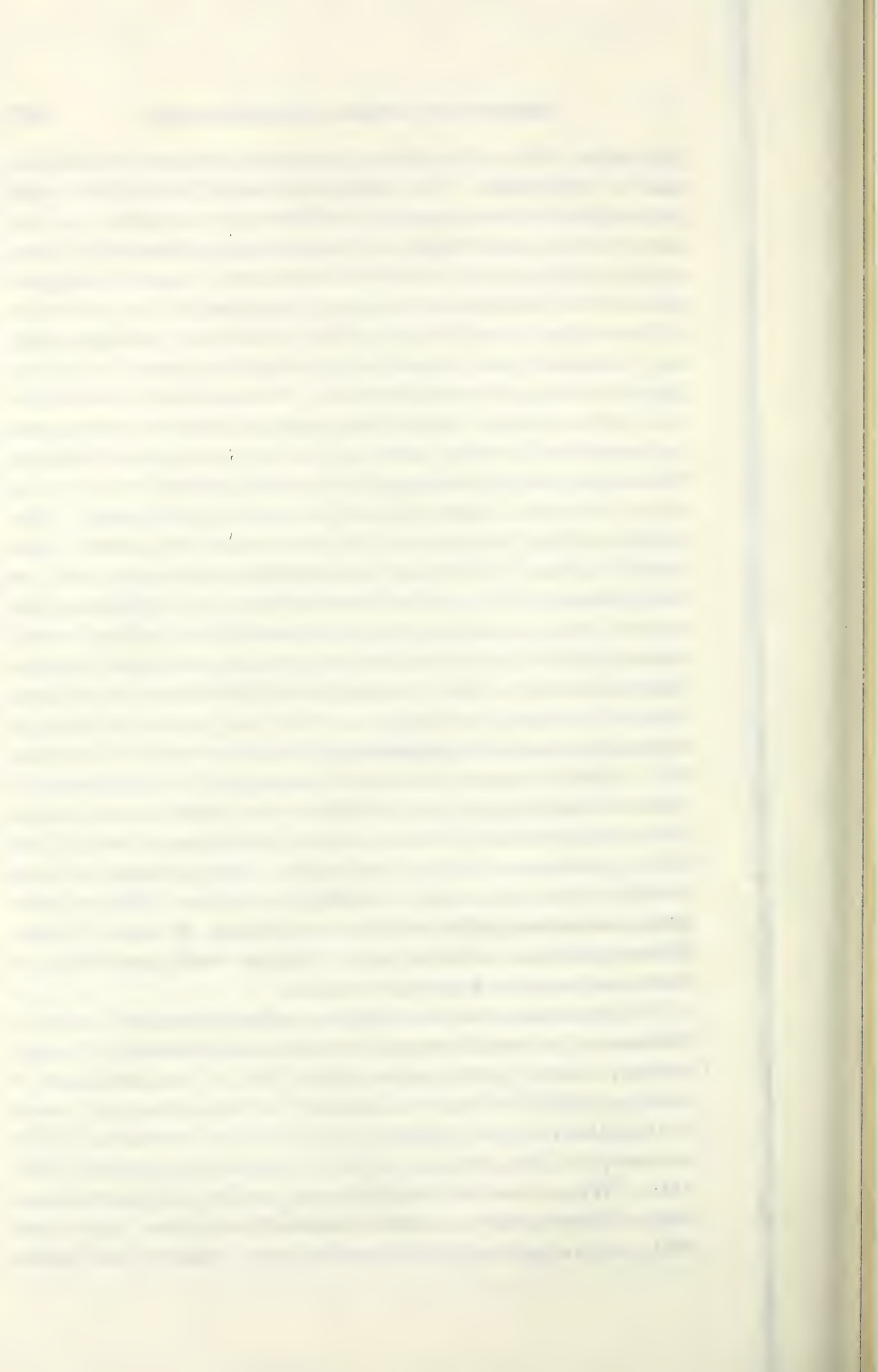
The arbitrary measures of the British administration had reached to such an extent as to fill the minds of the people of Boston with the apprehension that the controversy might lead to more decisive action on the part of that government. They accordingly chose a committee of correspondence to communicate with all the towns and state to them their views of the proceedings of the home government, and to solicit in return their opinions on the great matters involved. Accordingly, on the 24th of May, 1773, a communication from Boston having been received at Wells, a town meeting was holden, and Joseph Storer, Nathaniel Wells, jr., John Wheelright, Ebenezer Rice, John Littlefield, Samuel Emery, and James Hubbard were appointed "a committee of correspondence," and were "directed to consider what is proper for the town to do in relation to said intelligence and report to the town at the adjourned meeting."

During all the conflict which ensued, Wells was never very hasty



in its action, but on all matters of importance was sure to take due time for deliberation. The inhabitants seemed to feel that their judgment on matters concerning the Provinces was entitled to, and carried with it, great weight, and therefore any opinions which they might enunciate should be first well considered. One would suppose that here was the occasion for a speedy response to the authorities of Boston; but instead of giving the needed reply without delay, they instructed their committee to make their report at an adjourned meeting, six weeks afterward. Boston wished to be enlightened on the question whether they were to have the concurrence and support of the other towns on this truly momentous occasion. The exigency might have passed over entirely, either for the weal or woe of the people, before this town had made up its opinion. But the fifth of July was assigned for determining the answer which should be given. On that day the committee made report that, "as the legislature had been twice in session since the intelligence was received, it was unnecessary to pass any resolutions, but they would observe, that it appears to us that no person on earth, other than the General Assembly of this Province, has a right to tax us in any form whatever, or impose any duty on us with the purpose of raising a revenue, taxation and representation being, in our opinion, inseparable. It further appears to us that the attempt of the Parliament of Great Britain to tax us, and the duties they have imposed on us, with a design to raise a revenue, are the foundation of most, if not all, the grievances which we labor under. Every attempt of Great Britain to tax us is not only an infringement of our rights and privileges, but is incompatible with the true interests of Great Britain. If the right is once admitted, Great Britain would overburden us with taxes to such a degree as to ruin us.

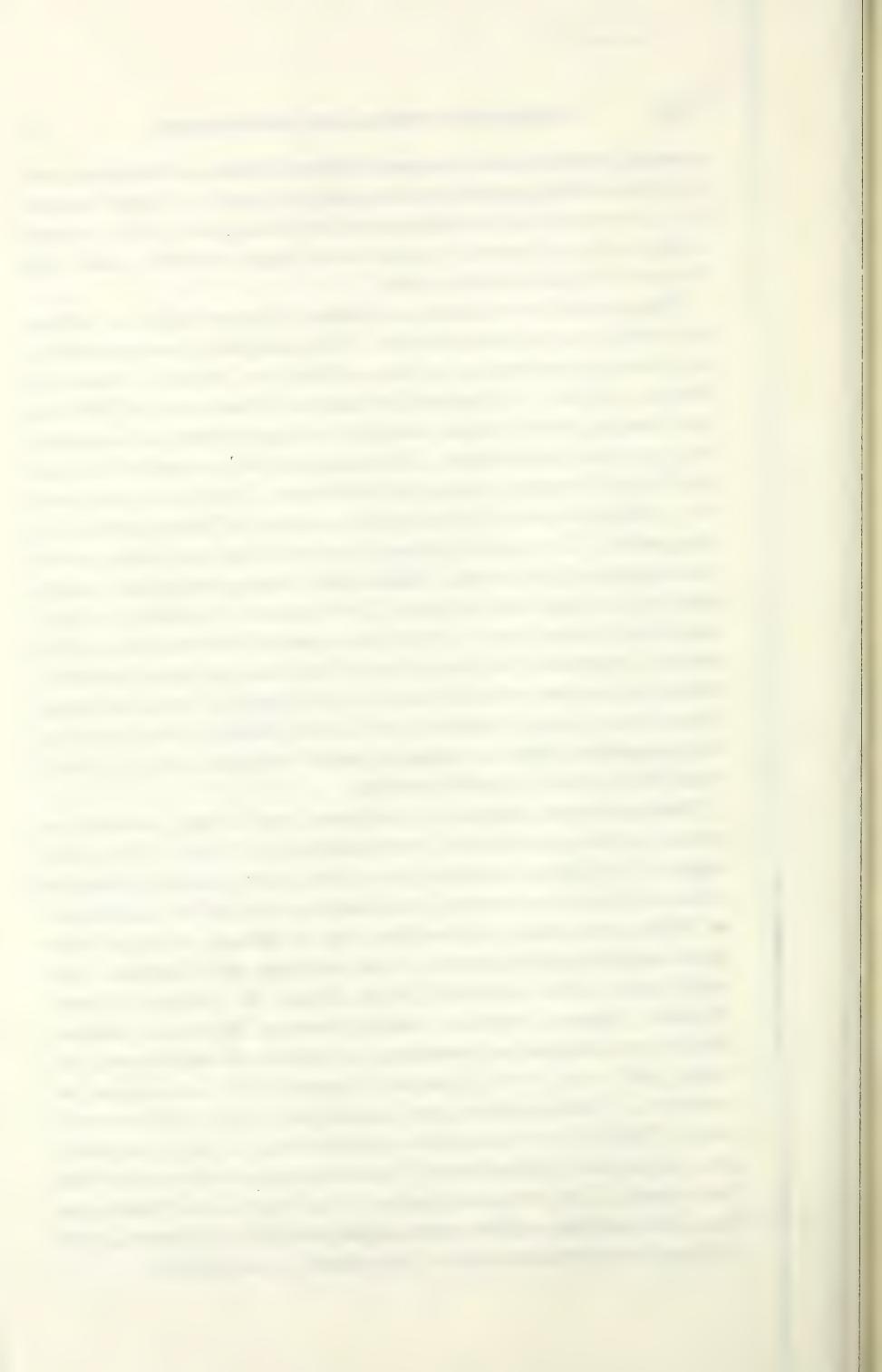
We do not mean this as a reflection on the wisdom and justice of Parliament; but considering the corruption and depravity of human nature, in nothing perhaps more evident than in the prevalence of self-love, which often operates insensibly, we have abundant reason to think that the more largely we are taxed the less taxes will be necessary in Great Britain, we shall inevitably be oppressed with taxes. We are ever ready to join in any prudent and constitutional method in our power to procure a repeal of the revenue Acts aforesaid; and we hope we shall be enabled so to conduct and behave



amongst ourselves, and in respect to Great Britain, as that those persons who are our greatest enemies, may not have the least foundation, or even shadow of a foundation for finding fault with or censuring us, being disposed to submit to all legal authority, not only for wrath but for conscience sake."

This answer does not seem to overflow with patriotism, or reflect any great honor on the townsmen. It is altogether non-committal; and about as encouraging to the suffering and anxious citizens of Boston, as if they had returned no answer. There were in Wells at this time, as before stated, some who had great fears of a conflict with the home government. These men, in fact, controlled the proceedings of the town during the whole war. Profit and place were very efficient elements in making the character of many persons at that period. True nobility of soul was not always the ruling power in the action of the people. Riches and honors, peace and safety, could not be kept out of sight. The balance of intellect on this committee was not very hearty in the cause of freedom; but as the contest progressed the necessities of the hour, in some instances, waked up a more patriotic spirit in the hearts of some of them. Joseph Storer, John Littlefield and James Hubbard who were on this committee, when the terrors of actual war came over the land, were brave men in the public service.

The report was accepted by the town, and a copy ordered to be sent to the committee of correspondence in Boston. But subsequent intelligence received from that place indicated complications still more portentous; and a new meeting of the inhabitants of Wells was called on the 21st day of March, 1774, to take into consideration the posture of our relations with England. Joseph Storer, John Littlefield, Capt. Noah M. Littlefield, James Hubbard, Deacon Benjamin Hatch, Ebenezer Sayer and Joshua Bragdon were chosen a committee, to whom the subject was referred, and who were directed to report their conclusions in one week. This committee was constituted of firm and energetic men. The first four were afterward active officers in the great struggle. Storer and Hubbard sealed their devotion to their country with their blood. They were men fearless in the expression of their opinions, and ready for any fate which might await them, in opposing the arbitrary measures attempted to be enforced on the people.



This committee on the 28th of March made their report, recommending the following resolutions, as becoming the town in this important crisis :

“Resolved, that freedom is essential to the happiness of a State, which no nation can give up without violating the laws of nature, reason and religion, ruining millions, and entailing the deepest misery on posterity.

Resolved, that the late Act of the British Parliament, empowering the East India Company to export their teas to Boston, subject to a duty, is a daring infringement upon our individual rights and privileges; is a measure replete with every evil, political and commercial. Therefore it is incumbent on every man who values his birthright and would support the constitution, to oppose every such attempt in all lawful and constitutional ways.

Resolved, that we will not receive any teas whereon an unconstitutional duty may be laid, whether shipped by the East India Company or private merchants, and will esteem every person who shall or may receive any such teas, unfriendly to the government, and inimical to the country and constitution; and will treat them with that contempt which such conduct deserves.

Resolved, that we will bear faithful and true allegiance to our Sovereign Lord, George the Third, and are ready at all times to support his crown and dignity, at the expense of our lives and fortunes; but by no means support the oppressive measures of Parliament, which have and still continues to threaten the total destruction of the liberties of all America.

Resolved, that the thanks of the town be given to our worthy brethren, the patriotic inhabitants of the town of Boston, for their early intelligences, and steady perseverance in the common cause. Posterity, we doubt not, will applaud their conduct, and their children will rise up and call them blessed.

Resolved, that an attested copy of these proceedings be transmitted to the committee of correspondence in Boston.”

These resolutions, we think, were prepared by Mr. Hemmenway. They are in accordance with the true spirit of the hour, and speak

the language of the great body of the Wells townsmen. The people were determined to submit to no oppression; to yield none of the rights which they claimed to belong to them as men. On no question of political interest were a people ever more generally united. Fearful, undecided spirits were few; though they were generally those who had been of high standing, or who had been engaged in the largest commercial business. They feared more consequences which were personal, than those which were public. Jonathan Sayward, of York, affords a good illustration of the spirit of these loyalists; of those whose hearts did not sympathize with the measures which the people were pursuing to defeat the purposes of government. He was judge of the Court of Probate, and a special justice of the court of Common Pleas, and was largely engaged in navigation. For more than twenty years he was connected with Dr. Sawyer, of Wells, in the ownership of vessels. He was a leader in the church, and always regarded as a man of sound moral principle. But the condition of affairs now foreboded great evil. Whether his pecuniary interests, or his official position so dimmed his vision that he could not judge truly, we will not assume to determine. But his spirit was exceedingly troubled at the aspect of our affairs with the mother country. In relation to the memorable act of the destruction of the tea in Boston harbor, he says, "The men of Belial arose in Boston and took possession of two ships of tea; hoisted it all out and turned it into the dock." "The public affairs of the government look very dark; and it is probable to me some measures, coercive and disagreeable, will be enforced from the Parliament of Great Britain on this government in consequence of the destruction of these ships of tea belonging to the India Company."

"We had town meetings (Jan. 20 and 21) in order to approve of the conduct of Boston in destroying the tea of the Hon. East India Company, and after a most severe opposition by Samuel Clark and myself, got our resolves so far moderated as to thank only for what they had constitutionally done. The opposition to Parliament will undo us."

"My own opinion is that the tea should be paid for by Boston." Soon afterward he says, "Threatened the whole of last week by the mob, and in danger but not yet destroyed;" and again, "in danger of being mobbed by the influence of Paul D. Woodbridge;" and

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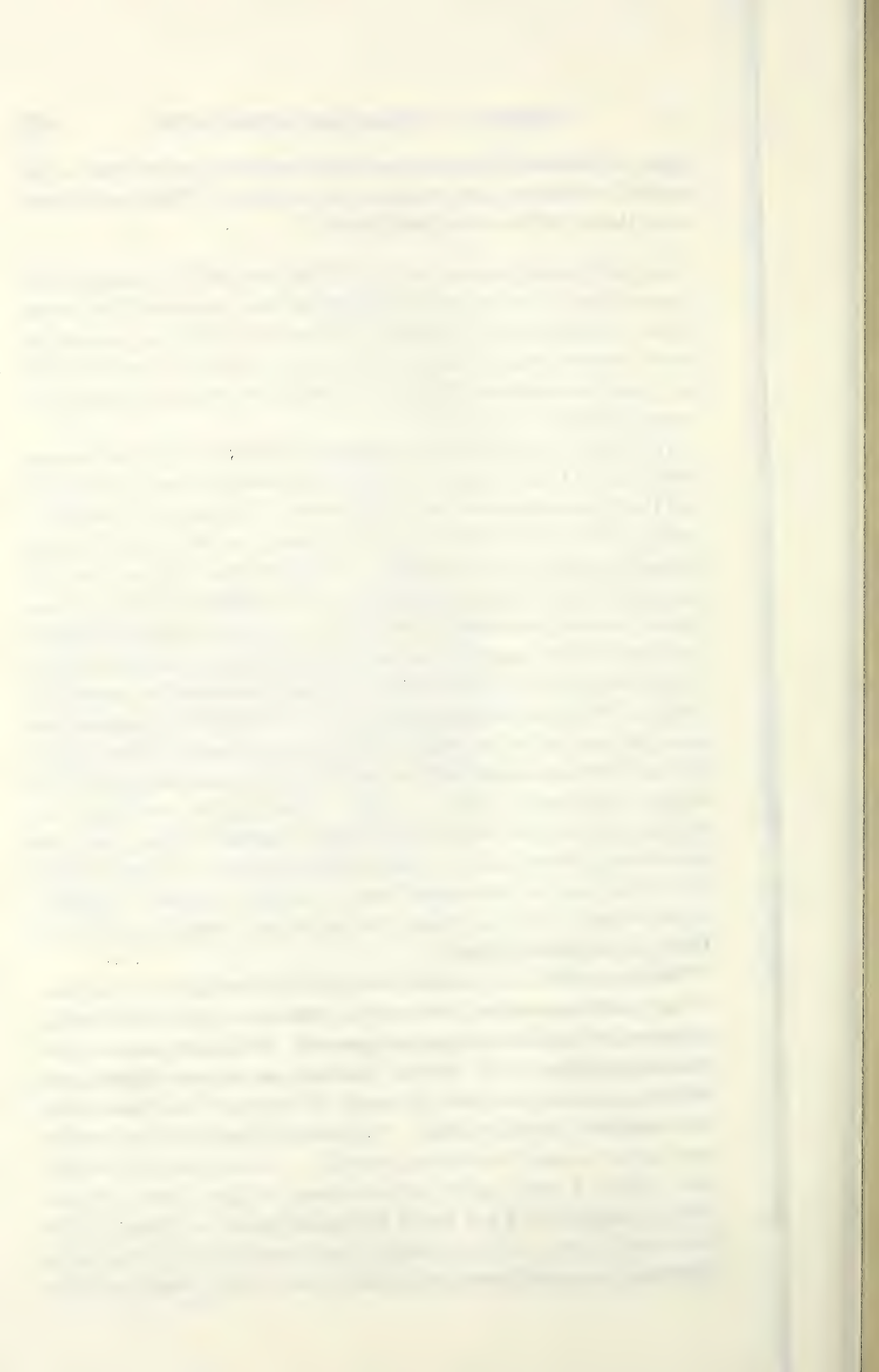
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again, "Provincial Congress resolutions are looked on as equal to the laws of a kingdom and superior to our own. When and where these things will end God only knows."

Judge Sayward escaped the fury of the mob only by concealment. It was a time of severe trial to all persons who sustained his views of the differences with England. Some in Wells, the posture of whose business was like his, were not only mistrusted, but incurred the great displeasure of the people. But in no instance did they become the subjects of mob law.

This state of public feeling continued until the indications became unmistakable that a complete rupture between the home government and the Provincials must inevitably ensue. The people of New England, as well as the southern Provinces, could not be induced by any impending peril to yield one tittle of their assumed rights. On the contrary, the excitement growing out of the collisions of the principles of the two governments continued to increase, until the English government were compelled to come to the conclusion that their diplomacy could be of no further avail, and they determined to coerce the stubborn Provinces into submission—and to compel the people to receive the teas and other articles which might be sent to their ports. But the Provinces would take no backward step, and the spirit of the country could not be made to quail. Fired by the continued encroachments on what they deemed their chartered rights, and the persevering determination of the home government to impose these dutiable or taxed articles upon them, a company gathered together on the wharf in Boston, where the ships lay, Dec. 16, 1773, and threw all the tea overboard.

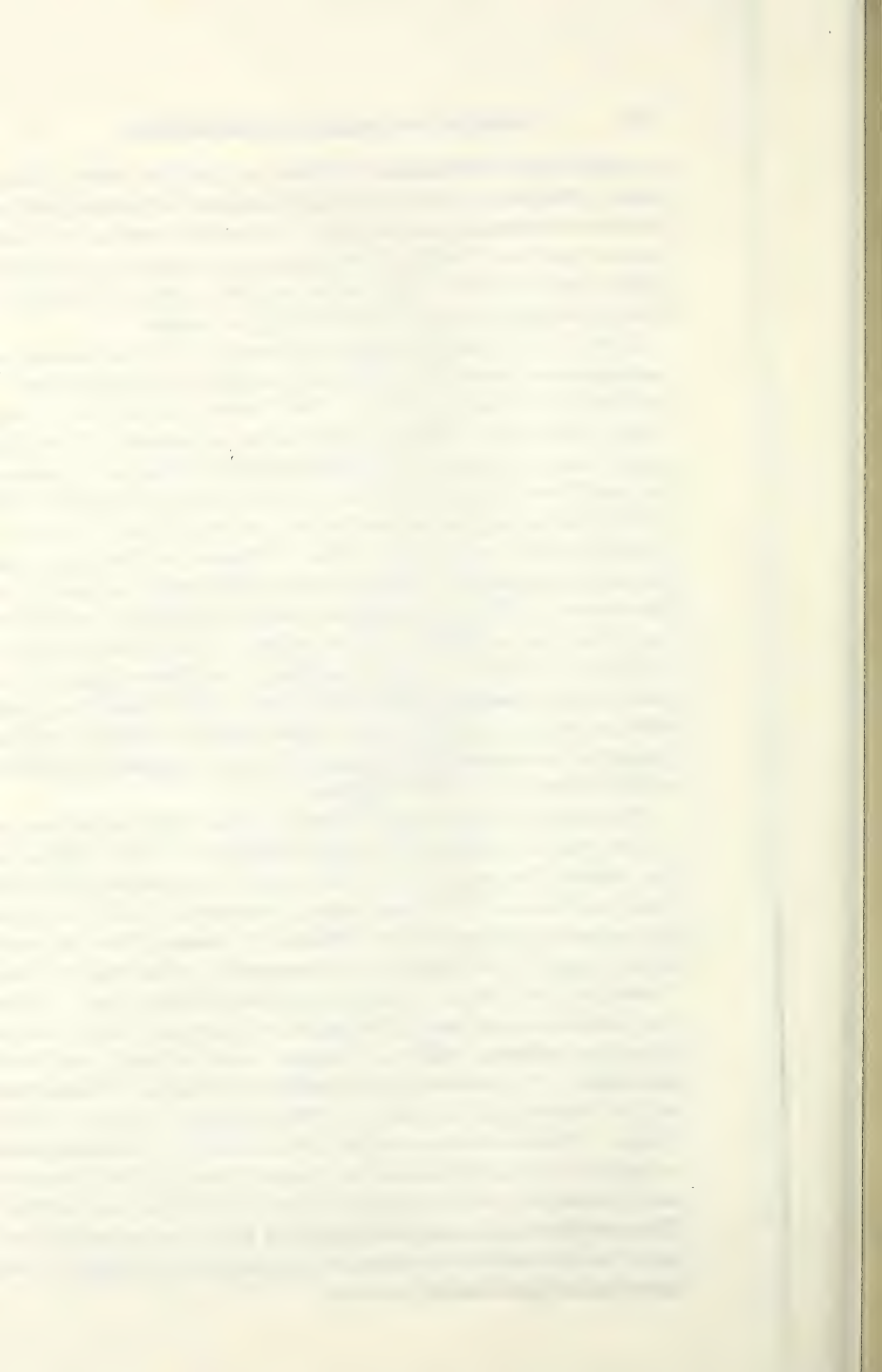
This memorable act was not done under the authority or advice of any public convention, but was the outbreak of individual indignation which could no longer be repressed. Still, there was not general condemnation of it. On the contrary, we suppose that it met with an approving response in nearly all hearts. The same spirit was manifested in this vicinity. Determined resistance to taxation was the rule among the citizens generally. A lot of tea was brought into York, in a vessel under the command of Capt. James Donnel. But the people would not brook this plain insult or daring of the public sentiment. A town meeting was immediately called, and a committee chosen to have the tea taken out of the vessel and kept



to await further developments. It was put into the store of Capt. Grove. But the townsmen could not be satisfied in treating such an affront in this tender, cautious way. Pusillanimity was not the character of the hour. In the following evening a number of Pickwaket Indians came into the village, broke open the store, and carried off the tea, so that no duty on it was paid by the people.

It would not do for the home government to relax its measures in consequence of what they could not but regard as an outrage, and a rash defiance of their authority. The Boston Port bill, as it was called, was passed. This was equivalent to a blockade. No vessels could come in or go out. This was, perhaps, as effectual a measure as could have been devised for the purposes of the government. Still it was entirely inoperative for any salutary results. It was a terrible blow not only to the citizens of Boston, but to those of all the neighboring towns. But the hearts of the people did not fail at the prospect. They were ready to submit to deprivation and suffering, rather than to yield any of the rights, for the maintenance of which they had been so long struggling. As Boston depended so much on its commercial intercourse, it was very evident that great affliction must come to the poorer class, from this sudden termination of all its commercial business, and much sympathy was awakened for them all over New England.

The town of Wells, though it could do but little in the way of charity, was not backward in coming to their relief. The church of the Second Congregational Parish voted in December that "the usual contribution for the poor among themselves, should be given to the poor of Boston, who are sufferers by reason of the stoppage of their port;" and they also recommended to the congregation, "that they should make a generous collection for said poor." There was but little money among the people, and they sent in its place to these poor sufferers, what they deemed would as well meet their necessities. The following correspondence in relation to this subject will be interesting to the reader: "Wells, January 16, 1775. Gentlemen. Previous to the recommendation of the Provincial congress a number of the inhabitants in the Second Parish in Wells made a small collection which they send in wood (by the care of Capt. Ebenezer Hovey), judging that may be an article as acceptable and useful as any other at this season of the year, for the comfort of the needy and afflicted under your care.



The above we only mention as a small token of that deep affection we feel for our capitol, in their present distressed condition, on whose former open and friendly commerce, we, on this eastern shore, more absolutely depended for support, than any other part of the Province. For your sake, and for our own, we prayerfully wait the kind interposition of Divine Providence, and the smiles of our gracious king for the redress of our general grievances; and in particular for the removal of the present obstruction to our trade with the town of Boston.

To the Committee of Donations for
the Poor of the town of Boston.

STEPHEN LARRABEE,
JOHN MITCHELL."

To this communication the following reply was received :

Boston, Feb. 8, 1775.

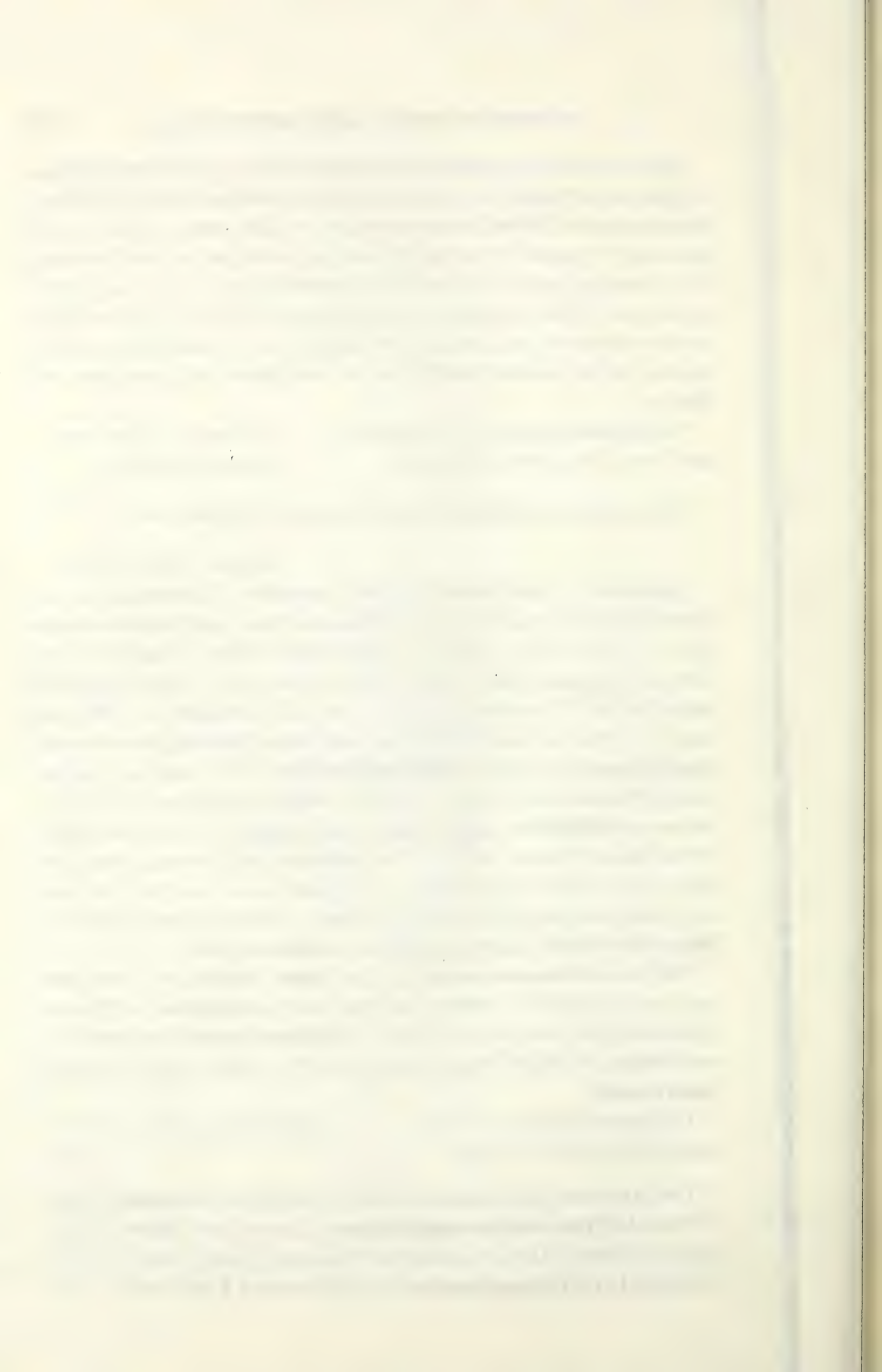
Gentlemen. I am directed by the Committee of Donations to acknowledge the receipt of your affectionate letter and generous donation of 26 3-4 cords of wood, by Capt. Eben^r Hovey, a necessary article and very acceptable at the season of the year; more especially as the call for it seems to be daily increasing amongst us. We esteem it a great smile of Providence, and desire thankfully to acknowledge it as such, that our friends and brethren in this and the neighboring Provinces have shown such a ready disposition to help us under our difficulties; and we are much obliged to the inhabitants of the Second Parish in Wells in particular, and return them our sincere and most hearty thanks, and rejoice to see that they are not only ready to sympathize with, but also to afford us such relief for the comfort of the needy and afflicted under our care.

The cause is common and it gives us great pleasure to hear that you are prayerfully waiting for the kind interposition of Divine Providence for your and our relief. We desire heartily to join with you herein, and hope that in due time we shall happily reap the fruits thereof.

To Messrs. Stephen Larrabee
and John Mitchell at Wells.

JOHN LOLLEY, Per order."

This is not the only time in which the people of Kennebunk came to the aid of the inhabitants of Boston. As we have before stated, when in March, 1760, a great fire destroyed nearly two hundred buildings in that place, the church of the Second Parish made a do-



nation to the sufferers of sixty-six pounds five shillings and sixpence, or over two hundred dollars.

The year 1774, was one of absorbing interest to the people in this vicinity. They had enjoyed a long time the benefit of marine intercourse with Boston, and they felt that their own interests were intimately connected with those of that town. This constant intercourse nourished a unity of opinion on all questions to which the crisis had given rise. To sustain the action of the people of Boston, enunciate their own views and strengthen the patriotism and resolution of the inhabitants of Maine, a congress was notified to be holden at Wells; and on the 15th and 16th days of November, 1774, the delegates of the several towns in the county of York assembled at this place. The following resolves were passed by the convention, then denominated "York County Congress."

"His Majesty's loyal subjects, the delegates of the several towns of the County of York, deputed to meet in County Congress, held at Wells the 16th day of Nov., 1774, truly professing ourselves liege subjects of His Majesty, King George the 3d, and sincere friends to all our fellow subjects in Brittain and the Colonies, for the necessary defense of our liberties and privileges, come unto the following resolutions.

Resolved, that the people have the right to tax themselves, and no other persons, assemblies or Parliaments have, and the English acts to tax them are unconstitutional.

Resolved, that all civil officers in this County ought to exercise their powers as though these acts had not been passed; that venires for jurors ought to issue and be obeyed as before.

Resolved, that this Congress recommend to every individual to use their influence for peace.

Whereas William Pepperell, Baronet, in his lifetime honestly acquired a large estate, and gave the highest evidence, not only of being a sincere friend to the rights of man in general, but having a fraternal love to this country in particular, and whereas his son William, to whom his estate was devised, hath, with purpose to carry into effect acts of the British Parliament made with the design to enslave the free and loyal people of this continent, accepted

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and now holds a seat at the pretended Board of Councilors in this Province, and therefore forfeited confidence, it is recommended to the people and his lessees to withdraw all connexion, commerce, and dealings with him, and take no leases of his farms or mills; and if anybody does deal with him, we recommend the people to have no dealings or intercourse with such an one.

Resolved, that thanks of this County are due to the worthy and patriotic members of the Continental Congress for their noble and faithful exertions in the cause of their country.

WILLIAM LAIGHTON, Clerk."

This Congress, it may well be presumed, was composed of the men of the highest standing. During the sessions they were accommodated at the Littlefield tavern, of which we have before spoken. We have been unable to find the name of a single member. The following account of the stimulus which they took to nerve them for the responsible work which they had in hand, will be read with interest, while at the same time it will show something of the habits of society, of which we have spoken in another place.

"Nov. 16, 1774. Congress expenses.

To 2 boles of Todday at 5 per	£0	1	4
3 boles of Brandy Punch at 10	0	4	0
2 boles of Brandy Punch at 10	0	2	8
1 bole of Punch at 10	0	1	4
2 boles of todday at 5	0	1	4
2 boles of Brandy Punch at 10	0	1	4
2 boles of todday at 5	0	1	4
1 bole of punch at 10	0	1	4
6 boles of Brandy Punch at 10	0	8	0
1 bole of todday at 5	0	0	8
26 men's dinners at 11 3	1	19	0
23 mens dinners at 11 3	1	14	6
15 horses at 10	1	0	0
To suppers and breakfast	0	10	0."

This convention was sufficiently radical to satisfy the most eager for rebellion. At the present time, we might be disposed to attribute somewhat of their spirit to the inspirations of the public house;

but our impression is, that the "bole of brandy punch," though exhilarating, did not so interfere with the functions of the brain as to bias it to any extravagance or extreme action. At no period during the Revolutionary war was the popular excitement more intense than at this time. Men were denounced and proscribed, not as comprehended under a general class, but individually, as persons with whom there should be no intercourse. One of the first pages of Edes & Gill's North American Almanack for 1770 has "A list of the names of those who audaciously continue to counteract the united sentiments of the body of Merchants throughout North America, by importing Brittish goods contrary to agreement." In this list are the names of eleven men, with their residences and places of business. There was no charity for dissenters, for the weak or irresolute, much less for those who were holding office under the king, or were engaged in commerce, whereby patriotism was subdued or in a great measure stinted, or for any who were trembling amidst the general commotion which had been waked up all over the Provinces. They could not brook even the presence of such men among them.

In the first week in January, 1775, the court was holden at York. Such was the condition of the public mind, so much had passion been aroused by the bitter contentions which prevailed, that no reasonable man could look for a righteous verdict in any case. Neither could entire confidence be reposed in the court. But the people gathered at the court house; some interested in the pending business, others coming as witnesses of the exhibition, whatever it might be. John Sullivan was accustomed to attend the terms in this place. He was full of the spirit of rebellion against the arbitrary measures of government, and was ready to meet any emergency to which the expression might lead. He was a member of the Continental Congress, which had just been holden, and freely gave vent to his feelings there, as on all other occasions. He had no special respect for the court, on account of any high judicial standing of its members, and therefore was under no restraint when he came into their presence. The judges were evidently afraid of the jurors. It was most probable that, when impannelled, they would be found of one mind, so that no loyalist would be likely to receive favor or justice. But the jurors had presented themselves agreeably to summons. Some of the court were inclined, in view of the perplexities and confusion which must embarrass their proceedings, not to pro-

ceed with the session; but this suggestion so enraged the multitude that several persons threatened to pull the judges from their seats. Sullivan harangued the people with great power, telling them that their rights and privileges were to be wrested from them; that they were to be the mere slaves of arbitrary power; that the court were ready to be the willing instruments of putting the yoke upon them, and that this refusal to impanel the jury was in subserviency and yielding to the acts of Parliament. Sullivan had expressed himself very freely in Congress, uttering sentiments which would have been denounced as treasonable, and he thence felt the necessity of stirring up the people to the support of himself and of the opinions which he had enunciated. His own safety might depend on their support; although, animated with a noble patriotism as he was, the thought of self-protection may never have entered his mind. At the same time, Capt. Daniel Bragdon, who had also attended the Congress though not elected for that purpose, gathered a large multitude around him, outside of the court house, and addressed them with all the eloquence of which he was master, calling upon them to rouse themselves in opposition to the acts of Parliament, and denouncing all as enemies to their country who would not come up to the work of rebellion. The people were excited, and the judges felt that they were in continual jeopardy and might at any moment be dragged from the court house.

The jury was finally impanelled, though no business was done. In consequence of the excitement no trial could have proceeded. Judge Sayward declared he would not sit to hear an action to judgment. Judge Moulton sympathized with the great body of the people. As the only possible course, the court broke up without further action, the judges separating and quietly returning to their homes.

The lawyers did not all accord with the spirit and utterances of Sullivan and Bragdon. Some of them were anxious to preserve the peace, and endeavored, as far as possible, to repress the ardor of the more impulsive. James Sullivan, then in the practice of law at Biddeford, and afterward governor of Massachusetts, manifested somewhat more equanimity than his brother John, and being disposed to avoid all collisions and political controversies in court, whereby its character might be compromised, did what he could to maintain order and subdue excitement. Wyer, also, who was then a lawyer of influence at the York bar, exerted himself in the same

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and the establishment of colonies. The American Revolution led to the birth of a new nation, and the subsequent years saw the expansion of territory and the growth of industry. The Civil War was a pivotal moment in the nation's history, leading to the abolition of slavery and the strengthening of the federal government. The late 19th and early 20th centuries were characterized by rapid industrialization and the rise of urban centers. The Great Depression of the 1930s was a period of economic hardship, followed by the United States' entry into World War II. The post-war era saw the nation's emergence as a global superpower, with significant technological advancements and a focus on social progress. The 1960s and 1970s were marked by the Vietnam War and the civil rights movement. The late 20th and early 21st centuries have seen the nation grapple with issues of globalization, terrorism, and economic challenges. The history of the United States is a testament to the resilience and adaptability of the American people.

way, and endeavored to relieve the judges by demurring cases pending. The day was a memorable one in our judicial history, and its doings were not without influence in fanning the flame of a rebellion which was to sweep every vestige of monarchy from the land.

Though the court was quietly adjourned without day, the judges returning to their homes in peace, Sayward felt himself, from the spirit here excited, to be in continual peril. The threats of the people daily reached his ears. From this time to nearly the close of the war he was almost constantly watched, and, as we have said, escaped the fury of the mob only by concealment. Every man who did not come out openly in opposition to the English government was regarded with suspicion. In the town of Wells these loyalists probably suffered less persecution than those of any other town, from the fact that they were the only persons who had previously taken the lead in public affairs and been accustomed to address the multitude. Still some of them were under the ban of popular odium and distrust. They were men of worthy intentions and honest hearts; but their relations were such as to lead them to withhold any support to the rebellion, which they believed was not justified by any aggressions yet made on the liberties of the people. Nathaniel Wells and Joseph Sawyer, two of the most valuable citizens, and well understanding the merits of the pending controversy, were, we think, of this opinion. Adam McCulloch, who was a Scotchman, came to this country a few years before, and at this time was a trader in Wells. His attachments to his native land were strong, and he felt that the struggle for freedom would be that of the child against the parent, and could only end in disappointment; but so irresistible was the public enthusiasm for complete separation that he was compelled to recede from his position. The resentment of the people against all indifference and all opposition to their will was such that personal safety could only be secured by yielding to it. He accordingly published the following card:

"Whereas I, the subscriber, have, by some inadvertences, been so unhappy as to fall under the displeasure of the good people of this place, and many things have been laid to my charge of an inimical nature to the just rights and liberties of the good people of this country, some of which I am not guilty of, I do now publicly declare that so far as I have been guilty in words or actions of offend-

ing the same in matters of a civil nature (more especially in regard to the unhappy contest now prevailing between Great Britain and these Colonies) that I am heartily sorry, and do now humbly ask the forgiveness of all the friends of America for the same, and do promise that I will not offend in like manner again, but will do all that lays in my power for the defense of the rights and privileges of this country, and shall ever esteem it my greatest happiness of a temporal nature to enjoy the favor and friendship of the people with whom I now dwell, and will, for the future, pay due obedience to the lawful authority and advice of this Province, and determine to stand or fall with the fate of the same, heartily wishing that every resolution and determination for the good of the public may have its desired effect.

ARUNDEL, July 10, 1775.

ADAM McCULLOCH."

One more instance to show the state of public sentiment at this time, and how unsafe it was for any man to attempt to disregard or to countervail it by any overt act, may illustrate more fully the feeling of the masses in this neighborhood. Dr. Alden, of Biddeford, was strongly suspected, not only of cherishing unpatriotic sentiments, but as actually aiding the government by furnishing materials for barracks, which he had sent to Boston, or some other place, by Capt. John Stackpole, for the troops sent here to enforce the arbitrary and unjustifiable acts against the people of America. On a day appointed, a multitude gathered together from all the neighboring towns, at Saco, to examine into the matter and to adopt such measures as they thought such treason demanded. A committee was appointed to wait on Dr. Alden and Captain Stackpole and require their attendance before the assembly. They accordingly appeared before them, but denied that they had furnished any materials for such a purpose. They were then compelled to promise that they never would be guilty of any such treachery to the public welfare. But the multitude were not satisfied with this naked promise of fidelity on the part of Alden, and he was required to make confession of his treasonable declarations, to make manifest his repentance for the wrong he had done to the people, and to promise thenceforth never to utter any such treasonable sentiments, and to confirm his promises by solemn oath before a justice of the peace. This requisition he obeyed, subscribing the following declaration :

"Whereas I have uttered many words, out of town and in, countenancing arbitrary acts of Parliament, which has given offense to the body now assembled, I do hereby express my sincere penitence therefor, and promise, on oath, not to be guilty of anything of that kind for the future. And whereas I asked sundry persons to sign a paper to the Board of Commissioners, therein insinuating myself to be a tory, I hereby declare I am sorry therefor, and that I never will be guilty of anything of that kind for the future, nor do anything against the just rights of my country.

Oct. 18, 1774.

ABIATHER ALDEN."

After having made oath to this before the magistrate, he was required to get down on his knees and ask pardon of the assembly for his offense in expressing a favorable opinion of the acts of Parliament. The whole proceeding was conducted in a peaceable, courteous manner. Having thus accomplished the object for which they had come together, the convention dispersed. This action was not of a mob, but was highly approved of by the whole people. It was not without a salutary influence on others whose sympathies accorded with those of Alden. The calm and quiet manner in which it was carried out, shows the resolute and determined spirit by which the people were actuated in putting down all opposition to the rebellion which was now being inaugurated.

It is probable that many of those who kept aloof from, or did not partake of, the enthusiasm for resistance of the acts of Parliament were fully as patriotic as those who were even the leaders in the excitement which had been kindled. Men are and always have been of widely different moral endowments, induced by widely different training. Some, all through life, are in bondage to fear. Dr. Ebenezer Rice, who lived where William Lord now lives, was one whose temperament was of this cast. In the time of the last Indian war he was but a child, and the fears which then came over the mother, in view of the terrible atrocities to which all were exposed in conflict with the savages, were daily manifested in open expression before him. Fear may thus have become a predominant element of his constitution. He was called a great coward. He was as strong and earnest in his opposition to the arbitrary measures of Parliament as any other man. He did not then anticipate an open rupture with the government. But when the relations of the colony to the home

government began to wear a more serious aspect, and the storm appeared to be gathering, he trembled at the thought that these few people were to be involved in a war with the most powerful nation on earth. His heart quailed in the prospect of the awful fate which must necessarily come to them in such a conflict. "Certain it is," he said, "the colonies will be subdued, and every officer in our service will be hung." So completely did his fears overcome him that he could find no peace while staying here, and he left the town and went somewhere into the far interior of Massachusetts, where he hoped the terrors of the contest would not reach him. There was no charity for any one who was fearful, much less for any who were not ready at once to make sacrifices for liberty. Surely there was nothing wrong in selling tea which one had on hand when the excitement against taxation began. But the wrath of the public seemed now to be vented against the articles taxed, as well as against the authors of the alleged unconstitutional duties imposed upon them. In many cases this furore seemed to be blind to that which was reasonable and ever consistent with a true patriotism. Joseph Churchill, who was afterward a lieutenant in the service, kept a store where George Wise now lives. He knew the public feeling, and that no favor would be shown to any one who had the proscribed articles on hand. Reason was no weapon to protect himself from the charge of cringing to the administration. He had a quantity of tea in his store; but he was compelled to screen it from observation as carefully as the unlicensed dealer in intoxicating liquors now does his "stock in trade." For a long time he kept it covered up in his corn pen. Occasionally, when some considerate man, or some traitorous soul, who he was satisfied would conceal the act from the public knowledge, whispered in his ear that he wished to make a purchase, he would raise it from its hiding place and supply his wants. But the traffic in it was a very unsafe business. The eyes of the people were always open to the least appearance of disloyalty to their opinion. Every man was watched.

The public mind had become so sensitive that even the slightest appearance of indifference to its will would wake up this jealous spirit. Those who held offices under the government, whatever their protestations, were always regarded with suspicion. Holding the office was enough to create distrust. The fact that any such officials were among them kept alive the excitement, so that the County

Congress, of which we have before spoken, to allay the fears of the multitude, deemed it necessary to issue the following bulletin: "To ease the mind of the good people of this county, this Congress doth assure them that, on examining, we do not find that any civil officers or other persons therein have made any attempt to put the acts of Parliament into execution, and trust that none will attempt it."

Such a degree of excitement, kept alive and intensified by the continued obstinacy of Parliament, it was well considered, must lead to collision between the parties, and the people and their representatives began to make preparation for the crisis. This Congress, as well as the General Assembly of the Province and the General Congress, advised that the militia should be immediately regulated and disciplined to meet the emergency to which their relations with Great Britain were rapidly tending. The resolute spirit of the multitude was not to be cowed by any threats or apprehensions of the great power of the mother country. A Provincial Congress was ordered to be held at Cambridge on the first day of February, 1775, Ebenezer Sayer, Esq., being chosen a delegate from Wells. A town meeting was holden on the 23d of January, and John Littlefield, John Mitchell, Samuel Hancock, Nathaniel Kimball, and Benjamin Hatch were appointed a committee to prepare instructions to guide the actions of the delegate in Congress. This committee reported the following as expressive of their views, which was adopted by the town:

"To Mr. Ebenezer Sayer. Sir. You being chosen by the inhabitants of the town of Wells to represent said town in a Provincial Congress, to be holden in the town of Cambridge, or elsewhere, on the first day of February next, your instructions are to attend said Congress, and to adjourn and transact such matters and business as shall be judged by said Congress to be most for the peace, order, and safety of the Province, and to hold said Congress by adjournment or otherwise until the last Wednesday in May next, and if we should not at that time have government restored agreeable to the charter of the Province, and it should be judged necessary to declare the seat of government vacant and to assume government, you are hereby authorized to join with said Congress therein.

SAMUEL HANCOCK, Chairman."

This Congress, fully impressed with the exigency which they had

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1917. The names are listed in alphabetical order of their last names.

Dr. J. C. Brannan, Chicago, Ill.
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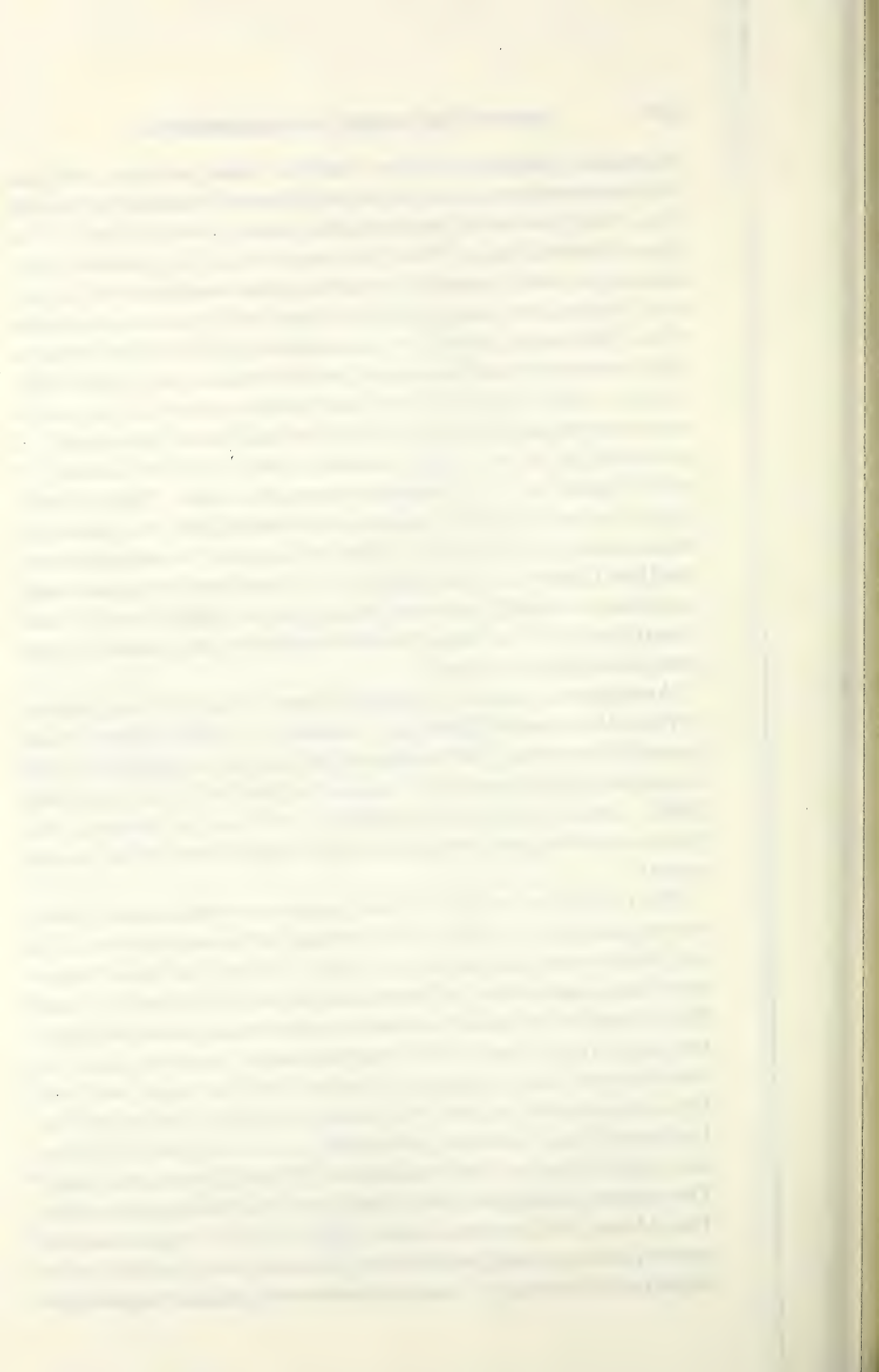
reached, and inspired with the patriotism which would not permit their constituents to suffer any wrong from the violation of their chartered rights by Great Britain, took all necessary measures to meet the great struggle. They recommended to the towns to furnish themselves with all the armaments which were accessible, and to have the militia suitably instructed in the art military to meet the demands of impending war. The people everywhere seconded these firm and resolute purposes of their representatives. None dared openly to talk of receding from the high stand which they had taken. Measures of defense were adopted. The militia were gathered together for instruction. The officers in Wells and all the adjoining towns resigned their commissions under the existing government, excepting those of the town of York who chanced to be among the number, whose souls quailed at the prospect before them, or who ventured to hold on to the honors of their position from some, perhaps, less disparaging reasons. On the 15th day of March these men who had thus thrown up their commissions assembled at Wells, and new officers were chosen. York officers, it is believed, were soon impelled to follow the example of those who had thus renounced their offices under the government. That town was not behind the neighboring towns in its zeal for the great principles which had aroused the energies of the people at this momentous period. The organization and drill were soon brought into exercise. The crisis was upon them. The British judged that the aspect of affairs was such that military stores in the Province should be seized wherever found. The contest at Lexington soon followed. News of this collision was expressed in every direction, and the people of all the towns were ready to rush to the strife. The inhabitants of Wells hastened to the rendezvous, and in a few hours many of them were on their way to Portsmouth; but having reached that town, they were met by another express, notifying the people that the British had withdrawn, and they returned home. All hope of a peaceful solution of the existing difficulties had now ceased, and immediate preparations must be made for defense of the Province.

A town meeting was held on the 24th of April, when it was voted that ninety minute men be enlisted, to be divided into three companies, and that "no consideration be allowed to them." Such a resolution does not, on its face, indicate quite so much of a spirit of self-sacrifice and true magnanimity of soul, as we might reasonably have

expected of public-spirited men; but it is about on a par with another memorable act at the same period, when in answer to the advice of the Provincial Congress to the several towns, to pay in to Henry Gardner, Esq., of Stow, the money raised for protection and defense, the town excused themselves from compliance by saying, that "though such a step would be of great utility to the inhabitants of the Province in general, yet our situation from the place where a public magazine would be erected, would render it very difficult for this part of the Province to reap any benefit thereby, as our settlements are very much scattered and the inhabitants very poor. If we should pay in our public monies to said Receiver General, it would deprive us of the necessary means of defense. This sole reason and a long extended seacoast, corroborated with the opinion of our brethren in the County of York, we hope will be satisfactory to the Hon. Congress in this matter; at the same time giving our assurance that we heartily join with our brethren in wishing well to our country, and shall endeavor to exert ourselves to the utmost in support of the common cause."

Another vote passed at the same time is similarly suggestive: "Voted that Joseph Wheelright, Treasurer, be authorized to borrow money of those who shall be disposed to lend the same, payable with or without interest, as shall be required by the lender, not exceeding £200. And it is hoped and expected in this time of distress, that no person under good circumstances will demand interest for money so lent."

The vote to pay nothing to the minute men who should enlist, was reconsidered at a subsequent meeting, and it was then voted to pay them twenty-eight shillings a month. It was also voted to purchase arms, ammunition and provisions; so that the town was now fully committed to forcible resistance to the obnoxious acts of Parliament and of any attempts which might be made to enforce them. It was also voted that all necessary watches should be kept; and June 13th, orders for that purpose were issued by Major John Littlefield to Lieutenant Daniel Littlefield, afterward a valiant officer in the service. His limits were "from the house of William Patten to the river." Two persons, an old man and a young man, were to keep the watch. The old man, it is presumed, was required for his experience and counsel, and the young man for such active exercises as the occasion might render necessary. Companies also were enlisted to guard the



beach from Kittery to Falmouth. One company was under the command of Noah M. Littlefield; another under Capt. Sawyer, and the third in Kennebunk, under Capt. James Hubbard. Four hundred and seventy-six soldiers were required from this county; so that other towns in the vicinage were also awakened to the requirements of the hour. There was great excitement over the Province. Men of doubtful loyalty to the new order of things looked on with astonishment. Judge Sayward says: "Hot men and fiery counsels are the only men and measures approved."

Notwithstanding the votes of which we have just spoken, the town appears to have been in earnest in its preparations for the struggle. Ebenezer Sayer was again elected to the Provincial Congress; another session of which was to be holden on the 31st of May at Wattertown. He was directed to vote that the Province should establish its own government in all departments, thereby ousting all officials who were subservient to English authority.

The spirit with which the people entered into the contest will be manifest from the great number who voluntarily enrolled themselves for the service. No great inducement presented itself in the offered compensation. The impulses of patriotism alone hurried them into the ranks. The multitude were resolute and determined, at all hazards, to maintain what they believed to be their rights and liberties. We think we should fail in the duty which we owe to the memory of these men, did we omit here to record their names. Genealogic science also, which has absorbed the attention of so many at the present day, requires it of us. The descendants of these brave men must find satisfaction in tracing their lineage through such a worthy and patriotic ancestry; while at the same time, the inspirations of such a descent will arouse in their souls emotions urging to imitation of their magnanimous spirit, and awaken within them a patriotism worthy the blood which they inherit.

Capt. James Hubbard lived in that part of the town since called Kennebunk. His company was enlisted for eight months service, and consisted of the following officers and soldiers:

James Hubbard, Captain,	Samuel Chadbourne,
Joseph Churchill, Lieut.,	Bartholomew Goodwin,
Nathaniel Cousens, Lieut.,	Joseph Littlefield,
Stephen Larrabee, Sergeant,	Jotham Littlefield,

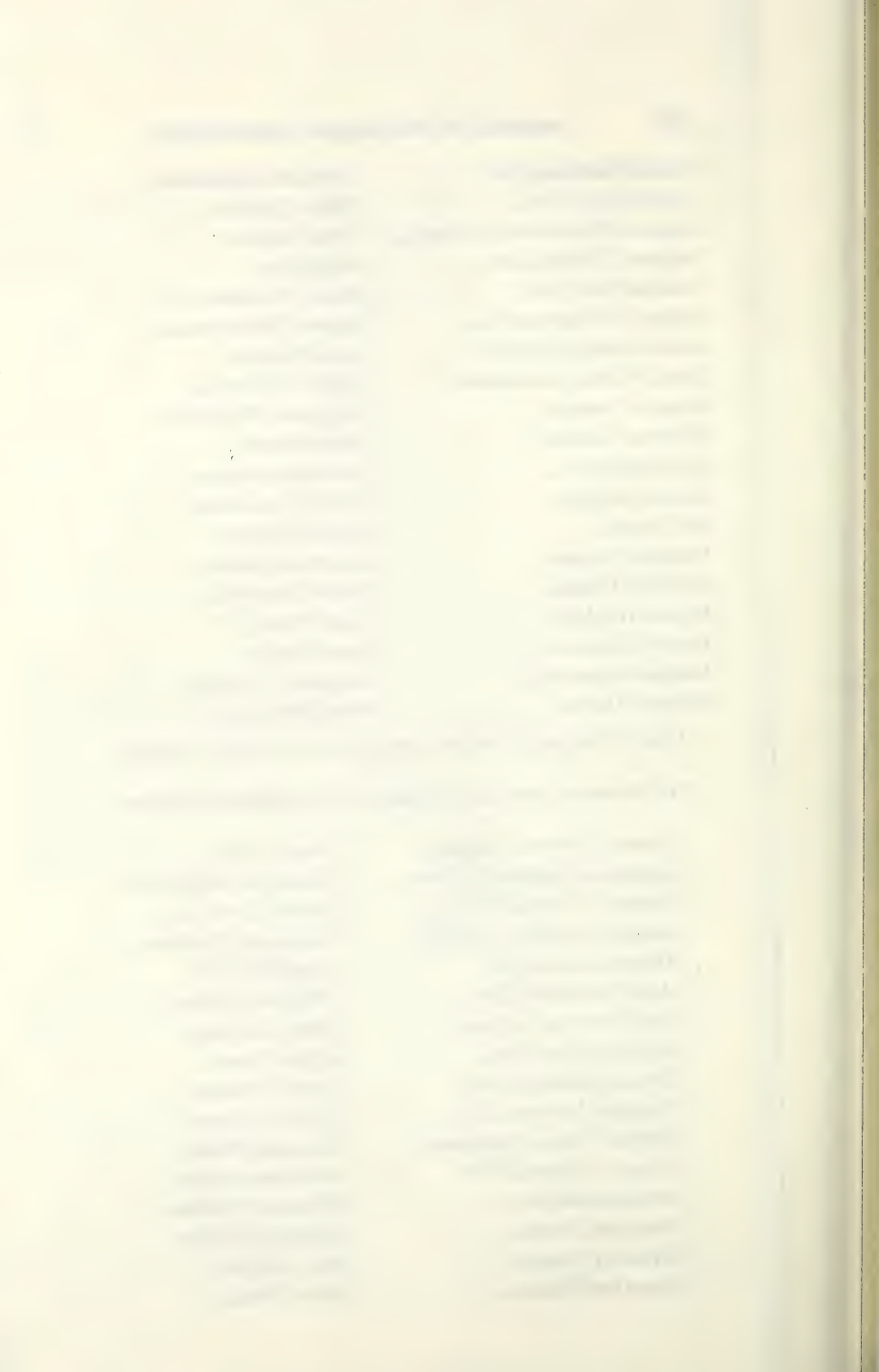
The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the early years of settlement, the struggle for independence, the formation of the Constitution, and the growth of the nation. The second part of the book is devoted to a detailed history of the United States from 1789 to the present time. It covers the early years of the Republic, the struggle for independence, the formation of the Constitution, and the growth of the nation. The third part of the book is devoted to a detailed history of the United States from 1789 to the present time. It covers the early years of the Republic, the struggle for independence, the formation of the Constitution, and the growth of the nation.

Samuel Burnham, Do.,	Abraham Littlefield,
John Butland, Do.,	Henry Maddox,
Thomas Wormwood, Corporal,	John Magnier,
Stephen Fairfield, Do.,	John Ross,
Remick Cole, Do.,	Abner Wormwood,
Richard Gillpatrick, Do.,	Samuel Waterhouse,
Jacob Blaisdell, Fifer,	John Kimball,
John Webber, Drummer,	John Webber, jr.,
Joseph Cousens, .	Benjamin Wormwood,
Rowlins Colburn,	Amos Storer,
John Denny, jr.,	Jedediah Goodale,
Joseph Dagget,	John Wormwood,
Job Emery,	Ezekiel Webber,
Obediah Emons,	Jonathan Banks,
Jedediah Gooch,	John Campbell,
Dimon Hubbard,	John Penny,
James Gillpatrick,	Isaac Storer,
Joshua Gillpatrick,	Benjamin Webber,
Edmund Currier,	John Boothby, jr.

A few belonging to other towns were also in this company.

The following was the company of Capt. Samuel Sawyer :

Samuel Sawyer, Captain,	Nason Lord,
Jedediah Littlefield, Lieut.,	Ebenezer Littlefield,
Samuel Stevens, Ensign,	Josiah Morrison,
Samuel Goodale, Sergeant,	Benjamin Morrison,
George Jacobs, Do.,	John Mitchell,
John Littlefield, Do.,	William Dealing,
Joel Stevens, Corporal,	John Meldrum,
Jonathan Low, Do.,	Allen Penny,
Nathan Kimball, Do.,	Joseph Stevens,
Stephen Johnson, Do.,	Reuben Stuart,
Joshua Taylor, Drummer,	Ebenezer Storer,
Joseph Kilgore, Fifer,	Abraham Storer,
Abraham Barnes,	Ebenezer Tibbets,
Jonathan Banks,	Eliphalet Taylor,
Timothy Boston,	Seth Taylor,
Jonathan Boston,	John Trow,



Daniel Chaney,
 John Cram,
 Robert Day,
 Nathaniel Day,
 William Jellison,
 Paul Goodwin,
 Zachariah Getchell,
 Abner Fish,
 Gideon Hatch,
 Abraham Hatch,
 Francis Hatch,
 Joseph Horn,
 Jonathan Jacobs,
 Hezekiah Kimball,
 Eleazer Howard,

James Wormwood,
 Eli Wormwood,
 Francis Winn,
 Joseph Wilkins,
 Edmund Welch,
 Joseph Welch,
 Samuel Williams,
 Thomas Gould,
 Pelatiah Penny,
 Simon Chase,
 Stephen Annis,
 William Goodwin,
 Joseph Crediford,
 Stephen Andros,
 Scipio.

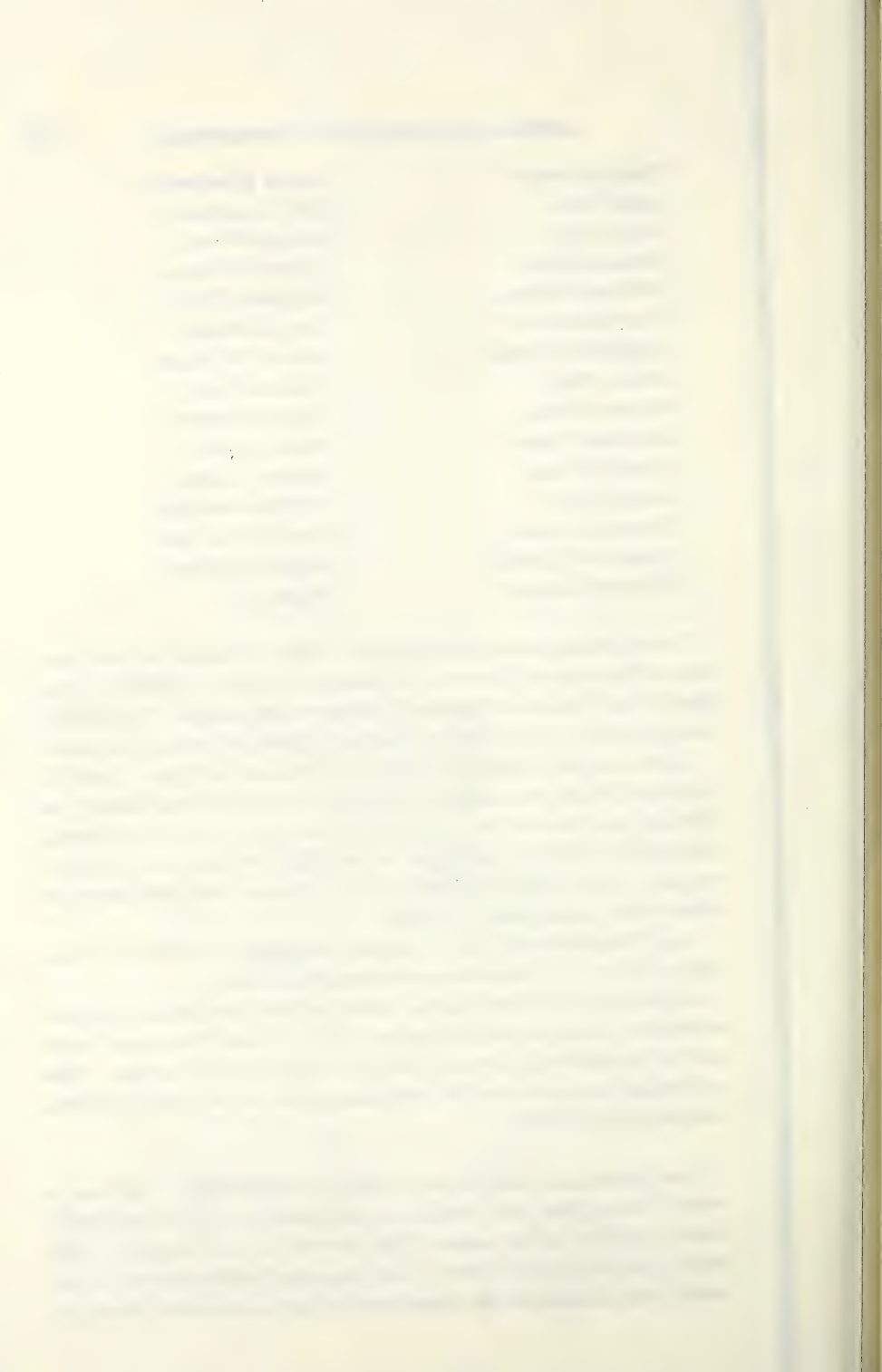
The following persons, belonging to Wells, enlisted in the company of Capt. Jesse Dorman, of Arundel: Ezekiel Wakefield, Sergeant, John Fisk, John Hubbard, James Smith, Abijah Wormwood, Daniel Meader, Moses Drown, Edmund Littlefield, Moses Blaisdell.

There was also a company under the command of Capt. Noah M. Littlefield, which was enlisted to guard the beach from Kittery to Portland, and was at the latter place immediately after it was burnt, afterward at Kittery, employed in building the fort, and another company under the command of Capt. Joshua Bragdon, many of whom were inhabitants of Wells.

Capt. Hubbard's and Capt. Sawyer's companies marched to Cambridge, and were in the service there eight months.

So far as we have been able to learn the facts in regard to this first enlistment for the revolution, we are led to believe that more than half of the able-bodied men of the town entered the service. The enthusiasm was such that few felt themselves in the way of duty, who kept aloof from it.

CAPT. HUBBARD died in the service at Cambridge. He was a worthy citizen, firm and resolute in his adhesion to the principles which were the moving cause of the Revolution, and ready to offer himself on the altar of liberty. He was one of the selectmen of the town; was also one of the committee of correspondence chosen to



consult with the friends of liberty as to the appropriate means of resisting the encroachments of the government on the rights and liberties of the people. It was to the best minds that the people looked for counsel and direction in this perilous hour. Questions of fearful magnitude were now waiting solution. The people had gone too far to admit of retreat. Liberty or slavery was involved in the contest. Successful resistance was the only hope of the country. But the Provincial authorities were up to the exigencies of the hour. There were men in York county, recently installed in important stations, too strongly suspected of loyalty to the enemy to be permitted to exercise their official functions. They were accordingly removed, and patriotic and energetic men appointed in their places. Massachusetts, with a courage which blinked not at the threats of British tyranny; and whose people were determined to brook all the terrors with which the power of the enemy could invest the rebellion, boldly made declaration of her independence of the authority of King George; pronouncing many of the civil and military officers as unfriendly to the liberties of the American Colonists. As it was difficult to discriminate between the trustful and those of doubtful patriotism, all incumbents were removed from office on the 19th day of September, and new and reliable men appointed to fill the vacancies. Commissions were issued as before in the name of the king, though by the *coup de etat*, he was virtually shorn of his power, the officers thus appointed being the most inflexible opponents of all measures of Parliament, designed to bring the people into subjection. Thus John Bradbury was appointed and commissioned judge of probate of this county in the place of Jonathan Sayward, and Daniel Sewall, register. Their commissions had been made out after the old formula; but were confirmed by the Council with the following qualification: "Dele, George the 3d by the grace of God, &c.," and also, "the 15th year of His Majesty's reign," and insert, "Year of our Lord;" also, "The Governor and People of Massachusetts Bay." This was a bold step toward freedom and independence, and we think it has never been duly appreciated by the historian. Though that State has frequently been charged with a grasping monopoly of all the honors growing out of the improvements and advancement of modern civilization, it does not appear in this case to have claimed or boasted, as it properly might, of the bravery, decision and firmness manifest in this memorable act. It was surely valorous and

noble in the highest degree, thus to dare the power of the greatest nation on earth. The Congress of the Confederation in enunciating the independence of the United States, had the mutual support of the various Colonies. But in this proceeding Massachusetts was alone. Her's is the renown of being the first, single handed, to proclaim to the world independence of the English government.

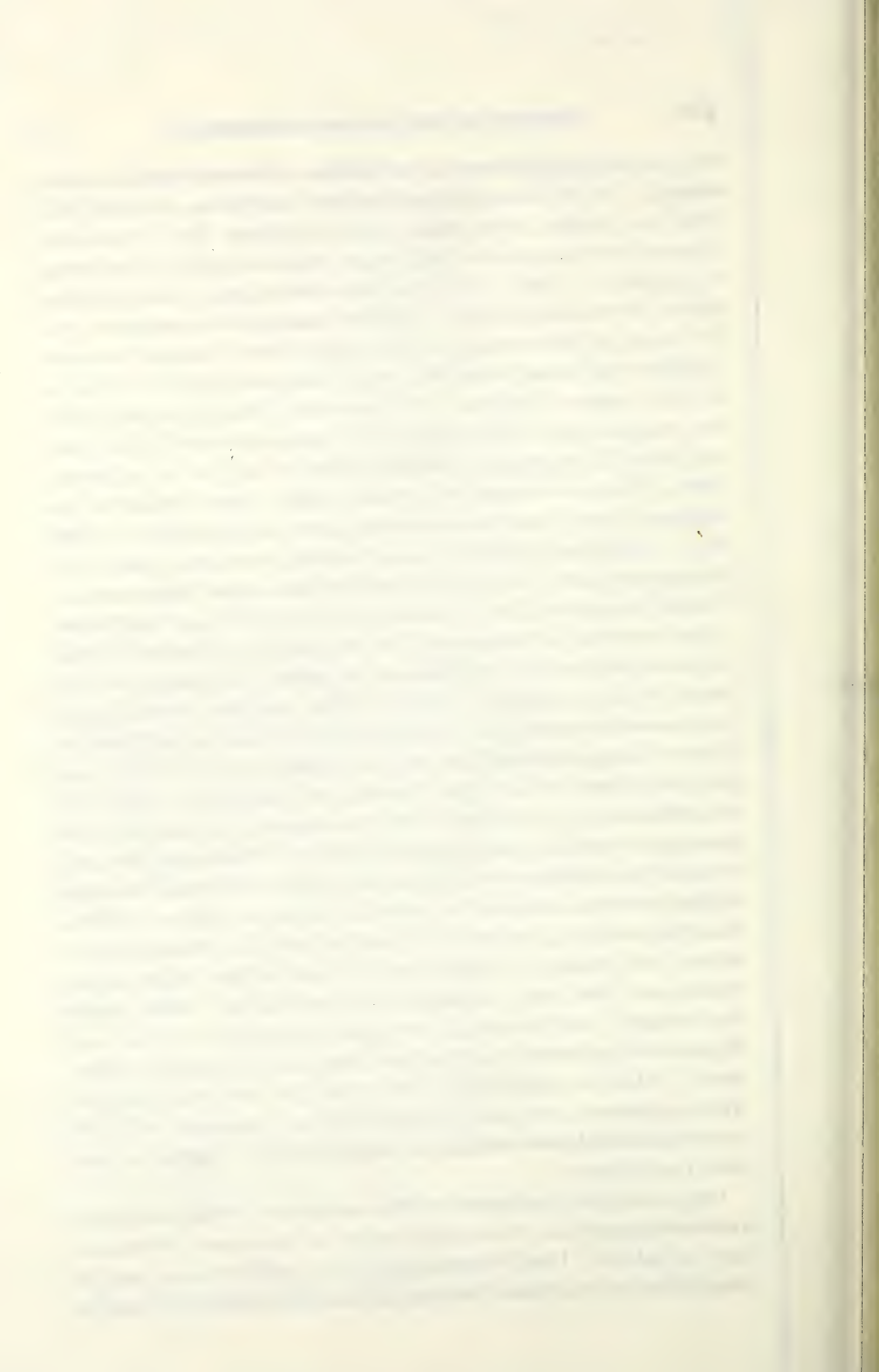
This year may well be regarded as the most exciting of any in the annals of the State. The agitation was universal. The multitude were earnest and determined in their resistance to oppression. The few were fearful and selfish, trembling at the thunderings of England, and casting about them for the preservation of their official positions, or for the security of their property. Perhaps, in closing the history of this period, the reader will better understand the feelings of the people by the record of the trials of an individual, than by any remarks which we can make. Judge Sayward says:

"Dec. 31, 1775. I am now arrived at the close of the year, through the forbearance of God. It hath been a year of extraordinary trials. Aside from the death of my wife (the greatest of all), I have lost a new sloop, cast away this month, and suffered the loss of one or more cargoes in the West Indies, and largely by the death of one and another. But this is but small compared with the hazards I have had, and am still in, on account of my political sentiments and conduct. I have been confined upon honor not to absent myself from the town, and a bondsman, Jotham Moulton, Esq. Often threatened; afraid to go abroad; have not been out of town for nine months, through fear, though my business greatly required it. The loss of trade; the scorn of the abjects; slight of friends; continually on my guard; all my offices, judge of probate, judge of the court of common pleas, justice of the quorum, justice of the peace, taken from me. Constant danger of being driven from my habitation; so much that I have constantly kept £200 lawful in gold and paper currency in my pocket from fear of being suddenly removed from my abode. I have been examined before committees and obliged to lay open my letters from Governor Hutchinson; to swear to my private correspondence. All the above I have suffered from principle."

Sayward had been popular with the people. He was confided in

as a man of sterling integrity, and held an influential position in the church. Yet all his worthy qualities were insufficient to shield him from the distrust of the great body of citizens. So it was with others who were backward in giving in their adhesion to the cause of revolution. Many friendships were broken up. There was no charity for the faint hearted. He that was not for resistance was the enemy of his country, so that much ill-will existed in every neighborhood toward those who could not pass muster as true to the great cause of freedom. We have stated before that there was less exasperation in Wells against these men who stood aloof from any action in the nature of rebellion than in any of the adjoining towns. There were none who would openly avow themselves as loyalists, though there were some who gave no utterances for freedom. A timorous spirit kept them from any overt acts against the home government. In York the people were more demonstrative. Though Sayward did no act at this time on which any disaffection to the new order of things could be predicated, his reticence satisfied most people of his opposition to the general sentiment, and the record of a town meeting April 21, 1775, says, the "town having been somewhat uneasy and disaffected with the conduct of Jonathan Sayward, Esq., supposing him to be not hearty and free for the support and defense of our rights, liberties, and privileges, in this dark and difficult day, but rather favored the contrary, he came into the meeting and made a speech upon the subject. Whereupon the town voted it was satisfactory and adjourned to May 16th, when the committee, who were appointed to view such letter or letters as Jonathan Sayward, Esq., has received from the late Gov. Hutchinson or others, and make such reports upon them as they think proper, made report that their examination was satisfactory, which report was accepted; but the people were just as uneasy as before, and Sayward was constantly watched and harrassed all the time afterward. What his explanation, with which the town was satisfied, was, is unknown; but that he never had any sympathy with the movements which were tending to revolution, is as certain as any fact of our history.

One other fact, indicative of the excitement which had been awakened against all of doubtful loyalty to the cause of freedom, may be added. Paul Woodbridge kept a public house, and he would allow no one whose impulses did not harmonize with the spirit



of the hour to have accommodations under his roof, so that he took down his sign and raised it anew with the inscription, "Entertainment for the Sons of Liberty."

Having occupied so much space in endeavoring to exhibit the feeling which prevailed in Wells and the adjoining towns in relation to Parliamentary measures and the impending conflict, we think it unnecessary to give anything more than a concise account of the subsequent action of the town. The same spirit ruled to the close of the war. Sometimes, indeed, the people faltered a little; but their hearts were in the work of redemption from the grievances of which there was such general complaint, and they came up to the work when required.

When the eight months' service at Cambridge had expired, many of the soldiers of Capt. Sawyer's company re-enlisted for one year. Others also enrolled themselves in his company; these were principally from Wells. The following were members of it, and were in active service twelve months, viz.: Jedediah Littlefield, lieutenant; Samuel Stevens, ensign; James Gillpatrick, Isaac Storer, John Bourne, Elijah Boston, Nathaniel Butland, Paul Goodwin, Benjamin Kimball, William Perkins, Stephen Ricker, Daniel Stuart.

This service was one of great hardship and exposure. They marched to New York, thence to Albany, Lake Champlain, St. Johns, Montreal; thence up to the Cedars, sixty miles; thence back to St. Johns, where most of them had the small-pox; thence to Ticonderoga and Albany, Newton and Trenton, where they captured the Hessians; then again to Newton and Trenton, where they were discharged.

Many were in the service at the same time in other directions, and in consequence, a large proportion of the able-bodied men of the town being in the army, their farms were neglected, and thereby great suffering and deprivation came upon families. It was a day of severe trial to all the people; so had been the year previous. On the 21st of June, the ministers of the neighboring towns gathered together at York to implore the divine interposition. Rev. Daniel Little, of Kennebunk, preached from Lamentations iii. 6, "He hath set me in dark places, as they that be dead of old." Even to the most courageous the aspect of public affairs must have been far from promising; but the work of revolution had been initiated, and the people were determined to carry it on. On the 18th day of March,

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. It mentions the use of surveys, interviews, and focus groups to gather information from stakeholders. Additionally, it discusses the application of statistical software to process and interpret the collected data.

3. The third part describes the results of the data analysis. It highlights the key findings and trends identified, such as the increasing demand for certain services and the challenges faced by different departments. It also notes the areas where the organization is performing well and the opportunities for improvement.

4. The fourth part provides recommendations based on the findings. It suggests implementing new strategies to address the identified challenges and capitalize on the opportunities. It also recommends regular monitoring and evaluation to ensure the effectiveness of the implemented measures.

5. The final part of the document concludes with a summary of the overall findings and a statement of commitment to continuous improvement. It expresses the organization's dedication to staying up-to-date with the latest trends and technologies to maintain its competitive edge.

1776, a committee of correspondence and safety, consisting of Nathaniel Kimball, John Mitchell, Joseph Wheelright, Benjamin Hatch, and Daniel Clark, were chosen to keep the town informed of the position of affairs, and to give the earliest notice of what the exigencies of the hour might require of the people. On the eighth of May a town meeting was holden to determine what instruction should be given to their representative to guide his action in relation to the important matters which should come up for the determination of the legislature, when it was voted, "that the representative of this town in the general court be instructed that if the Hon. Congress of the United Colonies should declare themselves independent of Great Britain, the people will solemnly engage with their lives and fortunes to sustain them in that measure."

Joseph Storer was then the Representative of the town, and in accordance with this vote the following instruction was given to him: "To Joseph Storer, Esq. Sir. As we have been repeatedly called upon by the General Assembly to advise you in regard to the important question of declaring the United Colonies in America independent of the Kingdom of Great Brittain, we now inform you that if it should be necessary for the safety and happiness of said Colonies to be declared independent of Great Brittain, that we are ready and willing to support such a measure with our lives and fortunes and every other measure tending to promote the happiness and welfare of said Colonies."

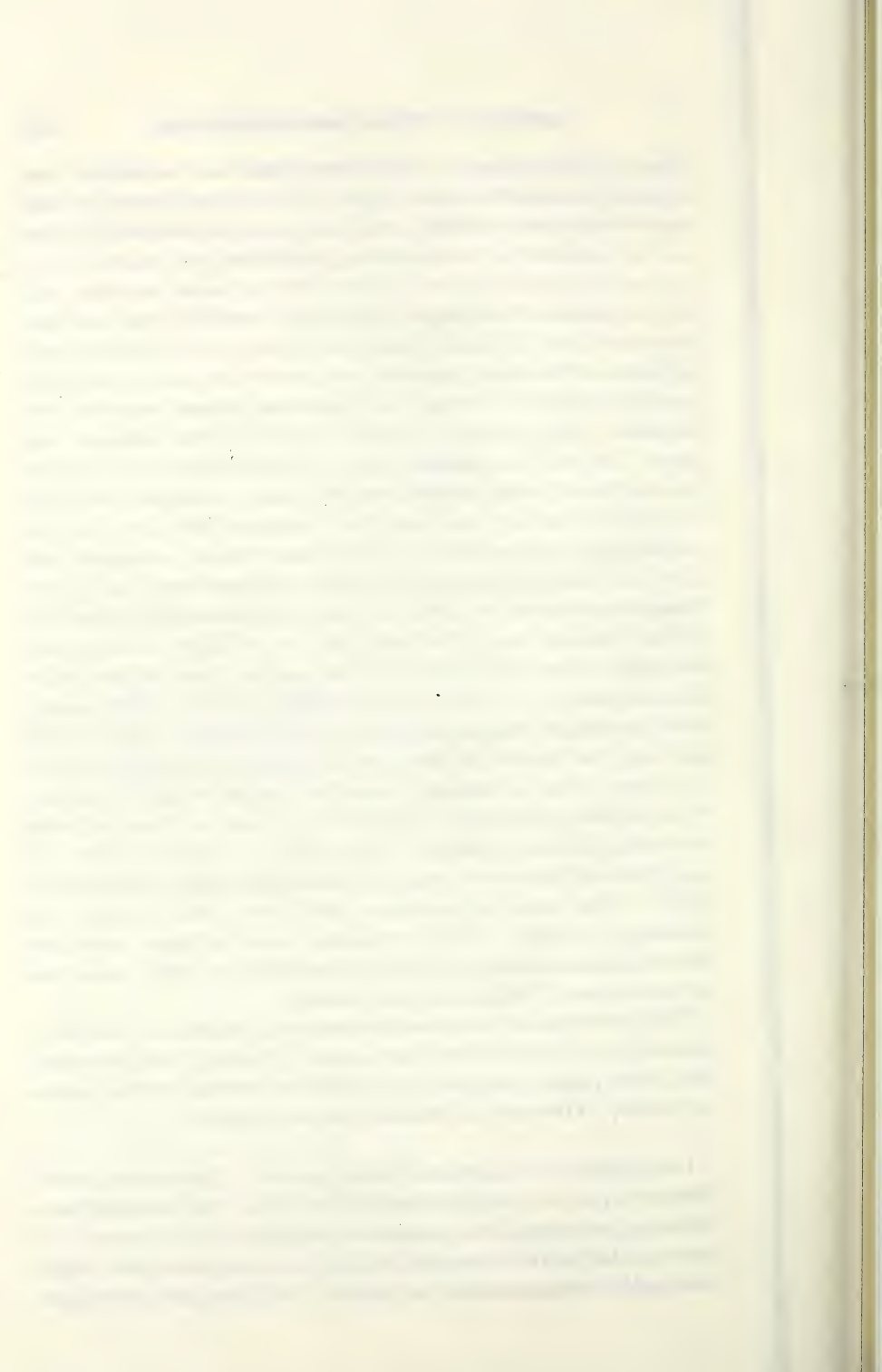
Though this vote and the instructions were subsequent to the date of the Declaration of Independence, they lose none of their force or value from this fact, as the news of the Declaration had not then reached Wells. Ten or twelve days elapsed before the people here were apprised of this great act of their representatives. There were then no railroads, steamboats or telegraphs to transmit, as on the wings of the wind, the knowledge of what was taking place in different parts of the country. To some few persons the report came like a thunderbolt. One of them in a memorandum of the fact says, "It is beyond my depth! I am lost in wonder!" But many of the people received the news with joy, though probably trembling somewhat at the boldness of the procedure, and in the anticipation of the fearful consequences which must inevitably ensue. It has been, as then predicted by the noble spirits under whose names it went forth to the American people and the world, the most memorable day in the

The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the West, and the discovery of gold in Nevada in 1859. The second was the discovery of gold in Colorado in 1858. The third was the discovery of gold in Idaho in 1860. The fourth was the discovery of gold in Montana in 1862. The fifth was the discovery of gold in Wyoming in 1863. The sixth was the discovery of gold in Utah in 1864. The seventh was the discovery of gold in Arizona in 1865. The eighth was the discovery of gold in New Mexico in 1866. The ninth was the discovery of gold in Texas in 1867. The tenth was the discovery of gold in Louisiana in 1868. The eleventh was the discovery of gold in Mississippi in 1869. The twelfth was the discovery of gold in Alabama in 1870. The thirteenth was the discovery of gold in Georgia in 1871. The fourteenth was the discovery of gold in Florida in 1872. The fifteenth was the discovery of gold in South Carolina in 1873. The sixteenth was the discovery of gold in North Carolina in 1874. The seventeenth was the discovery of gold in Virginia in 1875. The eighteenth was the discovery of gold in West Virginia in 1876. The nineteenth was the discovery of gold in Maryland in 1877. The twentieth was the discovery of gold in Delaware in 1878. The twenty-first was the discovery of gold in Pennsylvania in 1879. The twenty-second was the discovery of gold in New Jersey in 1880. The twenty-third was the discovery of gold in New York in 1881. The twenty-fourth was the discovery of gold in Connecticut in 1882. The twenty-fifth was the discovery of gold in Rhode Island in 1883. The twenty-sixth was the discovery of gold in Massachusetts in 1884. The twenty-seventh was the discovery of gold in Vermont in 1885. The twenty-eighth was the discovery of gold in New Hampshire in 1886. The twenty-ninth was the discovery of gold in Maine in 1887. The thirtieth was the discovery of gold in New Brunswick in 1888. The thirty-first was the discovery of gold in Nova Scotia in 1889. The thirty-second was the discovery of gold in Prince Edward Island in 1890. The thirty-third was the discovery of gold in Newfoundland in 1891. The thirty-fourth was the discovery of gold in the British Isles in 1892. The thirty-fifth was the discovery of gold in the rest of the world in 1893.

history of this continent. Though party strife and contention have frequently prevailed to such a degree as to awaken in many patriotic hearts the deepest solicitude; and though civil war has thereby come over the nation with its demoralizing influences, yet shielded by a gracious Providence, and strengthened by the sound morality of a large proportion of the people, the national confederation has been maintained, and the United States have grown to be almost the leading nation of the earth; respected as a power adequate to any exigencies of national existence. As American citizens, we must ever remember with gratitude the brave men who thus initiated this people into this unexampled career of development and progressive civilization, while beside them will stand the faithful and true men of our own day, who left their shops and the plow, buckled on their armor and periled life, and all dear to them, to support and carry out this programme of national independence and glory. Though not educated to a wise and large statesmanship, these men of the revolution were gifted with that true nobility of soul which was ready to hazard life, rather than to see this land of their affections subjected to the sway of an unfeeling tyranny. They recognized no stronger obligations than those which bound them to God and duty; and needed not the spur of ambition or pecuniary reward to prompt them to commit themselves to the cause of freedom. "Sink or swim, live or die," was not in the mouth of those only who were then politically great, but also welled up from the hearts of many who had theretofore contented themselves in the humble walks of life. Many such magnanimous spirits were found among the townsmen of Wells. No other town can boast of more patriotism than was manifested by the ancestry from which a large proportion of the citizens of Wells trace their descent.

The Declaration of Independence was read in both the churches, agreeably to an order of the State council. Having thus the sanction of the pulpit, it was felt to be a Divine command to the people to come up to the help of the Lord and maintain it.

Died March 2, 1774, JOSEPH SAYER, aged 68. He was the son of Francis Sayer, and was born Dec. 8, 1706. He was educated as a physician, and pursued the practice of medicine several years. He was regarded as well versed and skillful in his profession, and found a favorable acceptance with the people. But like a great many pro-



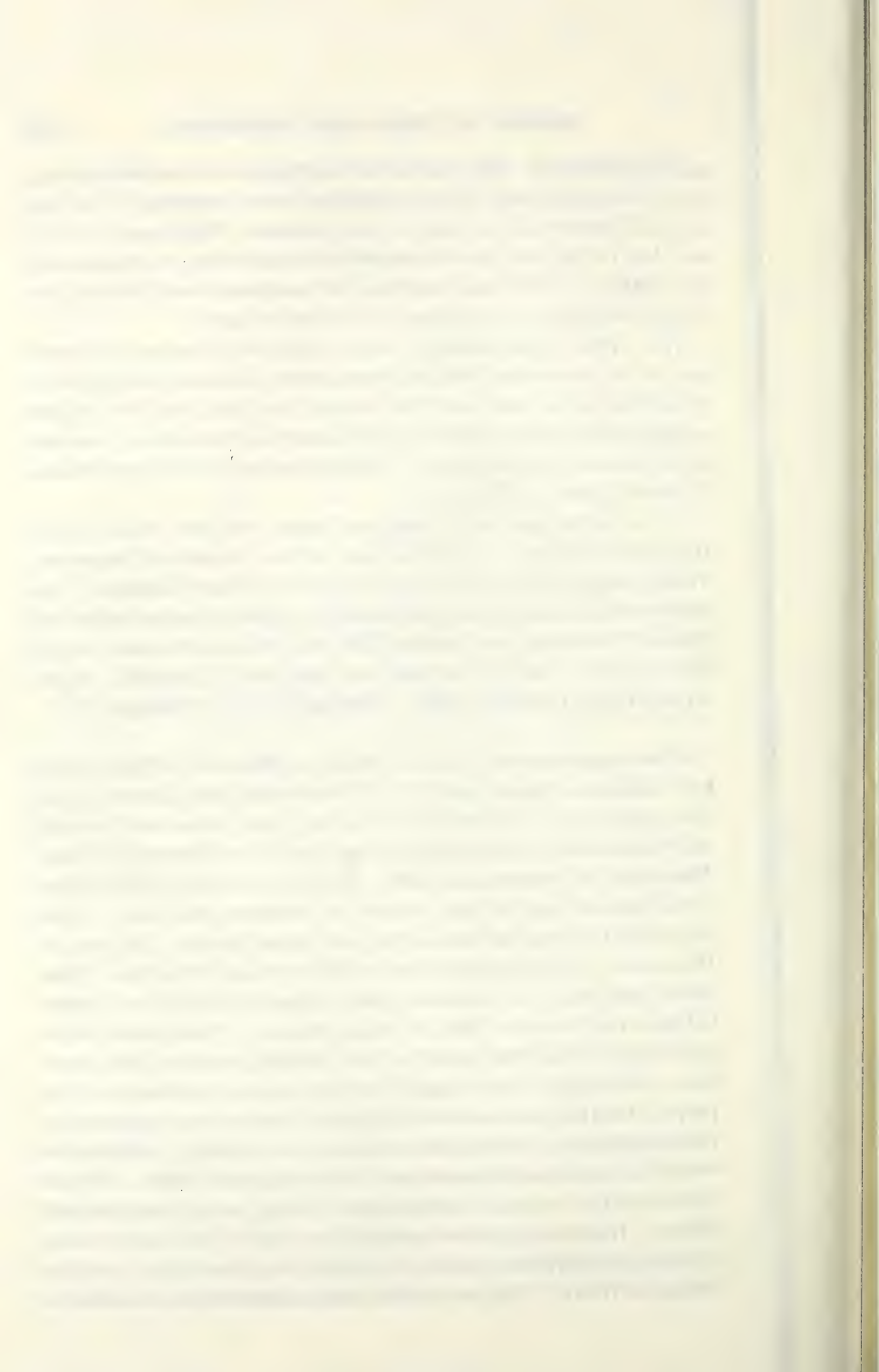
fessional men, he soon wearied of this employment. It did not fully satisfy his aspirations. He was a man of an active, energetic temperament, and needed more independence, a freedom to pursue whatever other business might commend itself to his sympathies. He moved from his house on Great Hill into the village of Wells, and went into trade, navigation and farming; engaging in any enterprise which would employ his time and bring in reasonable profits. He was careful and cautious in his affairs, quick in discernment, and generally sound in his judgments. For the day in which he lived, he went largely into commerce, built many small vessels. In most of these he was a partner with Judge Sayward, of York, and being thus connected with him, much common feeling existed between them. The anticipated rupture with Great Britain disturbed his mind exceedingly. Sayward during the whole conflict, from the beginning to the close of the war, could not look on the rebellion or any of its developments with composure. His pecuniary interests and his civil position were too deeply involved in its issues. Sayer, his partner, naturally, in some measure, partook of his feelings. His property would be exposed to the ravages of war on the seas, or perish at the wharves. It was not strange that he should look forward to the impending conflict with some misgivings as to its expediency. It requires a very sound patriotism to be ready to sacrifice all a man has to a mere political principle. He was naturally of a timorous disposition and looked with trembling where some men would be undismayed. But though somewhat excited at the political portents, he endeavored to maintain a Christian fortitude. For four or five years previous to his death his health was very infirm. He regarded his personal condition as very unfavorable for continued life, and being reduced in physical strength, trembled at the approach of death. But he pursued his business with interest and attention. He was instrumental in getting up the salt works to meet any public exigencies. He had much to do in the direction of municipal affairs, and was also appointed to various offices of trust and responsibility—was judge of the Court of Common Pleas, and manager of the lottery authorized by the Legislature to build bridges over the Saco and Presumpscot rivers. Being regarded as a faithful man, his services were sought for many important purposes. He was long a member of the Congregational church, and in all his intercourse manifested the true Christian spirit. Charity was a prominent element of his

moral constitution. He guarded his heart against all unkind feelings, and his tongue against all rash speeches; never speaking ill of any one, and endeavoring to treat all as brethren. The house of God was dear to him, and he was always in his seat when it was opened for worship. In his social relations he manifested to all about him that his daily life was the issue of a Christian heart.

Though the apprehension of death, while able to pursue the business of life, somewhat disturbed his thoughts, his fears were gradually subdued as he drew near the close of his days, and the bright prospects which faith presents to the honest Christian heart, counteracted all fearful apprehensions. His life was one of active usefulness, his death a great public loss.

In his will he gave to his daughter Eunice the part of the Great Hill farm owned by him, also his part of the schooner^{*} Prosperous. To his daughter Sarah he gave five-eighths of sloop Elizabeth. He made provision also for his son Ebenezer, whom he had educated at Harvard University, and also for Elizabeth Hilton, who had always been one of his family. His wife was Mehitabel Littlefield, daughter of Francis Littlefield, third. She died Oct. 23, 1750, aged 27.

A few years after the death of Dr. Sayer, March 30, 1778, died his son, EBENEZER SAYER, aged 28. We have but little knowledge of this young man. His father had taken great pains and incurred much expense in his education, having sent him to Harvard College, from which he graduated in 1768. In 1775, when only about twenty-five years of age, he was chosen to represent the town in the Provincial Congress at Cambridge, and again for the Congress at Watertown. He was also colonel of the regiment of militia. From all the facts which we have been able to glean of his life, we cannot but infer that he was a man of much promise. Though his father at first was of doubtful loyalty to the growing spirit of the Provinces, the son must have shared in the common sentiment of the people, that the government of the parent country was oppressive in its administration, and that its action must be resisted, otherwise he would not have been invested with these important offices. By his father's will he was made independent, having about ten thousand dollars. His library (unless exceeded by that of Dr. Hemmenway, of which we have been unable to obtain any knowledge) was the largest in Wells. That our readers may understand the character of



the literature of the day, and the extent to which the desire for books was gratified, we subjoin a catalogue of this library: Ward's Arithmetic, Greenleaf's Abridgement of Burns' Justice, Great Bible, Ward's Oratory, 2 vols., Telemachus, Rollins' Method, 4 vols., French Dictionary, Johnson's Dictionary, Hutchinson's History, 2 vols., Watts' Astronomy, Bland's Discipline, Greek Lexicon, Virgil, 2 vols., three small Bibles, Cato's Tragedy, Young's Dictionary, Locke's Essay on the Human Understanding, Horace, 2 vols., Scott's Christian Life, Cicero's Orations, Pope's Works, Spectator, 5 vols., Milton, French Grammar, Gil Blas, Ladic's Calling, Hemmenway's Essay.

In 1774 he was married to Elizabeth Checkley, of Boston. They left no children. In September, 1780, his widow was married to Rev. John Lothrop, of Boston.

On the first day of April, 1774, died WALDO EMERSON. He was the son of Rev. Joseph Emerson, of Malden. He came to Wells in 1757, and settled in that part of the town now Kennebunk. He built a house at the Landing, where Henry Kingsbury now lives, and became a successful trader, occupying a store which stood in the same place as the present one. He was a man of much enterprise, and did an extensive business, entering into navigation and all the pursuits usually incident to it. He soon acquired property to a considerable amount, and was deemed a rich man. Possessed of the kindest and most generous feelings, he made many friends. He was benevolent, doing good to the widow and the fatherless, and extending his beneficence wherever he was satisfied it was needed. He was many years a member of the Christian church, and in all his intercourse honored his profession. No calls of business prevented him from daily commending his family to the care of the Infinite Providence. He was an honest man and a useful citizen, and invested with important trusts, among which was that of collector of the excise revenue. In 1759 he was married to Olive Hill, only daughter of Rev. Samuel Hill, of Rochester. He rose from his bed on the morning of April 1, 1774, dressed himself, and sat down in his chair and expired. Paralysis had come over him a fortnight previously, though he had apparently recovered from it. He died at the age of thirty-eight. He had three children: Samuel, born April 25, 1760; Sarah, born May 18, 1762, and Waldo, born March 20, 1764. Samuel and Waldo died in infancy. His widow survived

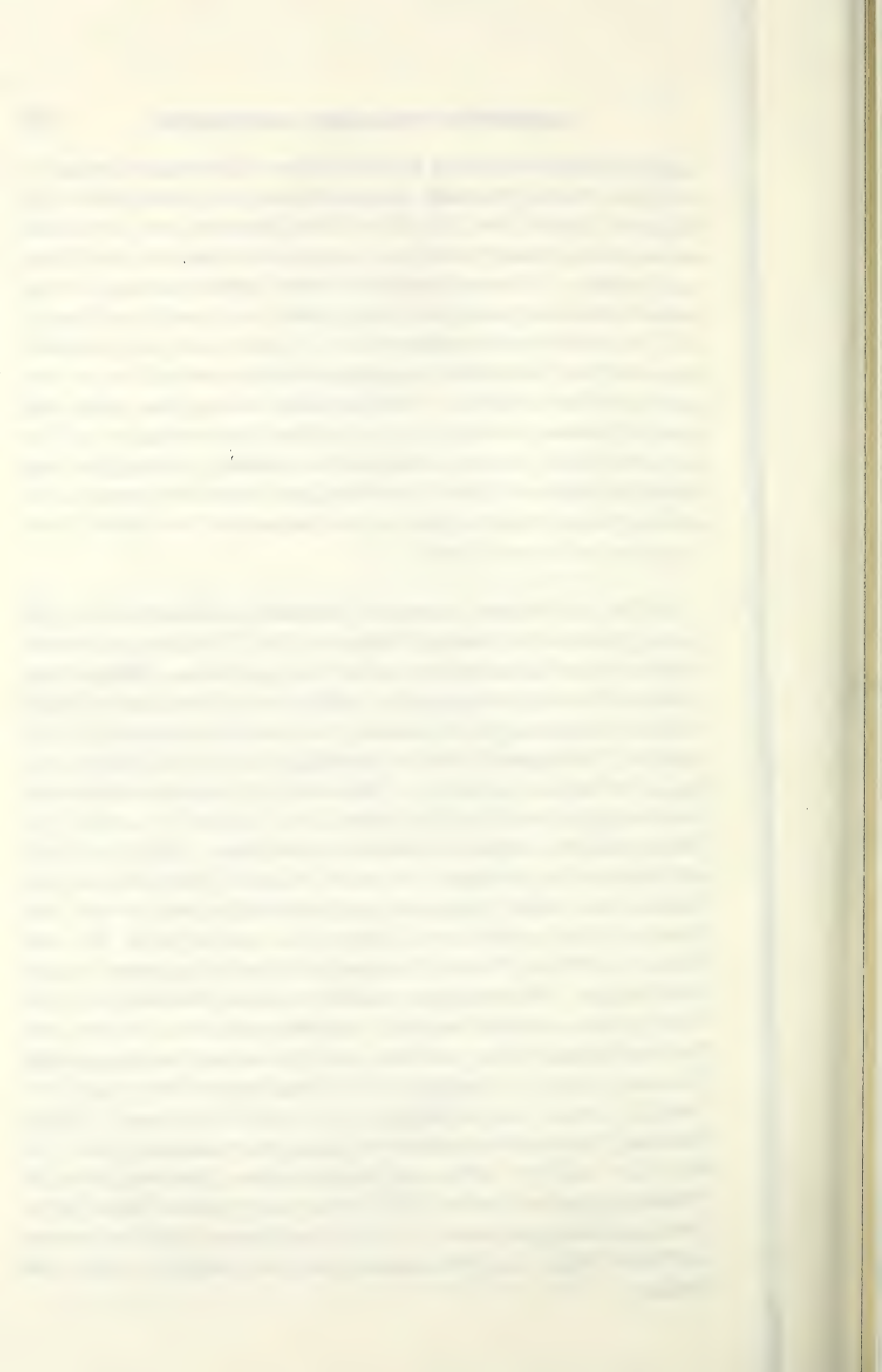
The first of these is the fact that the medical profession is not a homogeneous body. It is composed of many different groups, each with its own interests and its own methods of action. The second is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and its own methods of action. The third is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and its own methods of action.

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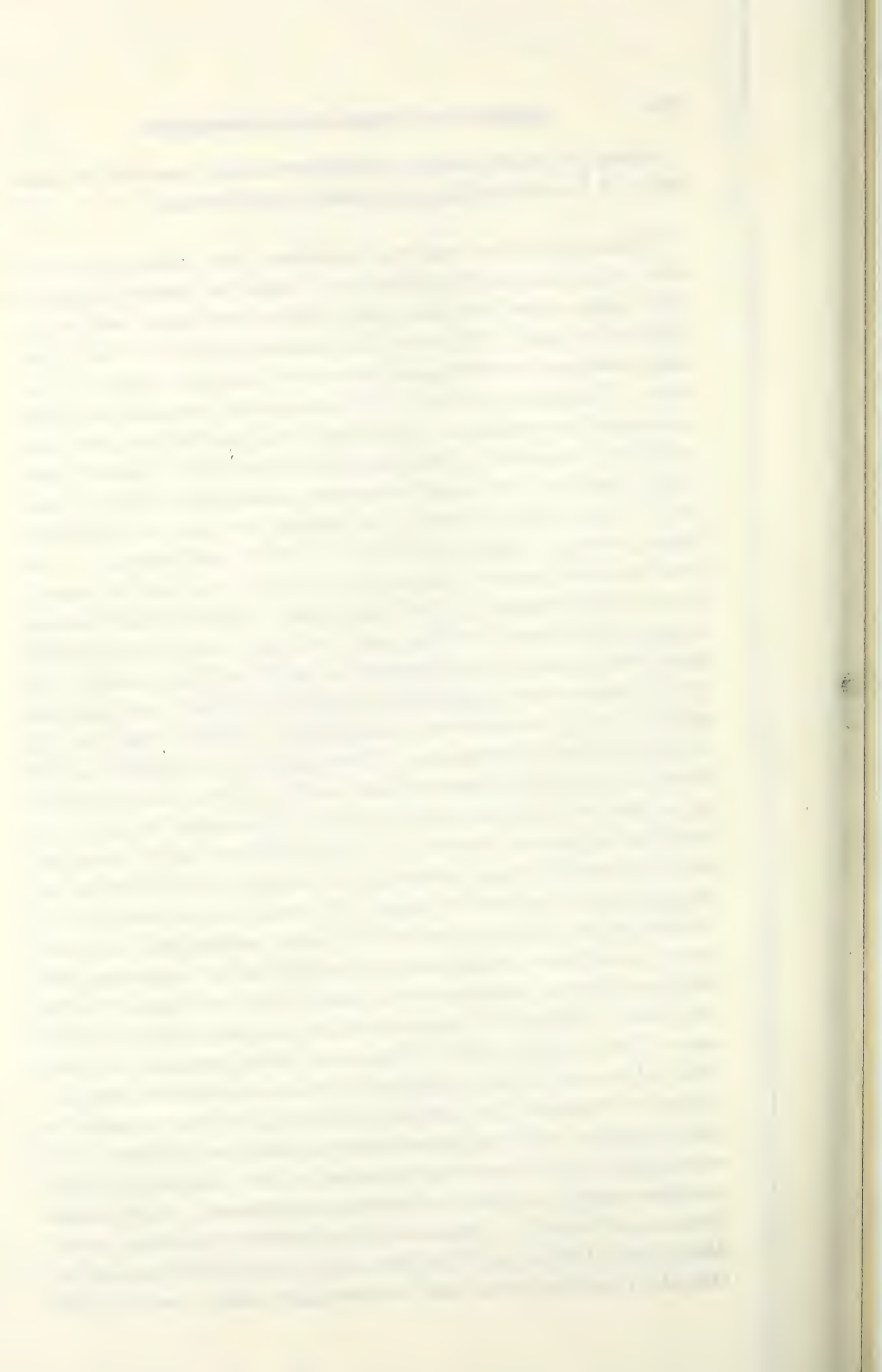
him but a short time, dying the 23d of June following, at the age of thirty-two, leaving thus only daughter Sarah, who was married to Theodore Lyman Nov. 21, 1776. Mrs. Emerson was a valuable woman, distinguished for all those virtues which make up the Christian character. Educated under the care of faithful parents, she was imbued with those principles indispensable to a useful and happy life. She felt her close relationship to all about her, and cherished those kind and benevolent sympathies which attached her to the poor as well as to the rich. She languished a long time under the power of disease, the death of her husband intervening to add to her severe trials; but she maintained her serenity, feeling that she was in the hands of a kind Providence, and closed her days in the cheering hopes which brighten up the prospects of the faithful disciple in the last hours of time.

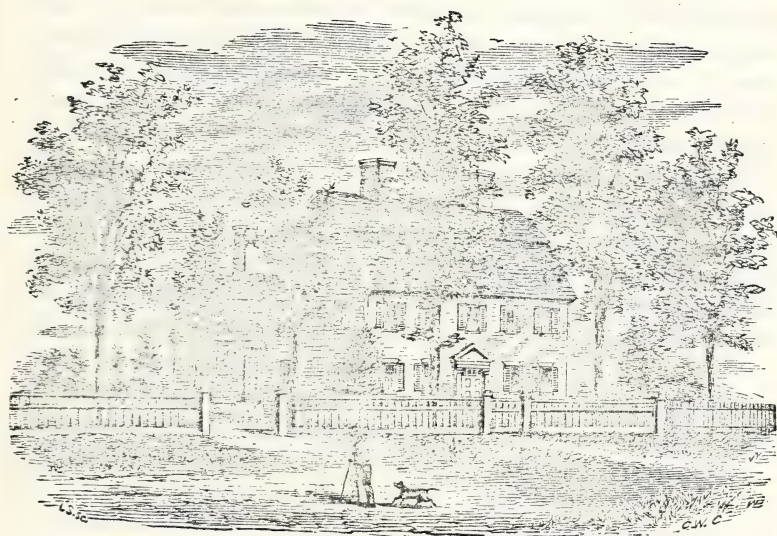
In 1776, died SAMUEL HANCOCK. He came to Kennebunk in 1772, having graduated at Harvard College in 1767. We have not learned whether or not he studied any one of the professions. Most of the graduates for a while engaged in teaching, one of the most effectual means of impressing on the memory the knowledge acquired in college life. He began life here by teaching school at the Landing, being, as we suppose, a relative of Emerson. He was also accustomed occasionally to preach on the Sabbath, and generally occupied the pulpit while Mr. Little was absent on his missions. After the death of Emerson he purchased the stock of goods which he left and traded a little while; began and partly finished a small vessel, and then ended his earthly labors, dying at the close of 1775. He was married in 1774 to Tabitha Champney, of Cambridge, whom he left as his widow. She was again married to John Hubbard Aug. 18, 1797, by whom she had one son. She was again left a widow, and her first husband dying insolvent, and the second leaving nothing but a small house, she engaged in teaching, being a lady of good education. From this employment she derived the name of Marm Hubbard, by which she was known during the remainder of her life. She died Dec. 19, 1816, aged seventy-seven. Her son, John H. Hubbard, grew to manhood. He was a young man of bright prospects and sterling character. While a boy he was a clerk in the store of Daniel Wise. In 1799 he went to sea, and died Dec. 12th, aged twenty.



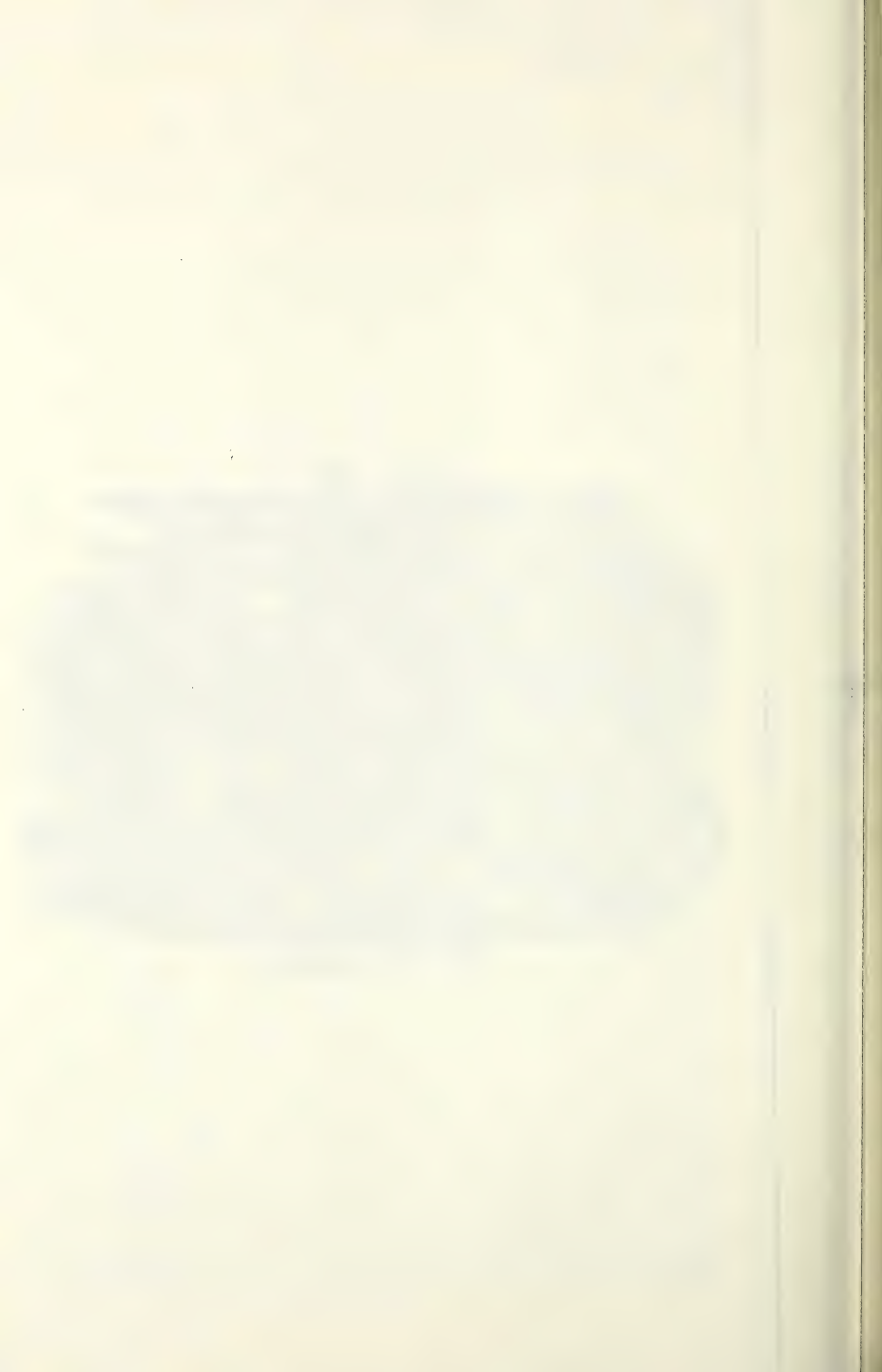
It may be apposite here to add the remaining history of the occupation of this shipbuilding and trading establishment.

THEODORE LYMAN came to Kennebunk from York, and was a clerk in the store of Waldo Emerson. After he became of age, he built a store where Mrs. Nicholas E. Smart now lives, and on the 25th day of April, 1775, when the memorable battle of Lexington took place, set out the great elms now standing in front of her house. This store remained on this site several years, and was then moved and converted into a dwelling house, and is the same now owned and occupied by Mrs. Charlotte Hillard. Mr. Lyman's position in Emerson's store and his necessary association with the family led to an intimate connection between him and the daughter, Sarah, to whom he was married Nov. 21, 1776, and whereby he became afterward a man of great wealth, having come into the possession of all the property of his father-in-law. On this basis he went largely into business, building and employing many vessels, which then found profitable employment in the West India trade. He rapidly accumulated property, not having the liberal and generous spirit for which Emerson was distinguished. His wife died Jan. 21, 1784, at the age of twenty-one. They had had two children, one of whom died aged two years and nine months, and the other in infancy, so that the title of all the real estate was perfected in him. He was thus left alone in the world. But he did not suffer himself to be so depressed by these adversities, as to halt in his exertions to magnify himself among the people. He soon felt the need of restoration to family enjoyments, and set about making such improvements in his home establishment as might aid in captivating the affections of some worthy one who would give new dignity to his household. Having this important end in view, and under the influence of that ambition which so frequently takes possession of those who find no satisfaction in cheering the hearts of others by their liberality, he conceived the thought of erecting, at great expense, a lordly mansion, which might outvie any at that time in Maine. He accordingly built the house now occupied by Mr. Kingsbury, which was then regarded as one of surpassing magnificence. People came from abroad to see it. One distinguished visitor in his diary, under date July-27, 1785, says, "My wife and I went to Kennebunk to visit Mr. Theodore Lyman and his sister Lucy and to see his seat.





THE LYMAN HOUSE.



It is fit for a nobleman, and I have seen nothing like it in this country, and scarcely anywhere."

Having thus fitted up a residence which he supposed would commend itself to the tastes of aristocratic life, he was united in marriage to Miss Lydia Williams, of Salem, Mass., and introduced her to their elegant home on the 7th day of February, 1786. But a change from the social life of Salem to that of Kennebunk did not find, we suppose, its full compensation in the joys of wedded life, and some longings came over her spirit to renew an intercourse like that to which she had been accustomed. This splendid mansion did not long make him contented with his situation. Riches had increased and raised within him new aspirations. He resolved to place himself in circumstances where he might enjoy a more wealthy companionship and move in the circle of a higher life. In 1790 he went to Boston and to Waltham, where he provided for himself a residence of more enlarged magnificence, and where he remained till the close of life. There he largely increased his navigation, entering into the East India trade. Many vessels were built for him by John Bourne. As his habitation in Wells ended by his removal, it does not come within our province to follow him after that time. It is believed that, though the foundation of his large property was laid here, he never afterward visited Kennebunk.

Other persons, who were influential in the town's progression, were brought here by the business which he set on foot and was pursuing with success.

JOSEPH MOODY came from York, and was clerk in his store. He remained with him a few years, and then began trade for himself in a store opposite his house, now occupied by James M. Stone. The store was moved subsequently from this site, and is the present post-office. He soon became interested in navigation, and raised himself to independence. Honest in all his business relations, and manly and courteous in all his intercourse, he won the esteem of the people, and was chosen one of the representatives of the town in 1802 and at various times afterward. He was also president of the Kennebunk bank during the whole term of its existence, and town treasurer many years. He was a man of peace, a lover of order, and a friend of all benevolent institutions. He married Maria,

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daughter of Nathaniel Barrell, of York, and had four children: Eliza, who married William T. Vaughan, of Portland, Joseph Green, George Barrell, and Theodore Lyman. Joseph and Theodore he educated at Bowdoin College, and George at Harvard University. He died July 20, 1839, aged seventy-six; his widow Oct. 23, 1869, aged about ninety.

OLIVER KEATING, of York, also came to Kennebunk under the auspices of Mr. Lyman. He was educated as a physician, and is known in the memory of some of the ancients as Dr. Keating. But the population was not sufficiently numerous to furnish him with a profitable business in his profession, and he soon turned his attention in other directions. He built two or three vessels for Mr. Lyman and in various ways aided him in his business. He was an enterprising man, qualified for any employment. There were attractions about Mr. Lyman's household which did not fail of effect on his susceptible spirit. Animal magnetism, though not so well understood in those days as at present, was just as powerful in its action as under the more complete developments of the science in modern times. Miss Lucy, the sister of his patron, had waked up in the soul of Dr. Keating some emotions which he found it impossible to subdue, and she, at the same time, pined for a higher blessedness than mere brotherhood could give. Their mutual disclosures soon wrought out a very satisfactory exchange of their several conditions. She went to the old home in York, and on the 8th of October, 1785, Dr. Oliver Keating and Miss Lucy Lyman were united in wedlock and returned to Kennebunk. Soon after this he went to sea as master of one of Mr. Lyman's vessels; but after Mr. Lyman moved from the town he carried on the establishment at the Landing. Neither Lyman nor Keating took much interest in town affairs.

After his removal the establishment was carried on by THEODORE and HONESTUS PLUMMER, who traded there but a short time. Theodore was an active, enterprising man, and well fitted for business; but Honestus, unfortunately, was not sound in his temperance principles. His appetite seized the reins of government, and he was reduced to that state of slavery under which one's manhood soon withers away, and in consequence all prospects of the success of the

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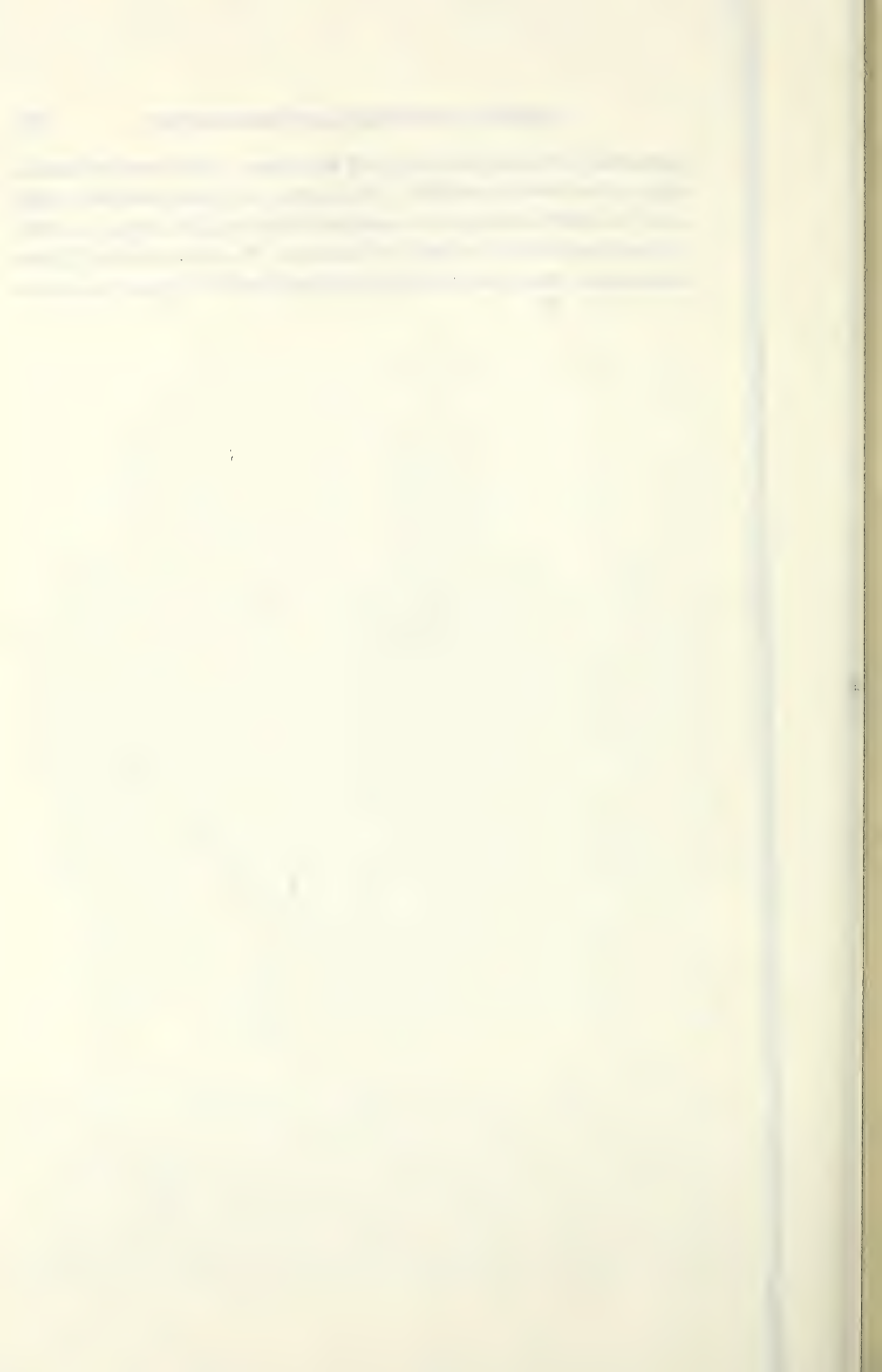
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partnership vanished, and they left the town. We have no knowledge of their subsequent life. Mr. Lyman, in 1806, sold the whole stand to JOHN BOURNE, who occupied it during life, dying in 1837. It then came into the hands of GEORGE W. BOURNE and HENRY KINGSBURY, who there built many vessels for Mr. Lyman and others.



CHAPTER XXXI.

REVOLUTIONARY WAR—BOUNTIES RAISED FOR SOLDIERS—VOTE OF THE TOWN OF WELLS ON THE ADOPTION OF THE CONSTITUTION—AGENTS CHOSEN TO PROSECUTE TORIES—ABRAHAM CLARK—LIST OF WELLS MEN KILLED NEAR TICONDEROGA AND CROWN POINT—TARIFF OF PRICES ESTABLISHED BY THE SELECTMEN—MANUFACTURE OF SALT—IRON WORKS AT KENNEBUNK—SHIPPING—CELEBRATION OF THE SURRENDER OF BURGoyNE—VOTE OF WELLS ON THE ARTICLES OF CONFEDERATION, ETC.—ADDITIONAL BOUNTIES VOTED—OPPOSITION OF WELLS TO THE STATE CONSTITUTION—CONTRIBUTIONS OF CLOTHING FOR THE ARMY—INCREASE OF BOUNTIES—PENOBSCOT EXPEDITION—POVERTY OF THE PEOPLE—COMMITTEE ON CORRESPONDENCE—THE DARK DAY—OBJECTION OF THE TOWN TO THE BILL OF RIGHTS AND THE CONSTITUTION—ANOTHER QUOTA OF SOLDIERS REQUIRED—HIGH BOUNTIES VOTED—EFFORTS TO ENLIST MEN—REJOICING AT THE SURRENDER OF CORNWALLIS—PEACE.

WE are fully assured that the foregoing account of the general temperament of the inhabitants of Wells, has a reliable foundation in the characters of the men of that trying hour, the war for independence, although occasionally in the history of the town, we are confronted by facts which may seem to indicate a less worthy state of feeling. The expedition to Canada required a large number of soldiers, and Wells was required to furnish its proportion. At the request of some of the inhabitants, a meeting was called on the 29th day of July, 1776, to see if the town would raise money to encourage enlistments. A majority voted in the negative; thus at first sight seeming to exhibit a feeling very far from patriotic devotion to the great interests of freedom. But the people with few exceptions were poor. Money was not easily raised by the masses. Some were abundantly able to contribute liberally for these pressing objects. They could easily dispense with their superfluities without encroaching on the comforts of life. But the poor man found it hard to raise his dollar. He had nothing but his lands, which the perils of the rebellion could not reach; while the few who were possessed of

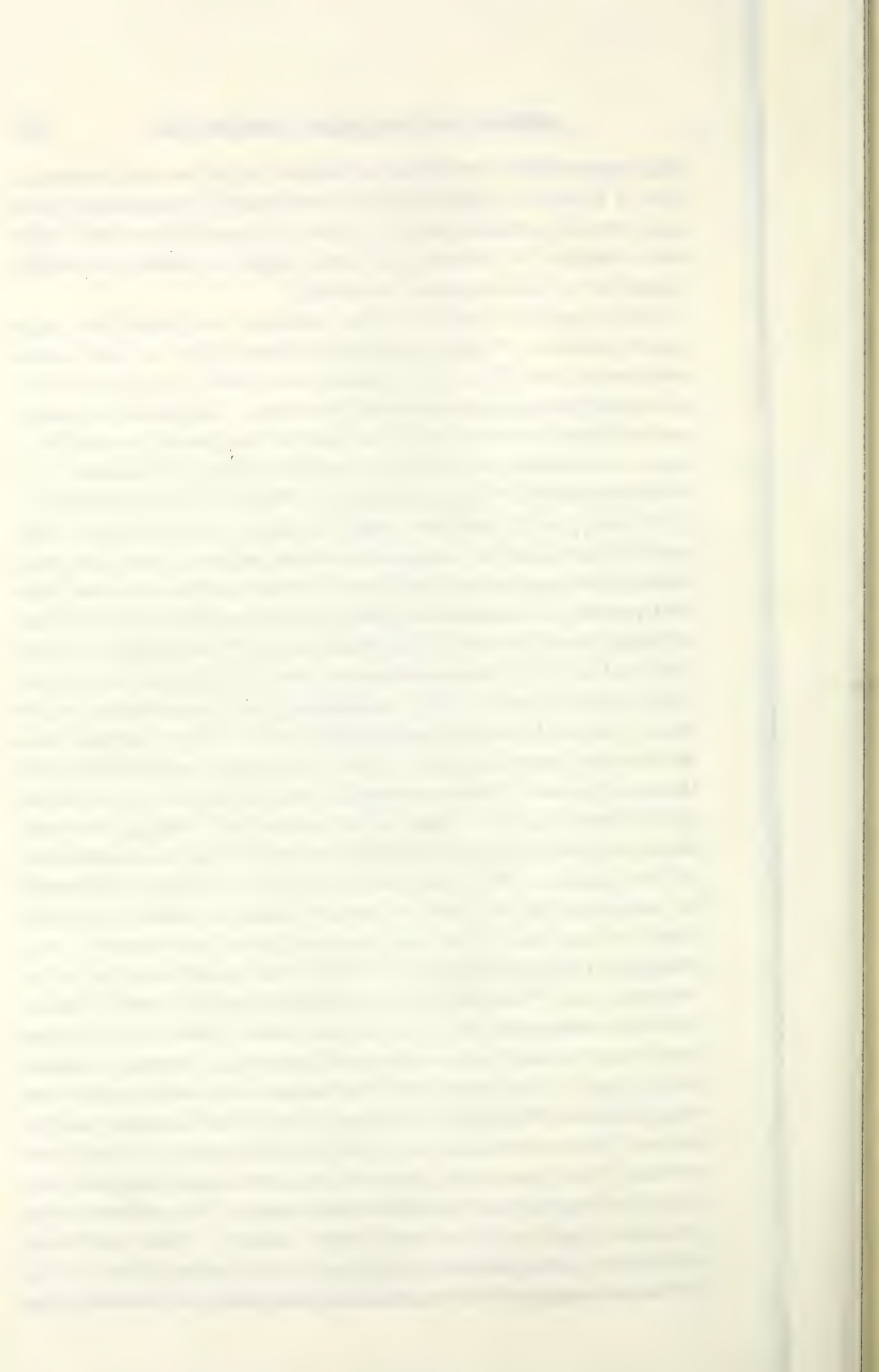
ORIGINAL ARTICLES

THE EFFECT OF VITAMIN DEFICIENCY ON THE GROWTH OF THE RAT
By E. V. McCollum, M. D., and L. B. Bickel, M. D.
From the Department of Nutrition, University of Wisconsin, Madison, Wis.
The purpose of this study was to determine the effect of a diet deficient in vitamins upon the growth of the rat. The rats were divided into two groups: one group was fed a diet containing all the essential vitamins, and the other group was fed a diet deficient in vitamins. The results showed that the rats fed the deficient diet grew much more slowly than the rats fed the diet containing all the essential vitamins. This indicates that vitamins are essential for normal growth.

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The purpose of this study was to determine the effect of a diet deficient in vitamins upon the growth of the rat. The rats were divided into two groups: one group was fed a diet containing all the essential vitamins, and the other group was fed a diet deficient in vitamins. The results showed that the rats fed the deficient diet grew much more slowly than the rats fed the diet containing all the essential vitamins. This indicates that vitamins are essential for normal growth.

other property had a much deeper interest in the issue of the contest. Most of those who had nothing else were ready, if required, to yield their personal services, and they chose to compel those who were better enabled to advance whatever might be needed, or subject themselves to the alternative of a draft.

But, before the close of the year, soldiers were called for in far greater numbers. These demands were very heavy on the people. One quarter part of the entire militia were called into the service, to be ready to march at a moment's warning. The quota thus asked was too large to rely on the richer part of the people to supply it; and a town meeting was called on the fourth day of December, 1776, to take measures for doing the part of Wells for the reinforcement of the army, and it was then voted to allow three pounds to each man who should enlist as a private soldier, and two pounds to each non-commissioned officer, and it was further voted to raise two hundred pounds, to be assessed on the polls and estates, for the purpose of paying these bounties. The Declaration of Independence having been read in all the churches after the close of religious services, all entered into its spirit, duly appreciating the requirements of the crisis. Personal hardships and dangers in the military service were not the only impending trials. The year had not been crowned with the usual harvest. The corn crop had been an almost entire failure in Wells and vicinity. Most of the people had nothing but their hands and their farms, on which they could rely for the maintenance of their families. The men and women of the present day would be astonished at the little of earthly goods on which the inhabitants of that time were wont to wend their way onward, even cheerfully, through the journey of life. But bread must be had at whatever cost. This could now be obtained only by such commercial intercourse as the perils of the war would admit. Mr. Lyman was almost the only person who could supply the pressing demands of the people. Dr. Sawyer, who had owned two vessels, which were engaged in the West India and coasting trade, had deceased, and we are not informed whether they left the Port after the war commenced. Mr. Lyman had two small coasters which had been employed in bringing corn from Salem and some of the southern ports, and at this time he had on hand a large quantity. Like most men, with whom the accumulation of property is the ruling object of life, he took advantage of the necessities of the public, and demanded an



exorbitant price,—two dollars a bushel. Few persons were able to pay that sum. But there was no alternative. It must be bought. So great was the demand and such the rush for it, that he was obliged to close his door, and permit but one person to enter at a time, it being impossible to deal it out in the pressure of the multitude. The Indian bannock provided, life was sustained. We do not mean to assert that farmers and the people generally, did not in those days live comfortably. They were able to furnish themselves with the substantial of life; the bounties which their own hands had secured. But this year the annual blessings had been withholden by the overruling Providence, and in the aspect of public affairs, they looked not beyond such a supply as would meet the absolute wants of their families. The great work of the moment was the maintenance of freedom, without which all felt life to be of but little value.

At this time, other work beside fighting the enemy was demanded by the exigencies of the hour. It was necessary to consolidate the energies of the republic; to establish a government which could more wisely and speedily bring together and appropriate the forces of the new nation to the purposes of defense against the assaults of the enemy; and at a meeting on the seventh of October, it was "voted that this town consents that the present House of Representatives with the Council, if they think proper, may draw up a Constitution and form of Government, and if the inhabitants of the State approve of it, it shall be adopted." We suppose that this vote was taken at the request of the government, to ascertain the public feeling on that subject.

The year 1777 was marked by an excitement not less intense than that of the year which had just closed. There was now little prospect of any adjustment with the parent country. Those who had adhered to the king and had lost thereby much of the respect of their fellow-townsmen, and who thence felt that their popularity and influence had been daily waning, began to be fully sensible of the difficulties of their position. With no hope of a peaceable return of the people to their allegiance, and subjected to the reproach and scorn of every patriotic citizen, their situation was rendered still more trying by the continual fear of personal injury from the developments of the mob spirit. It was with difficulty that this spirit was repressed toward the traitors. Judge Sayward says, "the spirit

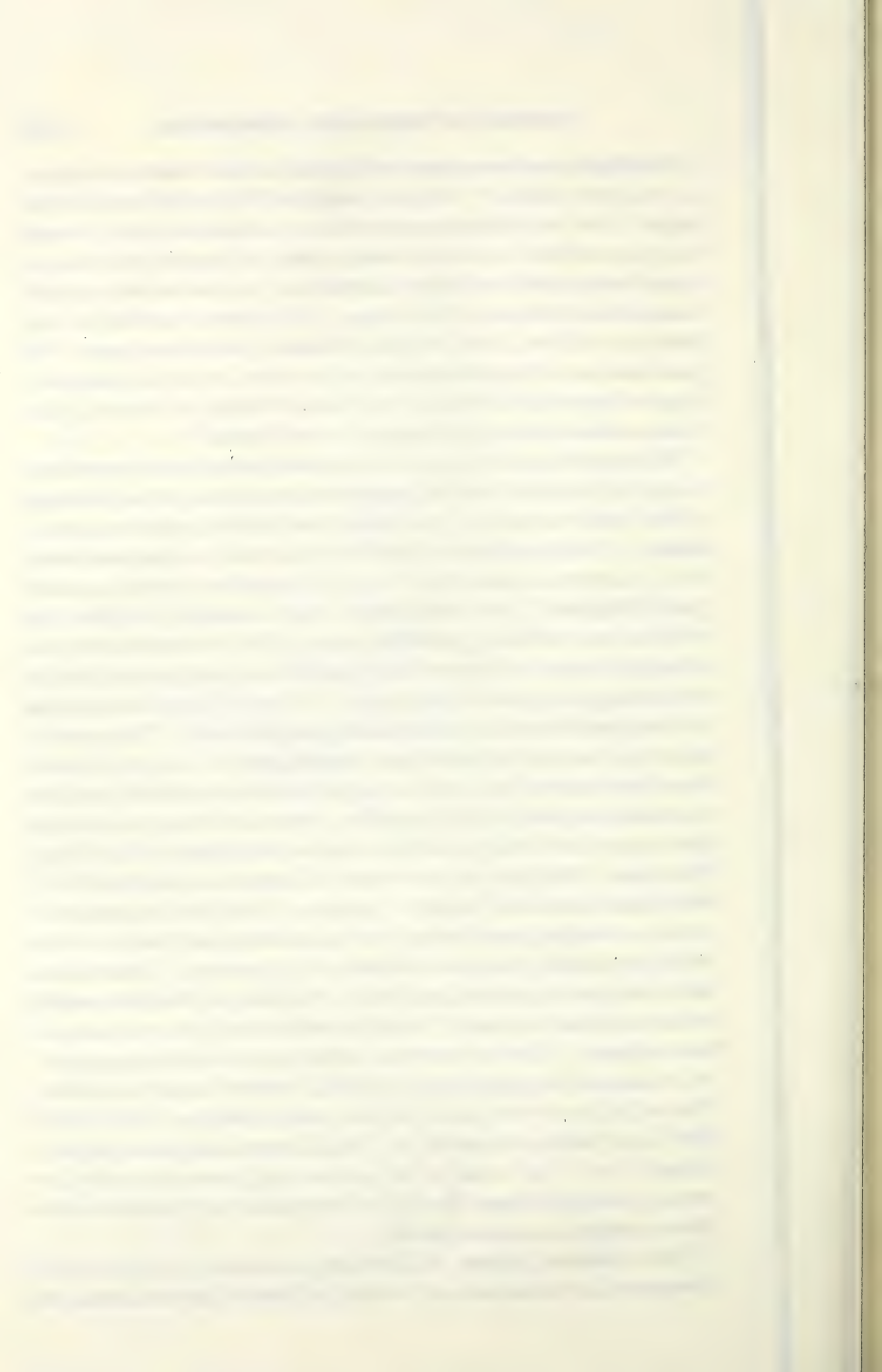
The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is therefore a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and its history is therefore a history of the struggle for equality and the recognition of the rights of all citizens. The fourth is the fact that the United States is a nation of free people, and its history is therefore a history of the struggle for liberty and the protection of the rights of all citizens. The fifth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests.

The sixth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The seventh is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The eighth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The ninth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The tenth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests.

of disaffection and resentment to England in this vicinity, was higher than ever before." Still the people of Wells had thus far refrained from any violence toward these unfortunate men; though they regarded their residence among them as fraught with danger, either from the effect of their disloyalty on the townsmen, or their ministration to the aid of the enemy. At a town meeting on the 30th day of June, Capt. Stephen Titcomb was chosen agent, "to prosecute such of the inhabitants of the town as are so inimically disposed towards this State or the United States in America, that their residence therein is dangerous to said States."

Whether the agent in any case exercised the authority committed to him by this vote, does not appear on the records. If any attempt of that kind was made, it was abandoned before proceeding to extremity. One's position as a loyalist at this time was most embarrassing. A law was enacted that "no one in preaching or praying should justify England." So that if one's reason satisfied him that the rebellion was without justifiable cause, in his communion with the Almighty he had to be exceedingly careful not to suggest to Him his true feelings in regard to that matter. It would have been perilous to have prayed with the understanding and the heart. This restraint upon the freedom of prayer and opinion, and the danger to which those were exposed who did not agree with the multitude upon the questions involved in the impending contest, led many to abandon the country and flee to Halifax, or some other part of the king's Provinces. We have no knowledge of more than one from Wells who thus expatriated himself. Abraham Clark had no sympathy with the rebellion, considering it as unjustifiable, and that its results would be nothing less than the ruin of the country. He could not abide the pending storm, and fled to St. John, in New Brunswick, taking with him his family. How he reached that place we have not been informed. But he went there a full loyalist, and was appointed an overseer of the king's army, receiving a salary during his lifetime. Two of his sons were in the British army against us in the war of 1812—one holding the office of a Brig. General, the other that of a Colonel. As it is, even at the present day, treason to party or country is almost always the way to acceptance and promotion with those to whom the traitor has fled.

The important fortress of Ticonderoga was this year captured by the enemy, in consequence of which the State of Massachusetts was



roused to the utmost exertion to reënforce the Northern army, and thereby recover the lost ground, and "through the favor of heaven to drive the enemy to an ignominious retreat." Accordingly it was ordered that "one-sixth part of the able-bodied men in the training band and alarm list should be called into and remain in the service till the last of November, and that every person drafted should within twenty-four hours be ready to march to the place of destination." The previous draft in many places had not been fully responded to, and to this failure the Legislature attributed the loss of Ticonderoga. The orders in regard to this draft were therefore much more rigid than the former. Many, probably not less than fifty men, were thus, as in a moment, taken from their families and their labors for the battle-field. The service was to be principally in New York. Although the term was short, still it was long enough to bring great affliction to the inhabitants. Many who went into this and other services for their country during the year 1777, never returned. In the battles near Ticonderoga and Crown Point seven or eight were killed. Hammonds Treadwell, on the 8th of July; Joshua Hatch, John Webber, Jonathan Webber, Stephen Drown, William Leonard, and one Stevens, on the 7th. Ebenezer Stuart dropped dead on the march, July 11th.

It being manifest to all that this separation of so many from their families, and the loss thereby to agricultural labor, must result in much suffering to the inhabitants, great exertion was made to provide for the necessities of the poor and unfortunate. The families made destitute were supplied by the town. And to counteract as much as possible the propensity of grasping men to avail themselves of every opportunity of adding to their wealth at the expense of want and sorrow to others, the selectmen, under the authority of the statute, established the prices of the principal necessities of life. The following are the prices of a few of the articles named in the schedule :

"Tow cloth, a yard wide, 2s. 8d.

Cotton and linen homespun cloth a yard wide, of the best home-made sort, four shillings a yard.

A pine coffin for a grown person, nine shillings.

Dinner at taverns of boiled and roasted meat, and other things equivalent, exclusive of wine, one shilling and sixpence.

Flip made of the best West India rum at one shilling a mug; if of New England, tenpence.

Imported salt at ten shillings.

Home-made, of the best sort, twelve shillings.

Tailors for making a whole suit of clothes, twenty shillings."

With nations as with individuals, deprivations, difficulties, and trials are not to be regarded in the light of judgments or punitive inflictions. They are in most cases plainly of the opposite character, ministering to the best interests of the subject of them. The war in which the people were now involved put their patriotism to the test, and by its exercise imparted new strength to that noble element where it existed, and perhaps by its compulsory measures, established it in bosoms where before it had no hold. Iron and salt had hitherto been obtained from abroad. But now the faculties of men must be called into exercise in the production of both of these articles, and accordingly in the beginning of the war some of the people conceived the idea of supplying the country with salt. Theodore Lyman set up an establishment for this purpose; James Kimball, Jedediah Gooch, and George Perkins another; and Richard Kimball and his son a third. Two of these were located between the house of Thomas Boothby and the sea, and the third on the point known as the Two Acres. Some were built by Nathaniel Wells and others further west. One of these produced about thirty bushels a week. It was much better than that which was imported. The best sold for two dollars a bushel, so that the owners were well paid for their enterprise. These works were continued several years until after the close of the war, when the price of salt had fallen so low that the manufacture became unprofitable, and the works were abandoned. But the people had learned by this experiment their complete independence of all other nations for its supply, when circumstances rendered its importation impossible.

Iron was not less material for the business of life, and the capabilities of the country for its production were called into exercise. Before the war had commenced, and while the fears of the people were excited by the anticipation of the conflict, the thought occurring to some considerate minds that there might be a demand for this article which commerce could not supply, they resolved on the experiment of its manufacture here. In 1774, a factory was erected on

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the Mousam river, at the island below the present village dams. The river did not then, as now, divide so as to make the present island, this at that time being a part of the eastern shore. The shop was a large one story building. Two forges only were used. It was built by Joseph Hobbs, Ebenezer Rice, Benjamin Day, John Maddox, Jacob Blaisdell, Moses Blaisdell, and David Hutchings. The material or iron ore was obtained at different places, at Saco, Maryland Ridge, Sanford, Arundel, and some on the western side of the road between Wells and Kennebunk. Richard Gillpatrick afterward built a factory on the western end of the present lower dam. The iron here manufactured was said to have been very good for some purposes, for axes, plows, chains, etc. Many relics of it are yet found in the town. The most profitable part of the work was the manufacture of salt pans, with which they supplied many towns in different parts of the Province, salt being then made in various places. The iron was made into bars weighing twenty-five pounds and upwards, and was sold at five and six cents a pound. Some of the ore mines were owned by the mill proprietors. Other owners of ore dug and hauled it on their own account, receiving for it from two to four dollars a ton. These factories were continued in operation nearly twenty years. But commerce then became so extensive that iron from abroad, and probably of a better quality, could be had at a less price than was required to make a fair profit to the operators. But, now, when the cost of iron is so high, and when science has so wonderfully developed the latent capabilities of matter for meeting the wants of man, and skill has been so educated as to do and perfect things hardly dreamed of in the philosophy of the last century, the inquiry may well suggest itself to the enterprising mind whether this work may not here be profitably revived. We claim no special knowledge of this department of human activity, and therefore do not pretend to have formed an opinion on the subject. We merely make the suggestion. But it may be well to add for the benefit of any one who may examine the question, whether the enterprise now might not be a paying one, that the labor required for the manufacture must have been by no means arduous, as only about three-fourths of a cent a pound were paid for it. A day's labor was about two shillings and eightpence. For charcoal, from three to five cents a bushel were paid. The necessities of life did not differ materially in price from the rates which are now current.

On the first of December of this year, 1777, a meeting was holden for the adoption of measures to supply the families of those who were in the Continental service, and it was voted that it be recommended to the several companies to provide necessaries for the families of those who had been taken from their ranks. Having nothing but this record, it is difficult to explain the procedure of the town. To say the least of this recommendation, it is wonderfully cool. One might infer that it was considered a high honor or benefit to the companies thus to have supplied the ranks of the army, and that this was a sufficient consideration for the assumption of the burden of taking care of these families. But as we know that no such nig-gardly spirit ruled in the hearts of the townsmen, we think it wise to forego any attempt at an explanation.

Notwithstanding the uncertainties of the future, the people were not disposed to suffer their energies to become torpid or idle. They persevered in whatever work they had been engaged. It would seem that there was but little prospect at this time of any profitable employment for navigation. Waldo Emerson had commenced a brig, which was in process of building when he died. Mr. Lyman took the vessel to himself and finished her. He also built three other small ones. These were intended for the West India trade. Three of these vessels were captured by the enemy on the first voyage. The fourth, from some cause, was very unsuccessful. After the war had actually begun, commercial marine intercourse must have been exceedingly dangerous. A large business had previously been carried on with the South and the West Indies by men in Wells and York, the inhabitants of these towns owning navigation in partnership. Judge Sayward, who had five or six vessels, was at the close of the first year of the war bereft of nearly all, and also of several cargoes which he had in the West Indies. Dr. Joseph Sawyer, John Wheelright, and some others in Wells were owners of navigation at the same time. Sawyer dying in 1774, his vessels were in the hands of his children; but they shared the common fate of the others early in the war. The sources of business abroad, it not dried up, were virtually cut off from our commerce. But every precaution was taken to guard against the effects of this failure. Most people in their domestic arrangements were obliged to put themselves on a war footing. Income failing, they had prudence

REPORT OF THE AMERICAN MEDICAL ASSOCIATION
ON THE PROGRESS OF MEDICINE IN 1918
The American Medical Association has the honor to acknowledge the receipt of the report of the Council on the Progress of Medicine for the year 1918. The report is a valuable contribution to the knowledge of the progress of medicine in this country. It contains a detailed account of the work of the various medical societies and of the progress of research in the various branches of medicine. The report is a valuable contribution to the knowledge of the progress of medicine in this country. It contains a detailed account of the work of the various medical societies and of the progress of research in the various branches of medicine.

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and consideration enough to lead them to adapt themselves to their circumstances.

The developments of the struggle this year were highly favorable to the Provincials. Burgoyne with his army was compelled to surrender to the American forces. This capitulation sent a thrill of joy throughout the country and inspired the people with new courage to press on in the conflict. There was great rejoicing in Wells when the news reached here. The inhabitants gathered together and congratulated each other on the auspicious event, indulging in free libations of punch and other stimulants. They also found further enjoyment and sport in trying their skill at a mark, which was a common amusement in those days. In the evening, the house of Samuel Hancock, a part of that now occupied by Henry Kingsbury, was brilliantly illuminated. This, we suppose, was the first attempt at such a manifestation of rejoicing in Wells.

Some of the measures adopted by the government during the war may appear to those whose patriotic impulses are weak, as partaking of too much severity, and inconsistent with that liberty for which they claimed to be fighting. But it must be remembered that the nation was yet in its infancy; that the population of the United States was small; and that being engaged in a contest with a powerful and heartless enemy, the full strength of the country must be brought into the contest. The crisis was of such a character that everything depended on a united front. All over the country there were men who seized every opportunity to discourage accessions to our military strength, and whose traitorous spirits led them to oppose the noble and patriotic impulses of the people by appeals to their fears, and by all the ignominious arts which an evil mind could suggest. Here and there was a minister of the gospel who did not hesitate to exercise his official influence for the same unholy purpose, and the General Court of Massachusetts found it necessary, as a war measure, to impose the restrictions on preaching and praying which we have before mentioned, for a violation of which a penalty of fifty pounds was prescribed. It was also enacted that all military officers and all attorneys at law should take the oath of fealty and fidelity to the State of Massachusetts and of opposition to any measures of George the Third to bring the State back to subjection.

These acts were then denounced by these sticklers for entire liberty as arbitrary and oppressive, and as depriving men of their rights;

but they had the approbation of all who were true to their country. There were other acts which were far more arbitrary than these. General Washington, in 1778, ordered every man to thresh his grain. To such as are not accustomed to look beyond their own interests, this order would seem to be an assumption of authority which was not warranted by any jurisdiction which he had, whether civil or military. But all interests were involved in the struggle. The property, lives, and liberties of all the people were in jeopardy. Every one was bound to make the necessary sacrifice. The immediate occasions for bread and forage must be responded to.

There was not much fear of any forcible seizure of the products of the farms in this vicinity; but in some other parts of the country such confiscations were of absolute necessity. Men were taken from their agricultural labors, and in some sections the earth had withholden its ordinary benefactions in return for human industry. The obligations of men to their country are imperative; yet how small the number who duly appreciate them.

In January, 1778, the "Articles of Confederation and perpetual union between the States, assuming the title of United States of America," were adopted, and the various towns of the country were called on to express their views in relation to the action of the General Congress. Wells instructed its representative to vote for a ratification. No hope of adjustment of the matters in controversy with England now remained, and very few desired any. The strength of the people must be concentrated for the most speedy establishment of independence. All other questions were swallowed up in this great object, and the town was awake to the demands of it.

At a meeting, March 16th, called to answer the requisition for more soldiers, it was voted to pay £20 to each man who should enlist for the term of three years. This may seem to be a very liberal bounty when compared with the previous benevolence of the town; but money had very much depreciated, and the £20 does not truly express the amount awarded to these patriotic men. This remuneration was but a slight inducement to this long service. Some of the people loved the excitement of the conflict, and were ready to give themselves to it when required; others wished for employment, and it mattered little what it was.

At this same meeting Joshua Bragdon was chosen to prosecute

traitors to the confederation. Notwithstanding the war had been in progress about three years, and the people were so deeply involved in the rebellion that they could not take any retrograde steps, there were still to be found indifferent and obstinate men who would give no countenance or support to the great cause of freedom, and who availed themselves of every opportunity secretly to aid the enemy in subduing the country to the power of the king. Probably no one was willing to take this office of prosecutor of these men more than one term. Mr. Titcomb, who held the office the preceding year, we suppose, declined to accept it a second time. Bragdon was a man of courage and resolution, and went into active service in the army; but whether he carried out toward any person his official obligations as prosecutor, does not appear on the records.

Delegates had been elected for the purpose of forming a State constitution or form of government, which duty had been fulfilled, and the result of their proceedings was laid before the several towns for their approval. Wells took a decided stand against the constitution, as thus framed, having at a full meeting, on the 18th day of May, 1788, voted unanimously against it. The objections to its acceptance are not found in any written evidence of the proceedings of the meeting. But it seems somewhat singular that an important instrument, which received the support of a convention of intelligent citizens, should not have found a single friend among the inhabitants. The party spirit of the present day had not then entered into the counsels of the town. Men were actuated rather by a sense of the public interests than by any personal or party ambitions. Able men, having definite and decided views of any matter, would gain the ear of the whole people, and, without any great exertion, inspire all present with their views in relation to it. We are of the opinion that this vote was the mere expression of the judgment of one man.

The town was satisfied with the old government as it existed previously to the war, and at this meeting it was voted to direct their representative "to join with other members of the General Court, if it should be thought proper, in choosing a Governor, Lieutenant Governor, and Secretary, and also in adopting and confirming all parts of the Constitution and form of Government that they were under before the commencement of the war with Great Britain, excepting such parts of it as are repugnant to and inconsistent with a state of

independence, to continue and remain during the present war, and until a new Constitution shall be agreed upon by the inhabitants of said State."

At this period there was great suffering in the army from the want of suitable clothing, and the Legislature called on the people to do what they could in the way of contribution. There were many of the townsmen in the army, and one would have supposed that this fact, conspiring with the deep interest in the great cause so near the hearts of the people, would have called forth a generous response, more especially when the articles needed were the product of domestic industry, and easily furnished by almost every family. We insert here the result in one district of the town. It does not do much credit to our ancestors. The people indeed were needy. The dearth of employment, failure of crops, and the harrassing fears of what might await them, had a depressing influence on their hearts; yet we must confess that it can hardly be looked upon as an exhibition of a patriotic devotion to their country. The following is the memorandum of the generosity of the persons named.

"An account of the number of shirts and pairs of stockings and shoes delivered to Stephen Titcomb, by the inhabitants of the Second Parish in Wells, as a present for the Continental army, agreeable to a request of the General Court of the State of Massachusetts Bay, began to be collected the 9th of April, 1778:

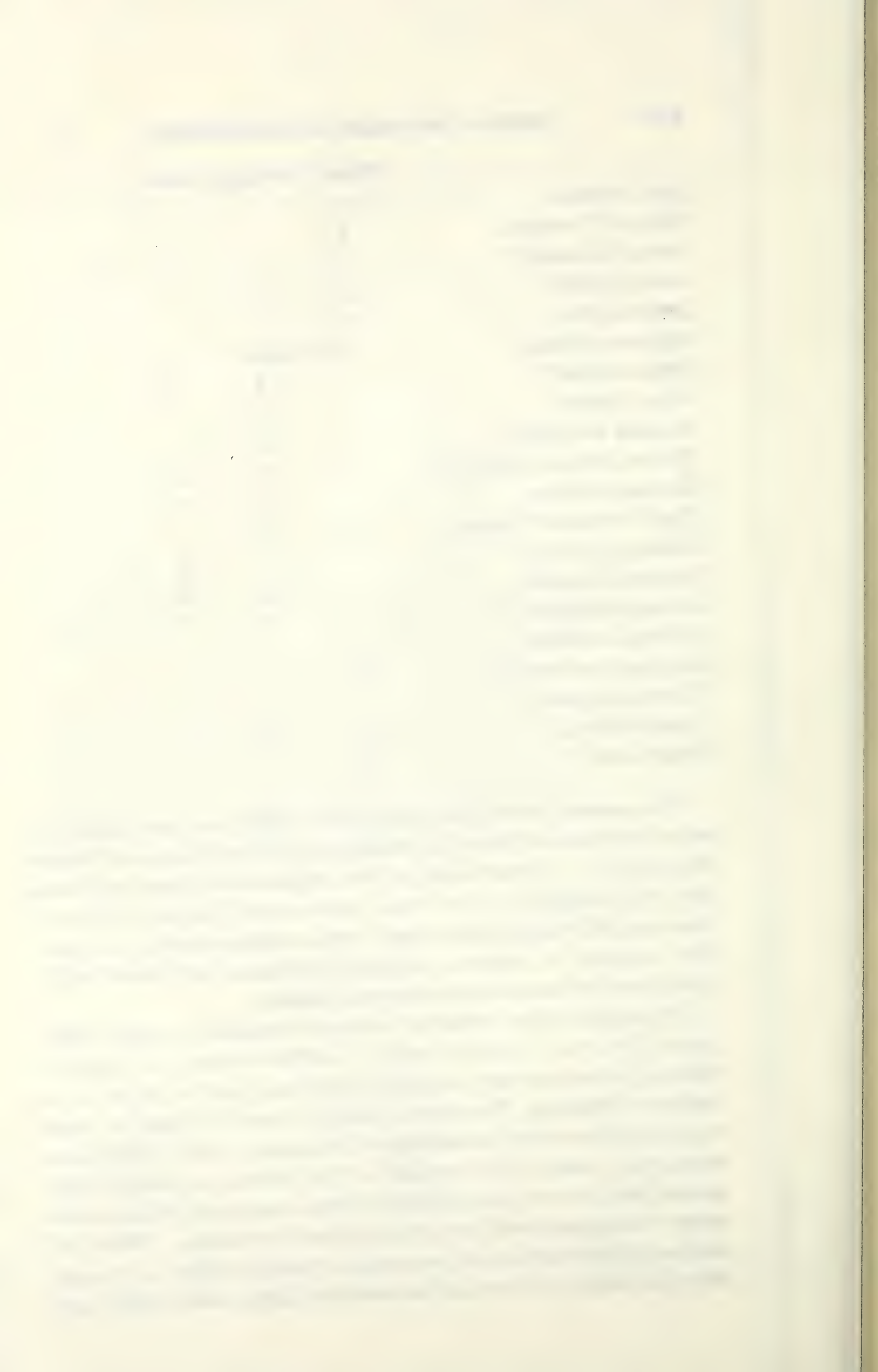
Shirts, Stockings, Shoes.

Richard Boothby,	1		
Capt. Samuel Waterhouse,		1	
Joel Larrabee,		1 & 12s. 4d. cash.	
John Cousens,	1		
Jesse Larrabee,		1	
Adam Ross,	1		
James Ross,	1		
John Gillpatrick, jr.,		1	
John Shackley,		1	
Dea. Richard Kimball,	1	1	
Israel Kimball,	1		
William Wormwood,		1	
John Mitchell,		1	1
Obadiah Hatch,		1	

	Shirts, Stockings, Shoes.		
John Maddox,	2		
Richard Thompson,	2		
Samuel Kimball,	1		
Israel Kimball,	1	1	
Daniel Little,	1		
Eliphalet Walker,	1	Returned.	
James Kimball,		1	2
Jabez Emery,		1	
Obadiah Littlefield,		1	1
Widow Miriam Littlefield,		1	1
Ebenezer Coburn,		1	1
Capt. Nathaniel Kimball,	2	1	
Edmund Currier,			2
Stephen Titcomb,		2	2
Samuel Littlefield, jr.,		2	
Jotham Littlefield,	1		
Stephen Larrabee, jr.,	1		
Theodore Lyman,			1
Joseph Storer,	1	1	1
James Lord,	1		

The names of those who would give nothing we omit, although, when the object of history is considered, such omission is of doubtful propriety. A great many of the neighbors of these men were now in the service. No less than thirty-one of Nathaniel Cousins' company, all living in Kennebunk, were on the battle-field this year. The impulses of common neighborly kindness, one would think, would have led them to a hearty contribution.

The representations made by the proper authorities of the sufferings of the army, from the want of suitable clothing or from the failure of other necessary supplies, must have had its effect in retarding enlistments. Men were as ready to run the risks of battle as to meet the certain discomforts of the service. Gen. Washington complained much of the neglect of the States to forward their quotas; but it is not strange that the other complaints of the inadequacy of supplies should have thus hindered recruiting. Wells had not been able to furnish its proportion of soldiers with the bounty offered in March, and now, in the month of May, when called upon



for a draft, the town increased the sum, voting that each man who should be drafted to serve in the Continental army nine months, as a part of the quota assigned to the town, and actually serving, should receive £30. It was also voted that the commissioned officers, with the consent of the selectmen, may give such bounty as they think proper to any who should enlist for three years, and anybody who had advanced money since March toward paying soldiers to serve three years, should be repaid. This certainly was liberal enough, though it will also be remembered that current money had, at this time, very much depreciated, and was daily becoming of less value, so that the amount expressed in figures gives but a very indefinite idea of its true worth to the soldiers. Still, the contribution was as generous as the circumstances of the people would allow.

Though the pecuniary demands of the war were heavy, the effects of the conflict were not of such a distressing character as might at first thought be supposed. The wars with the Indians had accustomed them to deprivations, hardships and severe suffering. The far more severe affliction of continual exposure to the awful cruelties of savage vengeance, which they had borne for many years, rendered the present trials comparatively light to those who were old enough to have gone through that experience, and they were ready to meet these new trials with a bold front. In the neighborhood of West Point, our troops had met with some encouraging success. Many of the Wells men were there; and very favorable letters were received from Col. Noah M. Littlefield and others. These successes kept alive a hopeful and earnest spirit, which was strengthened by favorable news from abroad. Congress also inspirited the people by assurances that independence would be secured. The general aspect in the southern States was far from favorable. To men disposed to fix their eyes on the dark side, there was nothing discoverable in that direction which indicated a successful issue of the war. But the people generally looked only at the state of affairs nearer home.

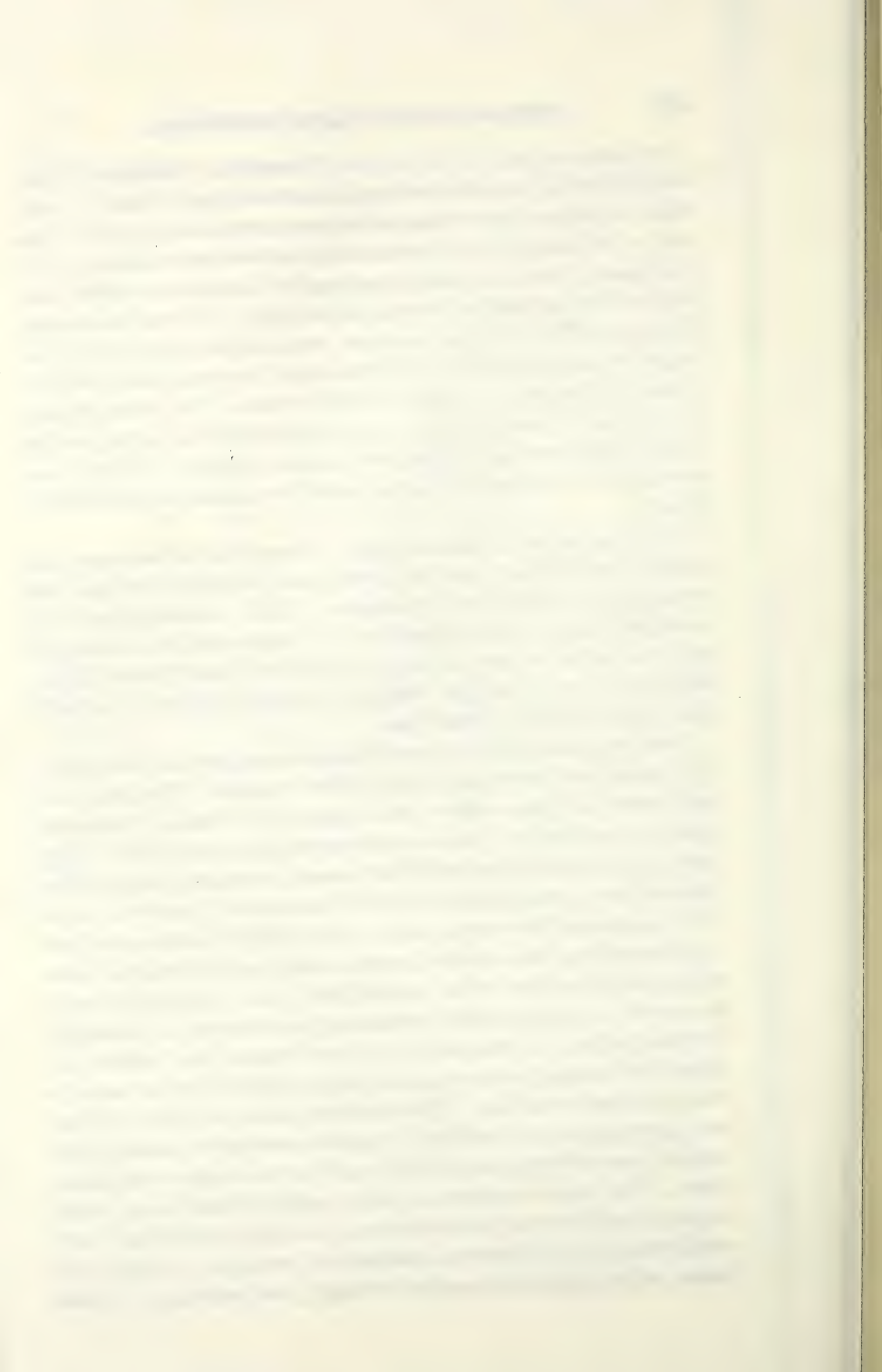
The subject of adopting a new State Constitution came again before the annual town meeting. But the people were not disposed to take any action upon it now; three-fourths of them voting against its consideration. They were content that the representatives should choose a Governor and Lieut. Governor for one year; but in the midst of the other depressing demands of the time, they thought it not best to trouble themselves with the work of forming a constitution.

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, languages, and customs. The fourth is the fact that the United States is a free nation. It is a land of liberty, where the rights of the individual are protected by the law. The fifth is the fact that the United States is a powerful nation. It has a strong military, a large economy, and a great influence on the world. The sixth is the fact that the United States is a nation of hope. It is a land of opportunity, where the dream of a better life is within the grasp of every man, woman, and child. The seventh is the fact that the United States is a nation of progress. It is a land of innovation, where new ideas and inventions are constantly being brought forth. The eighth is the fact that the United States is a nation of peace. It is a land of harmony, where the different peoples and languages live together in peace and unity. The ninth is the fact that the United States is a nation of justice. It is a land of fairness, where the law is applied equally to all. The tenth is the fact that the United States is a nation of love. It is a land of compassion, where the needs of the poor and the weak are always remembered. These are the ten great facts of the history of the United States. They are the facts that have made it a great and glorious nation, and they are the facts that will continue to make it so in the years to come.

At a meeting July 5, 1779, John Wheelright, Nathaniel Wells, John Maxwell, James Kimball and John Storer were chosen a committee to prepare instructions for the representatives, and also a memorial to the General Court, representing the distressed condition of the inhabitants of the town, and requesting the Legislature to afford them such relief as the public interests would justify. As was represented in the year 1770, the town was now much embarrassed, and unable to pay the claims against it. The hearts of the people were also depressed by the loss of so many valuable citizens. Col. Joseph Storer, Capt. Daniel Wheelright and many others, influential in the management of their municipal affairs, had fallen in the strife. There were now but few to whom the people looked for counsel in this hour of trouble.

A new expedition was set on foot. A large fleet of the enemy had entered the Penobscot, and the government had made the speediest arrangement to take them by surprise. Wells was called upon to contribute largely to the expedition. Its most careful and energetic men were called to take part in the enterprise, Major Daniel Littlefield, Capt. Samuel Sawyer, Nathaniel Cousens, Samuel Treadwell, Joel Littlefield, Capt. John Winn.

From the necessity of the case, these were all required immediately to leave their homes and hasten to the transports. The fleet was well armed and the soldiery well equipped for battle. Seventeen vessels, mounting from sixteen to thirty-two guns each, and a large number of transports and subsidiary vessels, containing three or four thousand men, constituted a fleet which might well justify the hope of the capture of the enemy's ships. The English commander had no information of the intended assault until three or four days before the arrival of the fleet on the 21st of July. Gen. Lovell, as soon as he was able to land his army, commenced preparations for attacking the enemy's fort. A cannonade was soon begun. But before any material advantage had been gained, a large addition to the enemy's vessels arrived in the bay. This new force, with the failure of our own government to furnish the required number of soldiers, portended to our officers a sure defeat, and all the works were abandoned. The vessels were run on shore; some of them burnt, some captured, and the army made their escape in the best manner they could through the wilderness, destitute of provisions, toward their homes, which they finally reached through great suffering. A con-

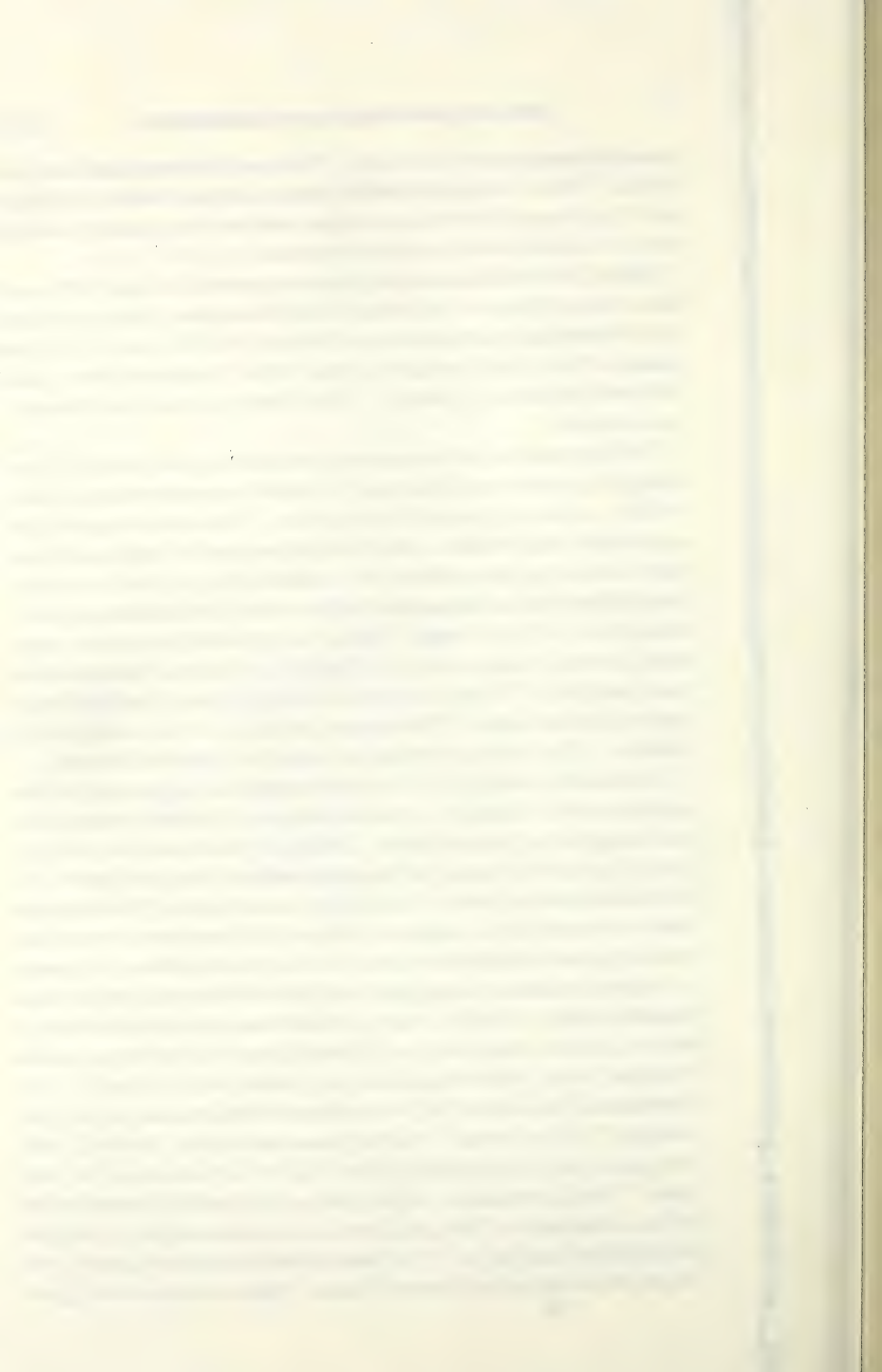


siderable number never returned. The expedition was a sad one for Wells. Two of its most valuable citizens, Major Daniel Littlefield and Capt. Samuel Sawyer, men whose services the country needed at this crisis, lost their lives in the contest.

Major Littlefield had been in the service in 1776 and 1777, and Capt. Sawyer from the beginning of the Revolution; being stationed with his company eight months at Medford in 1775, and at various places in New York through the year 1776. Both were brave men and useful members of society. Their loss was deeply felt throughout the town.

The depreciation of the currency was now a great obstacle to an energetic prosecution of the war. A dollar in specie was equivalent to thirty of the only money in circulation. This circulating medium was made a legal tender. But little inducement to enlistments was now held out by the proffer of any amount of it, so that it was with great difficulty that the quotas of soldiers called for could be supplied. Money was of little benefit. Even though wood was very abundant, in some places, even Cape Neddock, a hundred dollars a cord were paid for it. It was very much from this cause that the Penobscot expedition failed. The troops necessary for it could not be obtained. Men were not willing to leave their families in want.

The troubles arising from this cause were much aggravated by the petulance and bickerings of the few who never heartily entered into the struggle for independence. Judge Sayward says of the Act providing that the money in circulation should be a legal tender, "a sin which deserves severe punishment in our rulers. To think that men who used to be esteemed virtuous shall see the widows of our formerly most valuable merchants that had their livelihood by money at interest reduced to beggary, and their children paid off by their guardians with a thirtieth part of their dues, is a sin with which I do not perceive that they are affected, but like the whore in the Proverbs, wipe their mouths and say, what have I done?" This depreciation he speaks of as "the effects of civil war and all unrighteousness." "For several yoke of oxen sold before the war I must now take only the keeping of two nights for a horse, or for each yoke." Such crimination of the government, and such murmurings in the intercourse of life, could not fail in the paralyzing effects on the spirits of the people. The facts stated by Judge Sayward were a part of the bitter experience of many. His own losses were great.



Having before the war eight or ten thousand dollars invested in personal securities, on the income of which he had enjoyed a satisfactory and honorable independence, and being now in his advanced years, driven to accept for this sum two or three hundred, it is not strange that his heart should have become embittered against somebody for this unwelcome change of his circumstances. His was surely a trying position. But in this regard he did not stand alone. Others, and in fact almost all around him, were called to sacrifices not less depressing. Being a follower of Christ, and having long maintained an honorable standing in his church, he should quietly have submitted to the common fate.

The government had done everything possible to prevent the people from suffering, and many of the towns adopted resolutions condemnatory of traffic in gold and silver, and by their votes determined to uphold the currency, and declared that no produce should be sold within their limits at higher prices than ruled before the war. The Legislature had also prohibited the exportation of all grains, beef, pork, live stock, and other provisions, from any seaport. These were necessary war measures, and all patriotic men cheerfully submitted to them.

Perhaps the year 1779 is the most memorable of our periods of scarcity and distress. The corn raised in the town fell far short of a sufficiency to meet the wants of the people. They were obliged to depend for a supply entirely on the west. The demand from the east so augmented the price, that all the money in town was soon absorbed in the purchase of bread. The poorer people had borrowed all which was in the hands of the richer, who were obliged to part with it to keep them from starvation. When the money was all gone, they were necessitated to take the feathers out of their beds, and the wool saved to clothe their children in the winter, send them to Boston, and dispose of them to procure food for their families. The taxes had been burdensome, and the land so unproductive that many were reduced to penury. It was said by unimpeachable authority (a leading man of the town), that "the land in Wells was so poor and barren, that the horses, oxen, cows and sheep were not more than two-thirds as large as they were in other towns of the State. That such was the poverty of their pasturage, and the mean quality of their hay, that twenty acres of land would not pasture a cow well." This has the aspect of a "tough story," and we do not

assume the responsibility of the statement. We judge it to be somewhat strained. But there is no question that the people were reduced to very great extremities. They had lost many of their best men. They were obliged not only to furnish troops, but to obtain them, they had to pay a large bounty, and one-half of the amount of their wages while in the service, while the richer towns paid no more.

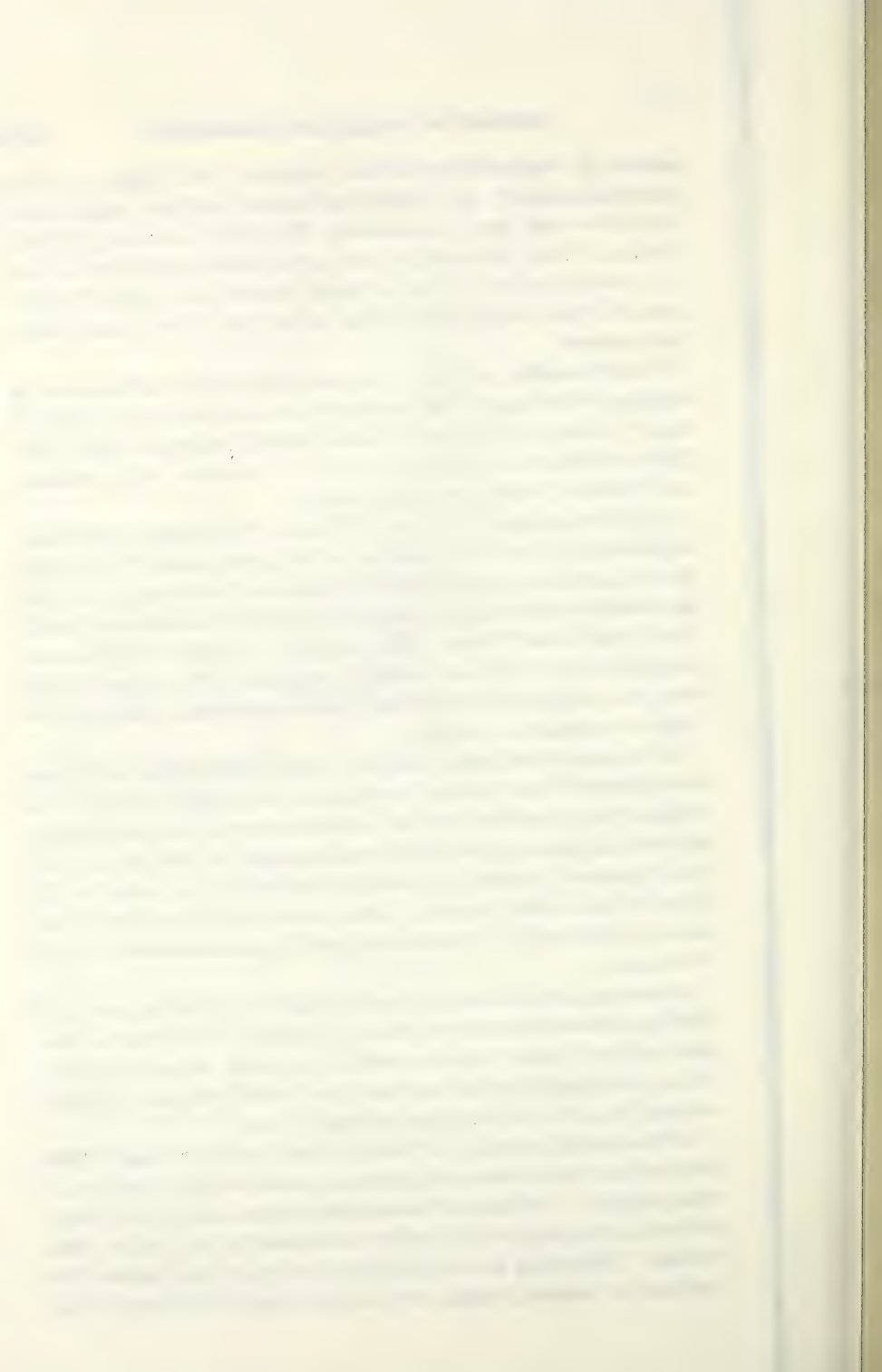
Notwithstanding all this, it was said in one of the newspapers at this time, "that a great and patriotic spirit prevails in the county of York." Nearly all the people were heartily engaged in the war. They had faith that the issue would be favorable; and, therefore, never faltered in doing what they could.

In the beginning of this year, 1779, John Wheelright was chosen to prosecute all who were inimical to the good cause. The people did not hesitate to regard those as enemies to their country, who did not cheerfully come up to its help in this hour of distress and peril. Tories were called Tories. Men awarded to others the character which their spirit and acts naturally suggested. The temper of the town was very far from allowing them unrestrained liberty to indulge or extend their iniquity.

At the same time Joseph Hubbard, Aaron Wheelright and Alexander Maxwell were chosen a committee of correspondence. The duties of this committee were to communicate with the government, and with neighboring towns, as occasion might require, on all matters of common interest; so that the necessities of the period might be met at the earliest moment. These committees were deemed important to the safety of the republic, and demanded the best men of the country.

A convention was called this year at Cambridge, for the purpose of forming a Constitution for the State. Nathaniel Wells was the delegate from this town. He may well be regarded, unless Dr. Hemmenway is excepted, as the most solid and considerate man in Wells, and well fitted for the duty thus assigned to him.

At the annual meeting in March it was voted to raise 10,000 pounds (over thirty thousand dollars), required for the various municipal purposes. The value of money then current, and by law a legal tender for all objects, will be readily understood by the reader from this fact. The extent to which this fancy currency had become the medium of business, shows very clearly also to what straits the



government had been driven by the exigencies of the times. Like the poor debtor, the best it could do was to give its notes. But while in its poverty it was the representative of almost all the towns, it was not less so in its patriotic and determined spirit.

Our readers have all heard of the dark day of 1780. It was memorable through life to all who lived at this period. The sun was darkened and the moon refused to give its light. Many of the ignorant and superstitious trembled with the apprehension that the great day had come. It occurred on the 19th of May. Nothing unusual marked the early hours of the morning. The sky was clouded and there was a slight fall of rain. But extensive fires had been raging a long while in the interior, and the atmosphere was filled with smoke. The wind being at the West brought the whole volume to the seaboard, and early in the forenoon the light began to fail, and when noon arrived almost the darkness of night settled down upon the households of the inhabitants. Men forsook their business; the cattle returned to their yards and the fowls to their roost. Candles had to be lighted in the houses, that the work of the family might go on. A dense fog setting in united with the smoke, and thus hanging over the town, obscured the sun during the remainder of the day. The night was one of hideous darkness. But as the dark hours of life seldom fail in the order of Providence to be followed by more cheery manifestations, the murky atmosphere the next day had disappeared, and all again gave themselves to their various pursuits. It is difficult to explain some of the effects of this unnatural darkness. After it had disappeared and the sun resumed its power, large numbers of birds were found dead in the fields and by the fences. Perhaps they had flown early in the morning to a distance from their nightly habitations, and regarding the strange darkness as only the effect of clouds shutting out the sun for a few moments, waited for the restoration until it was too late, and then in their attempts to reach their lodging places, flew against the fences and buildings and thus committed the involuntary suicide.

The convention at Cambridge had agreed upon a Constitution and Declaration of Rights, and they were laid before the town at the April meeting in 1780. The matter was new to the people. Most of them had never even read a constitution of government, and as questions of the highest importance affecting their personal, civil and corporate relations were involved, it was thought proper before final action was

The first of these is the fact that the human race is not a homogeneous mass, but is composed of many distinct groups, each with its own characteristics and customs. These groups are known as races, and they are distributed over the whole world. The second fact is that the human race is not stationary, but is constantly changing. This change is due to a variety of causes, including migration, intermarriage, and the influence of the environment. The third fact is that the human race is not equal, but is divided into different classes, each with its own position and privileges. These classes are known as social classes, and they are based on a variety of factors, including wealth, power, and education. The fourth fact is that the human race is not free, but is subject to the control of a few powerful individuals or groups. These individuals or groups are known as rulers, and they use their power to oppress and exploit the rest of the race. The fifth fact is that the human race is not happy, but is full of suffering and pain. This suffering is due to a variety of causes, including poverty, disease, and war. The sixth fact is that the human race is not wise, but is full of ignorance and superstition. This ignorance is due to a variety of causes, including lack of education and the influence of tradition. The seventh fact is that the human race is not good, but is full of evil and crime. This evil is due to a variety of causes, including the influence of the environment and the weakness of human nature. The eighth fact is that the human race is not immortal, but is mortal. This mortality is due to the fact that all human beings are subject to the laws of nature, and they will eventually die. The ninth fact is that the human race is not divine, but is human. This humanity is due to the fact that all human beings are subject to the same weaknesses and limitations as the rest of the animal kingdom. The tenth fact is that the human race is not perfect, but is imperfect. This imperfection is due to a variety of causes, including the influence of the environment and the weakness of human nature. These ten facts are the basis of the study of anthropology, and they are the things that we must understand if we are to understand the human race.

taken, to submit the whole subject to the careful examination of the most wise and judicious of the citizens. It was accordingly committed to Rev. Moses Hemmenway, Rev. Daniel Little, Samuel Waterhouse, John Mitchell, John Wheelright, Dea. Benjamin Hatch, Amos Storer, Jonathan Hatch, James Littlefield, jr., James Littlefield, 3d, Capt. John Bragdon, Jeremiah Storer, Hanse Patten, Capt. John Littlefield, Adam Clark and Capt. Joseph Winn.

This committee made a long report. It was, we presume, the work of Rev. Mr. Hemmenway. And nothing of importance could be short, which had to go through the ordeal of a careful and critical examination by him. A verbatim copy would occupy too much space in a work like this. In substance it objected and argued the objections at length, that the Constitution did not give to the executive a negative vote on the Acts of the Legislature, and that the House of Representatives was too numerous. That it did not require that the Governor should be of the Protestant religion. That military officers should be appointed by the Governor, and not elected by the subordinates. That the limitation of the period of eligibility of the same person as treasurer to five years was unwise, and that provision should be made in it for a convention in 1795 for its revision, and making such alterations as experience might suggest; and that this subject should not be left dependent on a two-thirds vote of the people.

The town in its action on this report expressed its opinion as to the necessity of a new form of government, and concurred in the sentiments expressed in regard to the objectionable parts of it; but at the same time declared if the convention disapproved of the amendments suggested by the committee, that they would waive their objections rather than have the constitution fail, if provision was made in it for a convention within fifteen years, for amendments in such parts as experience might show to be necessary. With such a qualification of the vote, the Bill of Rights and Constitution were accepted. Judge Wells being a member of the convention was not on this committee. If he had disagreed with Dr. Hemmenway there would have been no end of the controversy. Both of them were men of unending replication to any adverse thoughts suggested to the views which they held.

Under the provisions of this new constitution, Nathaniel Wells was re-elected representative in October. Though the business of

forming a constitution for the government of the people was a matter of great moment, and affecting the action of all for years to come, it was not felt to be of such magnitude as the controversy and struggle for independence. That must be provided for at all hazards. How the town should do its part was the serious and embarrassing inquiry.

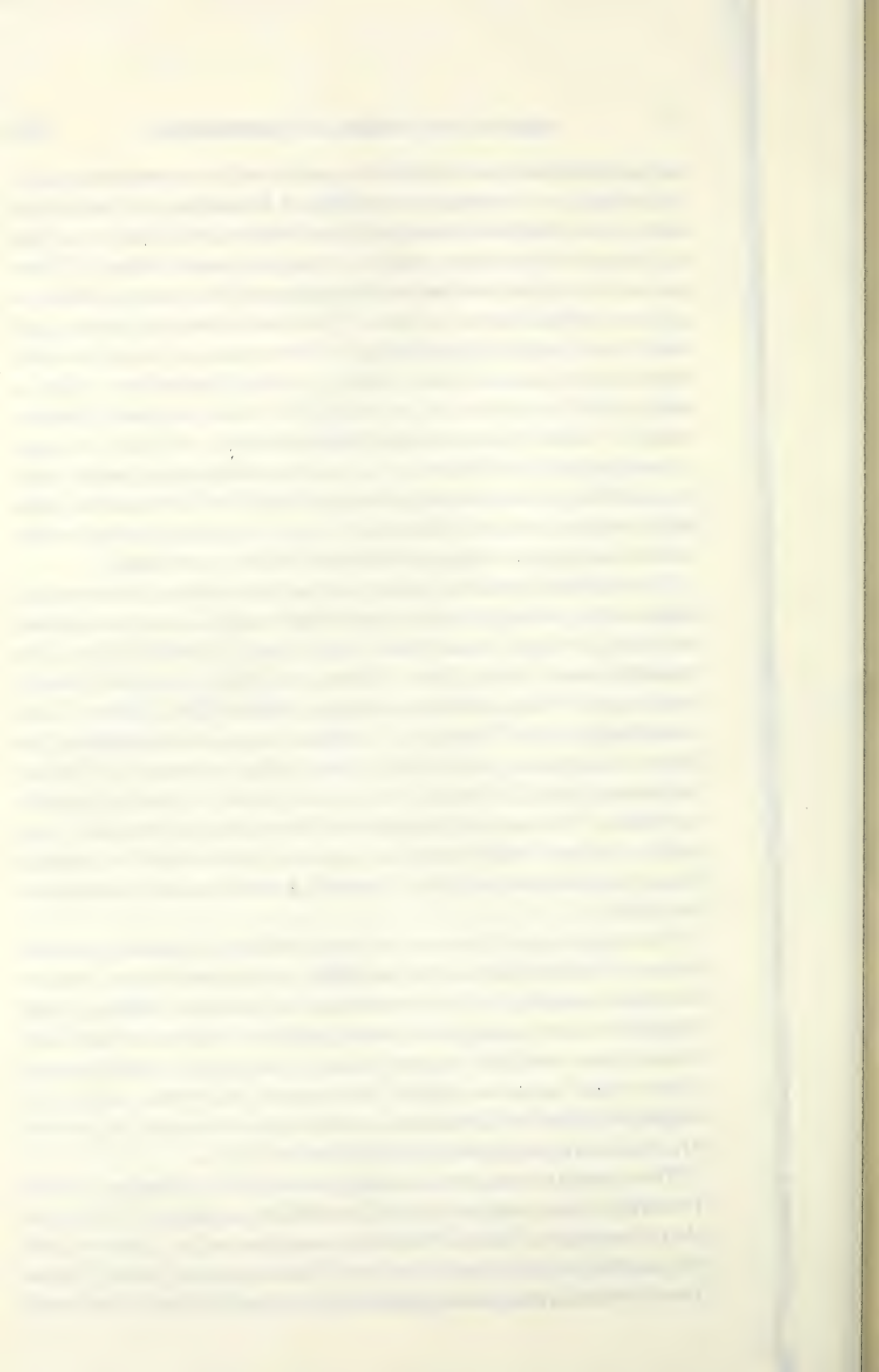
At a town meeting, July 10th, it was voted to raise £18,000, about \$60,000; and, Oct. 12th, to raise a sum of money sufficient to purchase 13,200 pounds of beef, and Oct. 16th, 20,000 pounds instead of the 13,200. Although the amount thus to be raised may not have exceeded altogether a thousand dollars in coin, the people must have been much troubled by the inquiry where it was to come from. True; they had been familiar with such embarrassments, and therefore might not have suffered themselves to be discomforted by the recurrence of a new trial. A quota of twenty-eight soldiers from Wells was now called for, to strengthen the army, and how were they to be had? The current money afforded but a weak incentive to leave one's family and home, and give his services, perhaps his life, to the country. There was much sound patriotism surviving all the adversities and hardships already experienced. Hope of a speedy close of the war begun to lighten up the horizon and cheer their hearts, and (what was no small inducement to some of them) the prospect of a portion of plunder, kindled at least a faint desire to be in a position to have the benefit of it. Col. Noah M. Littlefield had written home to some of his friends of the effectual storming of Rocky Point, to the great credit of our army, and that Jotham Littlefield and Masters Treadwell had each of them received seventy-nine dollars as their portion of the enemy's property thereby secured. Such facts at this period would have great weight with men who perhaps had not seen so much money since the war began. At this meeting, Capt. Joshua Bragdon, Joseph Hubbard, John Taylor, and Nehemiah Annis, jr., were chosen a committee to ascertain upon what terms soldiers could be procured for the three years' service. This was the fixed term of service. Short enlistments had heretofore been the bane of the country. They were authorized to go to the extent of a hundred dollars in silver for a single recruit. The committee were well fitted for their position. Bragdon had been an efficient laborer in all war measures. But all their exertions were unavailing; not a single enlistment was effected. All the motives addressed to men were powerless, by reason of the length of the required service and

the hardships and perils which the people well knew must attend it. Accordingly, at a meeting on the 25th of December, the committee made report that their labors had been fruitless, and that there was no prospect of procuring recruits upon the terms offered. There was no alternative now but an enlargement of the bounty offered, or a general submission to the draft. The town chose the former, and voted that "each soldier enlisting for three years, or during the war, should receive as much hard money as would make ten dollars a month while in the service, including all which he should receive from the United States and this Commonwealth, and that the sum of one hundred hard dollars, or an equivalent thereto in paper money, according to the current exchange, should be advanced to each soldier within six months from the time of engaging in the service toward making his wages as valuable as before mentioned."

The existing committee having had as large a share in unavailing labors as they thought duty or patriotism required, a new committee, consisting of Capt. Daniel Clark, Capt. James Littlefield, Capt. Nathaniel Cousens, Capt. Hanse Patten, and Capt. Jeremiah Storer, was chosen. These, with the treasurer, Joshua Clark, Adam Clark, John Staples, John Taylor, and Abraham Annis, were authorized to agree on any bounty which they should judge necessary as further inducement, and if a bounty was agreed upon it was to preclude any other. To meet any demands which might arise from this vote, and for the beef which was to be furnished, it was voted to assess a tax of one hundred and five thousand pounds in old Continental currency.

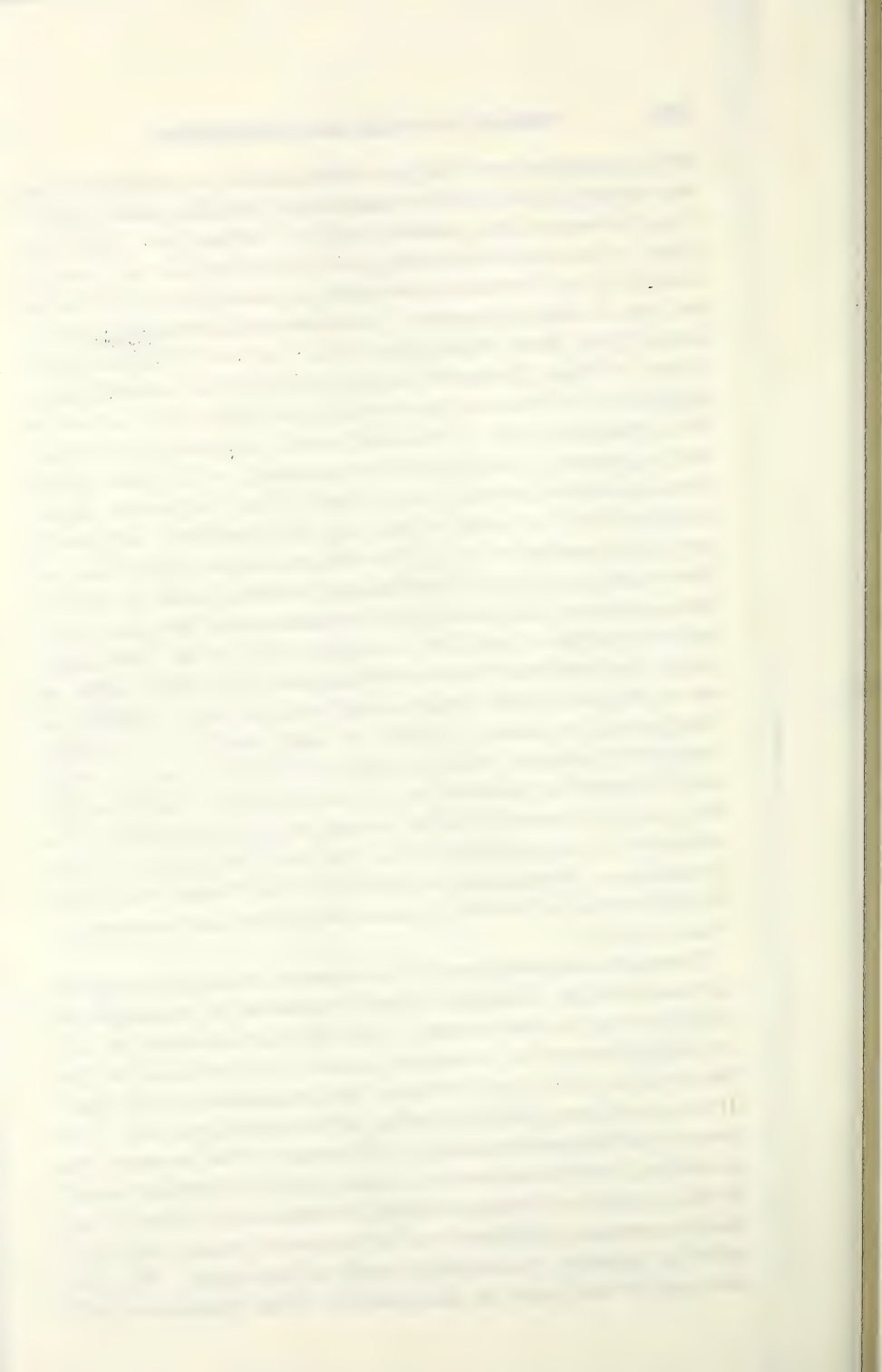
The experience of the town as to the difficulty of raising soldiers for actual military service did not differ widely from that of our late civil war, excepting in the circumstance of pecuniary ability. New England is now teeming with wealth, while in the days of the Revolution there was not property enough among the inhabitants of many of the towns to supply the common necessities of life. A single individual of Kennebunk, with his present amount of property, could have purchased the whole town of Wells.

This committee succeeded during this and the following year in procuring a part, and perhaps all, the soldiery required of the town. At the meeting in March, 1781, they were directed to proceed with all possible despatch, and it was voted that no penalty should be imposed by the town upon any particular class which should be formed



for the purpose of providing one of the soldiers, provided such class exert themselves in procuring a soldier and furnishing their proportion of money or other articles necessary to pay such soldier his bounty when thereto requested by said committee, and any penalty incurred by any particular class complying with their duty should be paid out of the town treasury. At the same time Theodore Lyman, Daniel Clark, Hanse Patten, Capt. James Littlefield, Capt. Jeremiah Storer, and Capt. Nathaniel Cousens were appointed a committee to provide for the families of non-commissioned officers and soldiers in the Continental army. A thousand pounds, hard money, was raised for the purpose of procuring soldiers according to the votes of the town, and eleven hundred pounds, hard money, to procure 10,461 pounds of beef for the use of the army, and twenty-two soldiers to serve three months, and supply the deficiencies from depreciation of former grants to be paid in hard money, or bills of credit of the new issue, resting on the funds of the Commonwealth at the rate of one and seven-eighths of a dollar in said bills in lieu of the hard dollar. It was also voted that "each able-bodied man who should enlist as one of the town's quota for three months should have a bounty of four pounds, hard money, a month for each month in the service, one-quarter to be paid when he marched from home," and that "the chief commanding officers of the several companies of militia within the town be requested forthwith to enlist twenty-two soldiers in the whole for the service aforesaid, and that they be desired to exert themselves on the occasion, as thereby they will honor their office, serve the town, and probably promote the interests and happiness of their country."

These last votes would seem to have been at the extreme verge of the town's ability. They had exerted themselves to exhaustion to fulfill their duty to their country. How far they succeeded, no record within the reach of the author answers. It is probable that before the close of the year 1781 they had accomplished their work. It was one of great difficulty, putting all their skill to the test. The people must vote compensation in hard money. The currency was powerless; but this hard money was not to be found in their pockets. It will be seen that the people divided themselves into classes to effect the necessary enlistments, and as they had no money they provided for payment in something equally as substantial. We take the case of the people in Harrysickett. Their descendants will



learn from this something of the burdens which their ancestors were compelled to assume to secure the independence of their country.

"Wells, Feb. 26, 1782. This day agreed with Robert Drake to serve as a soldier in the army three years, with what each man turns in to said Drake.

Thomas Meldrum, a cow,	£6	0s.	0d.
Roger Littlefield, a Do.,	6	0	0
Nathaniel Taylor, a Do.,	6	0	0
Abner Fisk, a Do.,	6	0	0
James Gillpatrick, a Do.,	6	0	0
William Jefferds, a Do.,	6	0	0
Nicholas Gowen, an ewe sheep,	£1	0s.	0d.
John Wormwood, a Do.,	1	0	0
Simon Jefferds, a Do.,	1	0	0
Abraham Storer, a Do.,	1	0	0
Eleazer Clark, jr., a Do.,	1	0	0
Meturan Ricker, a Do.,	1	0	0
Stephen Ricker, a Do.,	1	0	0
Capt. Samuel Jefferds, a Do.,	1	0	0
Solomon Clark, a Do.,	1	0	0
Capt. John Cole, 2 Do.,	2	0	0
John Meldrum, 1 Do.,	1	0	0
Ebenezer Wormwood, 1 Do.,	1	0	0
John Clark, 1 Do.,	1	0	0
Isaac Storer, 1 Do.,	1	0	0
A Coat & Shirt,	3	2	0

At this time six cows and fifteen sheep constituted a pretty good bounty for the service to be performed, as strong hopes began to be cherished that the great contest was near its close. The soldier was sure of something substantial if he returned. It was not so with a large portion of those who had been in the service. The Continental money was of no other value than what the slightest hope imparted to it. Many a faithful servant of the Republic was obliged, on his way home, to give even an hundred dollars for a single meal. But those who remained at home managed their affairs more favorably. Business men made their charges on a more reliable basis. For example: Dr. Hall Jackson, of Portsmouth, was called to visit

Pelatah Littlefield, on account of the painful condition of one of his limbs. His bill for his services was in this wise:

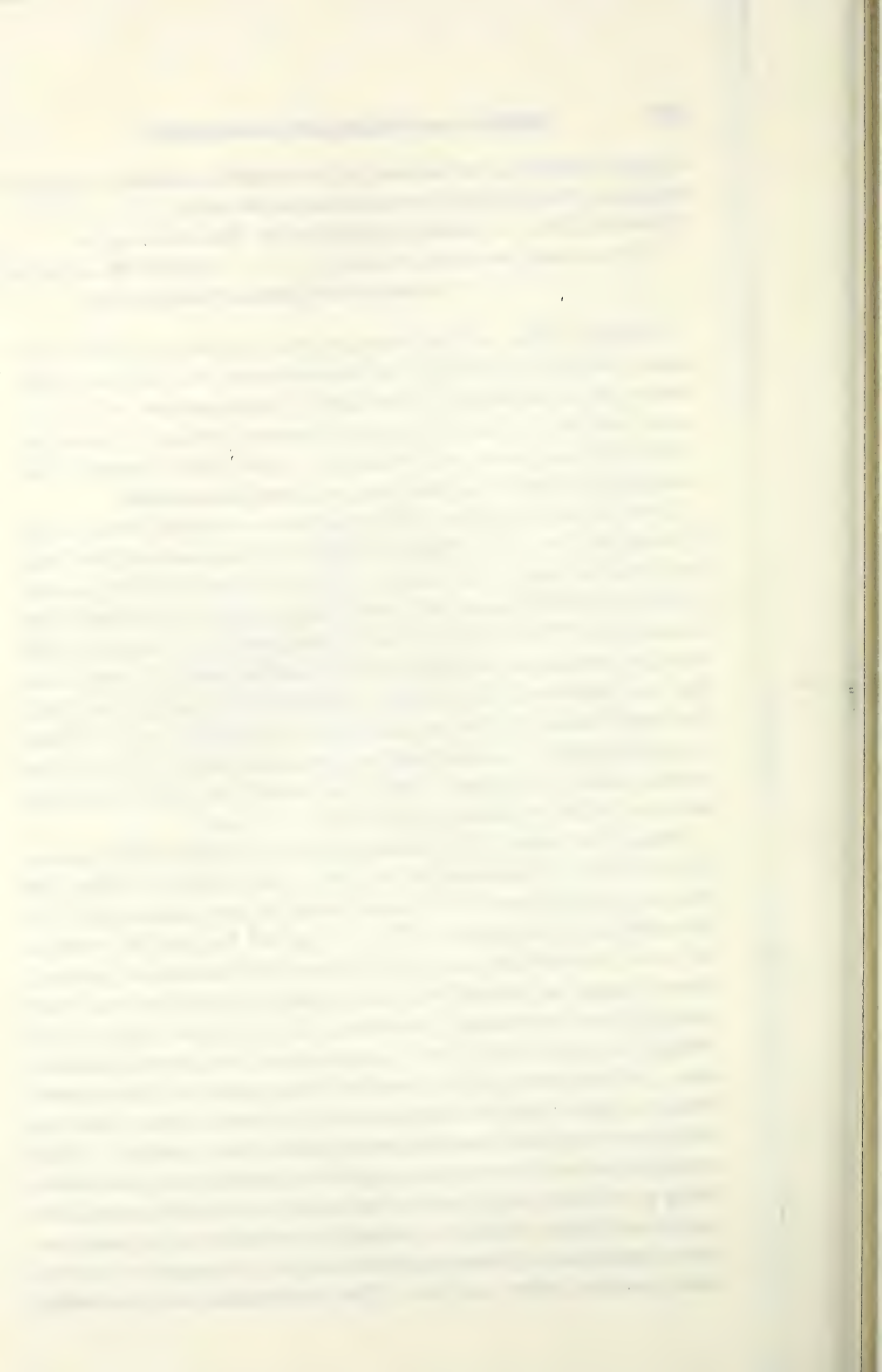
"March 4, 1783. Pelatah Littlefield to Dr. Hall Jackson, Dr.

To visit and medicine for his leg, £2 16s. 4d., equal to
4 bushels & 3 pecks of Indian corn."

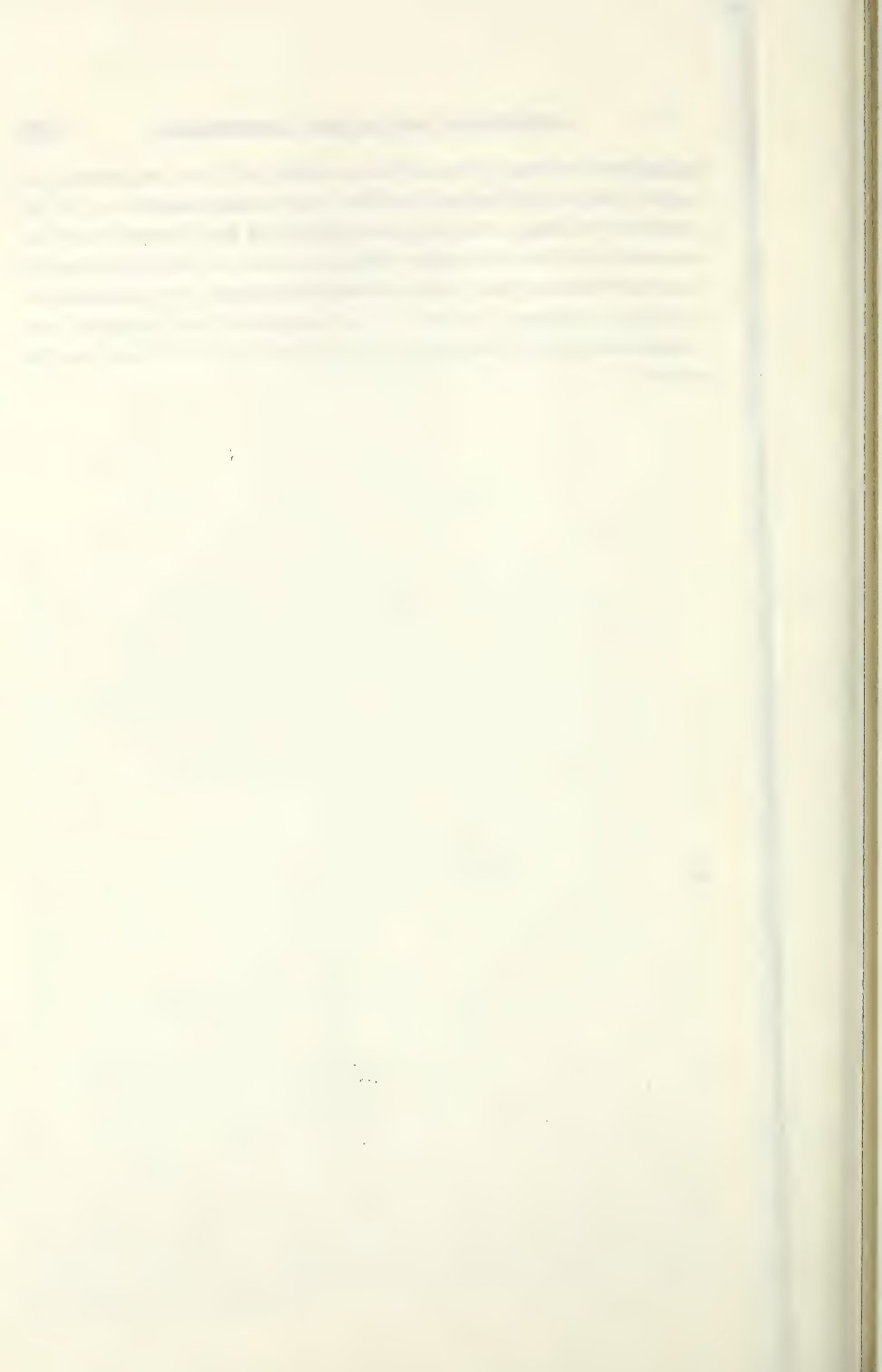
This total failure of the currency was a great grievance to all classes, but more especially so to the brave men who had been long absent from their homes; whose farms in the meantime had run to waste, and who had now, by its worthlessness, nothing to show for their labors and perils, or of which they could avail themselves for renewing and restocking their long neglected homesteads.

News of the surrender of Cornwallis was received here on the 27th of October, 1781. This victory lifted an immense weight of anxiety from the heart of the country; but to no part of it did the news of this capitulation come with more cheering inspirations than to the households of Wells. It portended a brighter day. The people felt that they were about emerging from a thralldom which to many families had made even life a burden. Joy glistened in many eyes which had been dimmed by the sad adversities of the long war. Houses were illuminated; men met and congratulated each other with the earnest shake of the hand. Every face was lit up with the happy emotions which welled from the depths of the soul.

During the course of the following year, 1782, while still endeavoring to obtain enlistments for the three years' service or during the war, no pressing demand for recruits seems to have required any extra exertions to obtain them. The year glided by and the carnage of war in the northern part of the Union was almost entirely stayed. Great Britain was wearied with the conflict, and both parties were anxious to end the wasting desolation. In 1783, the struggle was brought to an end, and a day of rest came to the exhausted inhabitants. All the powers of the town had been pressed to their utmost tension to uphold the national arms, and the annunciation that the strife was closed came over the people almost like a paralysis. The continued action of seven years, kept alive by unfaltering patriotism, being so suddenly stayed, and a dead calm prevailing all around, the people could with difficulty so realize their situation as to wake up to the importance of renewing their energies in attempts to recover their position before the war. The deprivations and distressing



hardships of so many years of severe trial had been so material a part of their condition, and they had been so habituated to a life of expedients to supply every-day necessities and keep themselves from succumbing to the adversities which met them on every side, that in being now released they felt as though their trials were material to their daily existence; so much and so completely can humanity become reconciled, by long use, to any status in which one can be placed.



CHAPTER XXXII.

OPPOSITION TO RETURN OF REFUGEES—THE CURRENCY—FIRST VESSEL BUILT ON KENNEBUNK RIVER—FIRST GROCERY STORE—FIRST PUBLIC HOUSE—LIST OF PROMINENT BUSINESS MEN—NEW ROAD LOCATED—FIRST REGULAR POST-OFFICE IN MAINE—OLDEST TOMBSTONE IN KENNEBUNK—STEPHEN LARRABEE—PROSPEROUS CONDITION OF KENNEBUNK—ELECTION OF STATE OFFICERS—CONVENTION AT FALMOUTH TO CONSIDER QUESTION OF SEPARATION—OPPOSITION OF WELLS—QUESTION SUBMITTED TO THE PEOPLE—THE BRUNSWICK CONVENTION—VOTE OF WELLS RELATIVE TO ANNEXATION TO NEW HAMPSHIRE—CONVENTION OF OTHER TOWNS FAVORING ANNEXATION—SEPARATION—CONVENTION AT PORTLAND TO FORM A CONSTITUTION—ONE-THIRD OF TOWN MEETINGS HELD AT KENNEBUNK—MEETINGS OPENED WITH PRAYER—GREAT FRESHET—ABATEMENT OF TAXES BY GENERAL COURT—MAILS—PUBLIC HOUSES—WHERE LOCATED—DELEGATES TO CONVENTION FOR ADOPTION OF FEDERAL CONSTITUTION—JOHN BOURNE.

THOUGH peace with Great Britain was hailed with so much joy by the whole people, the public mind was by no means at rest. Matters of great general concernment now presented themselves, for the action of all whose patriotism was awake to the future interests of the republic. The most bitter feeling prevailed against those who had abandoned their country and gone over to the enemy at the beginning of the war. One of the preliminaries for the settlement on the part of Great Britain was, that the refugees should be permitted to return to their former homes. This proposition was spurned by all the people, and meetings were holden to protest against any such provision in the treaty. The strongest resolutions were passed in opposition to the proposal. Many avowed that they would rather continue the war than accede to it. These refugees were denounced as enemies of humanity, and as unfit to live in any Christian community, and their restoration to their former relations here, it was said, would again imperil the peace of the country.

Those who have not been accustomed to read the public prints of that day can have but a very imperfect conception of the excitement

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which prevailed on this question. All the large cities or towns in New England and the middle States held public meetings, calling on the people to refuse all sympathy and communion with these men, stigmatizing them as murderers, traitors, and outlaws, and also calling upon the States for such legislation as would forever debar them from obtaining residence or foothold on our territory. New Brunswick and Nova Scotia had been the principal places of refuge for these unfortunate loyalists. Many of them were men of high moral standing, and would have been useful citizens if restored. The condition of these refugees in the enemy's country to which they had fled was deplorable indeed. A writer from Port Roesway, says: "I find the refugees to be the most miserable set of beings that it is possible to conceive of. The king finds them provision at present, otherwise they could not subsist. They live in huts and tents about the woods, and appear to be the most dejected set of persons I ever beheld. It is not possible for any person to conceive of their situation who has not seen it. Their looks plainly disclose their feelings, and would almost incline the humane to pity them, were it not that they can still make use of their tongues in the old language of rebels and traitors." There were sixteen thousand of them in this place. As this letter was written after the close of the war, I suppose the number must include many from the State of New York, who held their residences there till peace was proclaimed, when the people would not suffer them to remain.

But this question did not so deeply interest the people of Wells as those of some other towns. We do not know of more than one man who fled for refuge to the English flag. A few left the town during the war, but we have been unable to trace them. These were men who were frightened at the impending contest, and some whose opinions and feelings did not harmonize with those of the multitude. But they did not have the resolution to abandon the country.

The public credit was now also a matter of deep interest. No business could be entered upon without a currency of permanent value. That which had been in use was almost worthless. In the beginning of 1783 there was in the town treasury about \$60,000 Continental money. But this whole sum, apparently so large for this small town, was not worth five hundred dollars in silver. It became therefore a highly important matter with the people that some suitable medium of exchange should be furnished before busi-

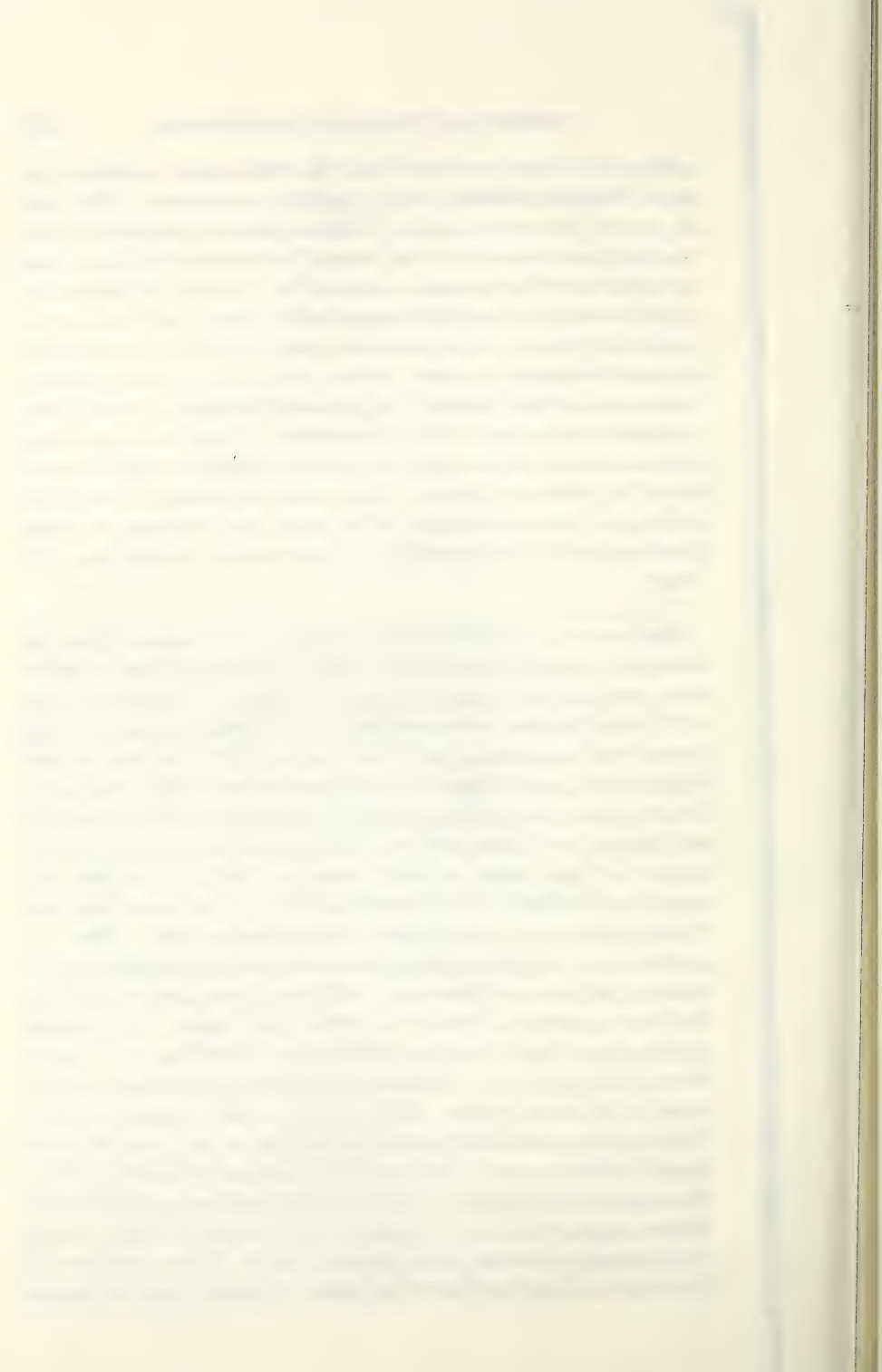
ness could be safely renewed. Sometime elapsed before this necessity was obviated. Business was not immediately quickened into life.

From 1731 to the beginning of the war, the vicinity of the Littlefield mills on Kennebunk river was the theatre of the principal business in the eastern part of the town. When these mills were built cannot be clearly determined. The grants were made on both sides of the river in 1680 and 1681, embracing the necessary privilege and lands adjoining, and we think the saw-mill was erected soon after, and perhaps the grist-mill. In 1731, the former is called the old mill. In 1688, Robert Goliff was indicted for rafting down boards on Sunday. As there was no occasion for rafting boards from Gooch Creek, and at this time there was no other mill on the river, the inference is reasonable that the Littlefield mill was in operation. From 1688 to 1713 there could have been no opportunity for work. Excepting for the short intermission between the wars of King William and Queen Anne, men were necessitated to be continually on their guard against the wiles of the Indians. If built after these wars were over, it would not have been designated as the old mill.

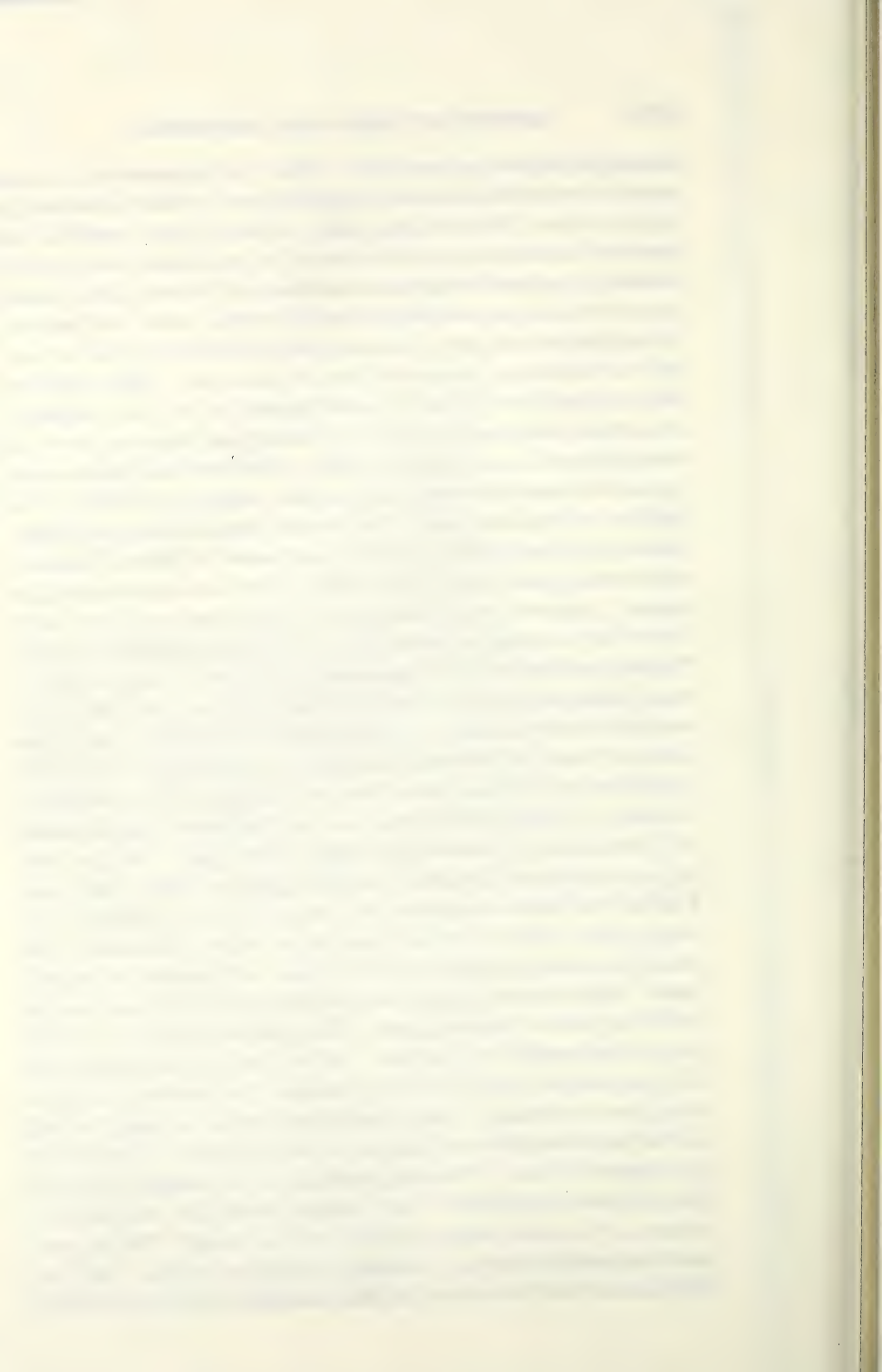
Here were Richard Kimball, Nathaniel Kimball, Joseph Littlefield, Samuel Littlefield, John Gillpatrick, John and Samuel Shackley, James Ross, James Ross, jr, Jedediah Wakefield, — Currier, Samuel Gillpatrick, John Gillpatrick, jr., Thomas Kimball, Auley McColley, Stephen Larrabee and others. Richard and Nathaniel Kimball were pioneers in bringing this part of the town into note, and clearing the ground for the service of man. They, with John Mitchell, built the first vessel on Kennebunk river. Richard opened the first grocery store. Nathaniel the first public house. They were men to whom was entrusted much of the public business, as committee men and agents, and were leaders in enterprises to increase the business of the neighborhood. The Shackleys were tanners and shoemakers. McColley was the tailor; Currier the joiner and cabinet maker. The Littlefields were driving the mill and rafting their boards down the river. Thomas Kimball, the Gillpatricks and Rosses and Larrabee were vigorously tilling the land. Here were the garri-son houses for protection from Indian ferocity; two on the west, and one on the eastern side of the river. The teams, in passing to the mills, had wrought out a passable way, and in 1750 the people succeeded in having the main road from the west to the east duly located by the mills, and the travel turned thither from the seaboard.

In May, 1775, here was established the first regular post-office in Maine, Nathaniel Kimball being appointed postmaster. Here also the probate courts were holden. Richard Kimball was deacon of the Congregational church after the Second Parish was established. For the edification of the people he invited Mr. Powers, of Berwick, a Baptist minister, to preach the gospel at his house; and here on the Sabbath, by the fear of hell and the hope of heaven, he frequently exhorted the people to repent of their sins, and to greater activity in the cause of their Master. Englishmen, Scotchmen, Scotch Irish and Irish alike listened to his ministrations. There is no surviving evidence that Mr. Little called the deacon to account for this exercise of his Christian liberty. The oldest monument of the dead standing in Kennebunk is also at this place, near the house of Owen Burnham, bearing the inscription, "James Ross, æ 35, died Aug. 16, 1749."

Died ———, 177—, STEPHEN LARRABEE. In another place we have given some few items of the history of this heroic and valuable man; but he merits a more particular biography. He was the son of William Larrabee, who came here from North Yarmouth, being driven from that town in the Indian war of 1676. To him we are indebted in a great degree for the preservation of the settlement. He was a man of uncommon decision of character, bold, resolute, and fearless, at all times calm and collected, the man whom the exigencies of the times required, fitted to fortify the spirits and strengthen the hands of his comrades, while at the same time his bearing kept in awe the savages who approached him. They regarded him as their most dangerous enemy, and it was important for them to get him out of the way. Still they dared not, when they had the opportunity, attempt to effect their object. On another page we have stated that the Indians here inhabiting were never known to be guilty of a violation of their treaty obligations, as indicated by the pile of stones. Still the faith of the sergeant in their fidelity was not sufficiently strong to lead him at any time to trust himself in their power. He knew the importance of his own life to the safety of his companions, and also the pressing anxiety of the Indians to get rid of him. Thence he felt it to be his duty to take every precaution for the preservation of his life. There was one of the tribe who lived just below the house of John Freeze, of whose



honesty he had strong suspicions. From his demeanor in time of peace he was satisfied that he cherished some sinister intentions in regard to him. He had a long time, evidently, been watching the sergeant, keeping his eye on him when he went from the garrison. On many occasions he had taken the liberty of following him abroad, going with him into his field, or into the woods, under the pretense of enjoying his company. Larrabee did not disclose to him his suspicions, but his eye was never averted from him. His mind was made up that he ought not to suffer himself to be thus harrassed; his services were too important to his family and others to have his thoughts thus diverted from his duties. He feared also that in some unguarded moment he might become the victim to his wiles. He had but one course to take. He must rid himself of this annoyance. There was a deep gulley just above the house of Samuel Emmons, about twenty rods below Wise's dock, at that time a great resort for beaver. Aggawam was in the habit of going there at a very early hour in the morning to look at his traps, carrying with him his gun. The sergeant embraced the opportunity of following him on one of these occasions, unobserved by the Indian or any one, and as he stooped to remove a beaver from his trap shot him dead. As it was a time of peace, and he would therefore be subjected to the penalties of the law, he there buried him and his gun, at the bottom of the valley. Although this action was well understood, no disclosure of it was made by Larrabee till many years after. The gun was dug up by Anthony Littlefield and was kept by him a long time. Probably the Indians suspected the murder, but no evidence of it could be had. This act of Larrabee in no degree diminished their anxiety to relieve themselves from the fears with which he inspired them. On the contrary, they became more anxious to place him beyond the power of injuring them. They had arranged in a time of peace to accomplish this purpose. In the darkness of night, when they supposed he was asleep, they entered the garrison, the gates being then unfastened. From some cause, instead of going to bed, he had taken his pillow and laid down before the fire. There were six or seven of them. They supposed him to be asleep, but Larrabee's eye was upon them. They walked round him two or three times as if to assure themselves that he was asleep. The sergeant made no motion whatever; but they delayed their work. Such was their awe of him that no one had the courage to give the first blow.

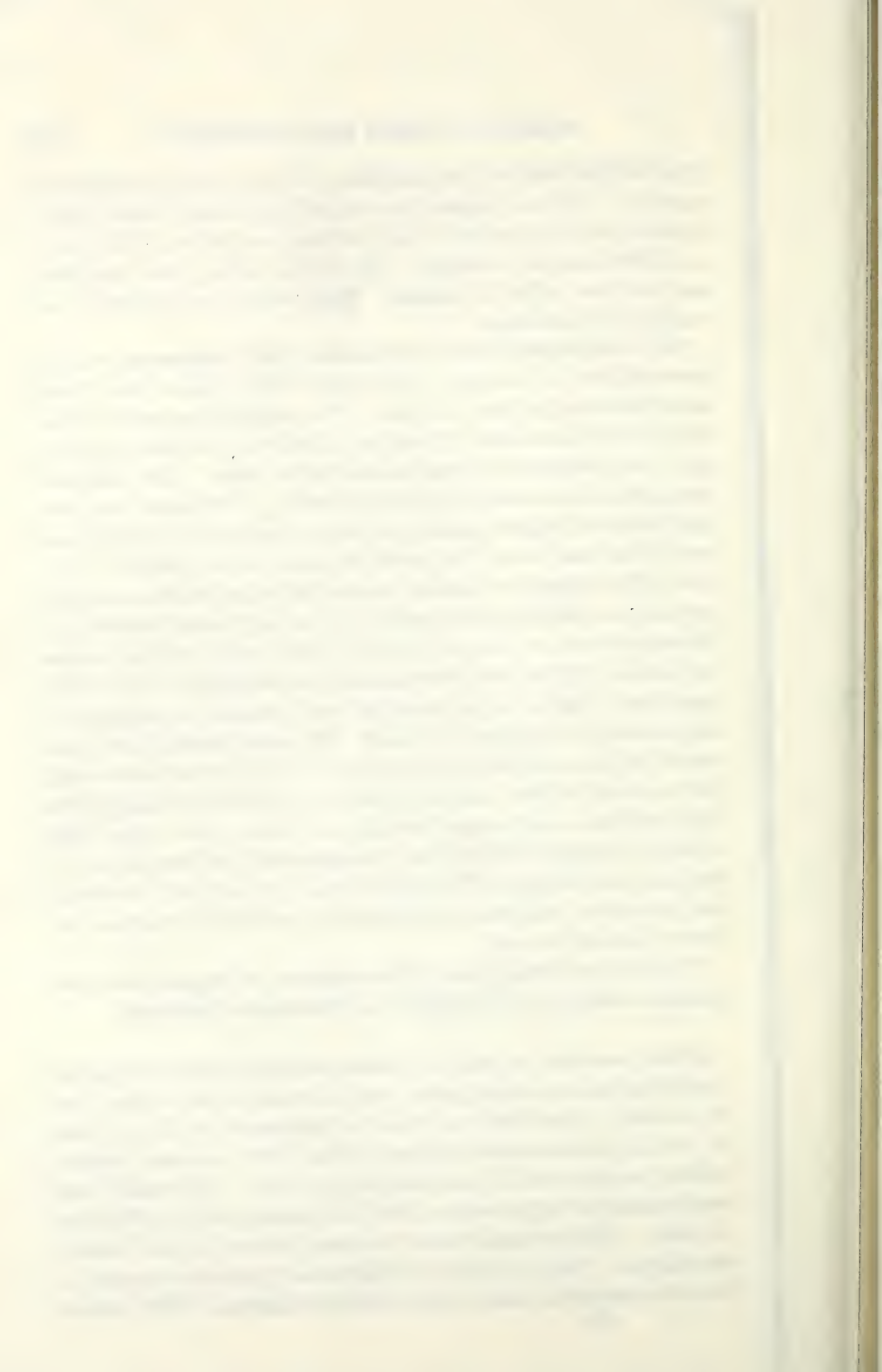


They felt that they had him completely in their power, but feared to exercise it. He was prepared to ward off any attack; but he determined to be still to satisfy himself of their real object. They continued hesitating or irresolute. At last he sprang from the floor, and they were off in a moment. They were never known to attempt his life afterward.

One more instance of his self-possession and fearlessness, will be interesting to our readers. In the year 1752 a boom was placed across the river just above the dam. The sergeant and another man had brought down a raft of logs, and in order to let them into the gut it was necessary to loosen one end of the boom. They had with them a small boat used in the work of rafting. The water was very high and rapid, a great quantity of rain having fallen. The sergeant was in the boat which lay aside the boom in the middle of the river. His assistant incautiously loosed the boom before he had opportunity to paddle the boat ashore. It swung round immediately. He saw there was no escape for him. Horror came over his careless companion. By his thoughtlessness he had sacrificed the life of the brave man. But the abyss ahead did not paralyze the sergeant or deprive him of his presence of mind. He seated himself in the bottom of the boat exclaiming, "here I go;" and over the dam he went. But not being in the least agitated, he so skillfully managed the little craft when she plunged that she took in but two or three pails of water, and glided safely down the rapids until he brought her to the shore near the mill. The exploit was regarded as a wonderful one, and added somewhat to his already established character for bravery and self-control.

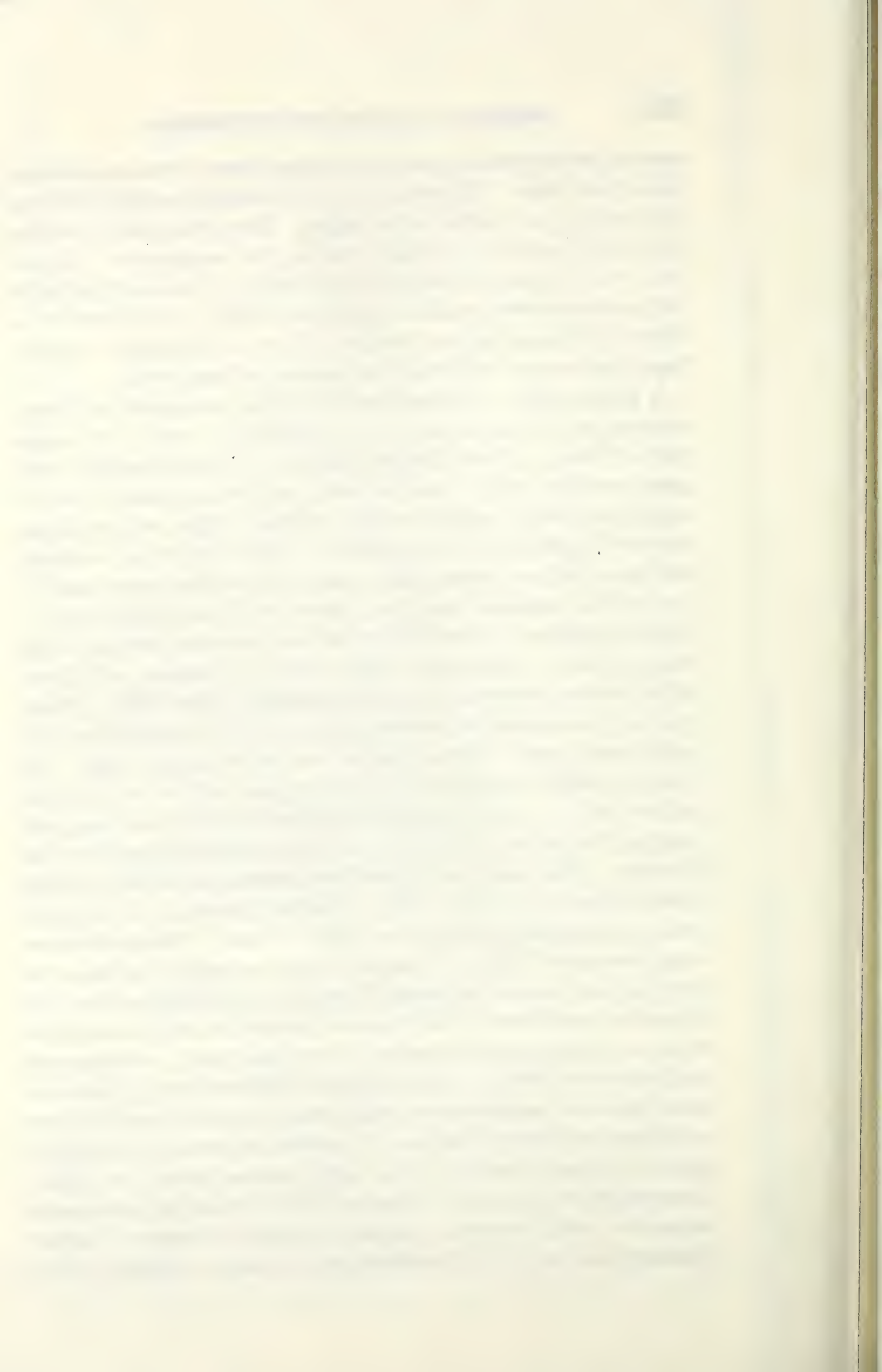
We need say nothing more of the character of Stephen Larrabee. These few anecdotes will exhibit it in all its material elements.

A few years after the war, the various employments of the people received an impetus which gave a rapid increase to the eastern part of the town. Kennebunk was soon in a prosperous condition. Men of various professions came in from abroad. The business of ship-building was renewed in both parts of the town. The vessels built were generally of light tonnage, fitted for coasting and the West India trade. This last employment was based entirely on the lumber manufacture. Large quantities of boards and joist were brought in from all parts of the county; and until the embargo of 1808, such a



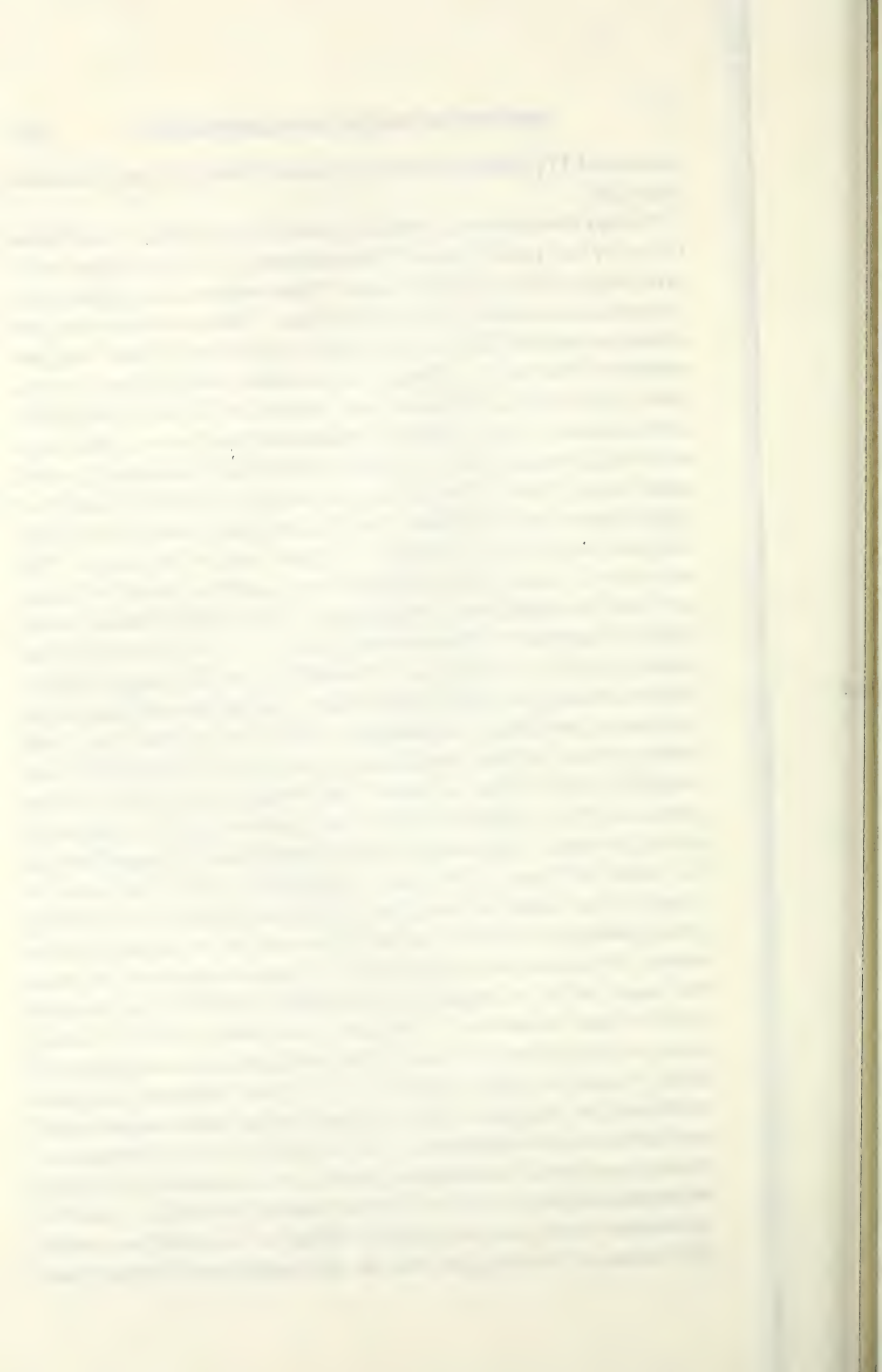
scene of activity in business was witnessed here as we can anticipate in no future time. The roads were full of heavily loaded teams, and the Landing was crowded with lumber. There were many gondolas in the river, and most of them were in full employment. Kennebunk was the center of business for the county. Saco and Biddeford had not then started on their career of activity and improvement. Factories were not in the thoughts of men of enterprise; and the Saco river was not well fitted for vessels of a large draft.

A Constitution of Government had been established by Massachusetts, and the people now felt themselves at ease in the enjoyment of liberty. Their thoughts had been for years absorbed in the great questions which were in issue, and being released from all anxiety and care in regard to their political rights and privileges, they could safely turn their attention to their individual interests. But first of all, they were called upon to place the government in the hands of some one who they knew would be watchful and a faithful guardian of those liberties for which so much precious blood had been shed. A Governor, Lieut. Governor, Senators, and Councillors were to be chosen on the first Monday of April, 1783. There was then no occasion for canvassing the town to ascertain how the people would vote. There was but one spirit among them. All looked to their country's weal. Demagogism had yet no place in political action. John Hancock, remembered as the unflinching patriot from the first to the last stage of the war, was the candidate for Governor. The people revered that heroism and fortitude which could fearlessly face all the power of British tyranny, in the determination to maintain the God-given rights of man. Though Governor Gage denounced him and Samuel Adams as guilty of offenses "of too flagitious a nature to admit of any other consideration than that of condign punishment," and, therefore, no pardon could be accorded to them, while it might be granted to every body else; yet the people well understood that all these pretended offenses were the acts of a most noble and magnanimous spirit which elevated them far above all charges of crime or rebellion. It needed no electioneering circulars to place Hancock in the right position before the public. Accordingly the votes for Governor in Wells being 42, were unanimous, for John Hancock, and, for Lieutenant Governor, Thomas Cushing had 38. For Counselors and Senators, Benjamin Chad-



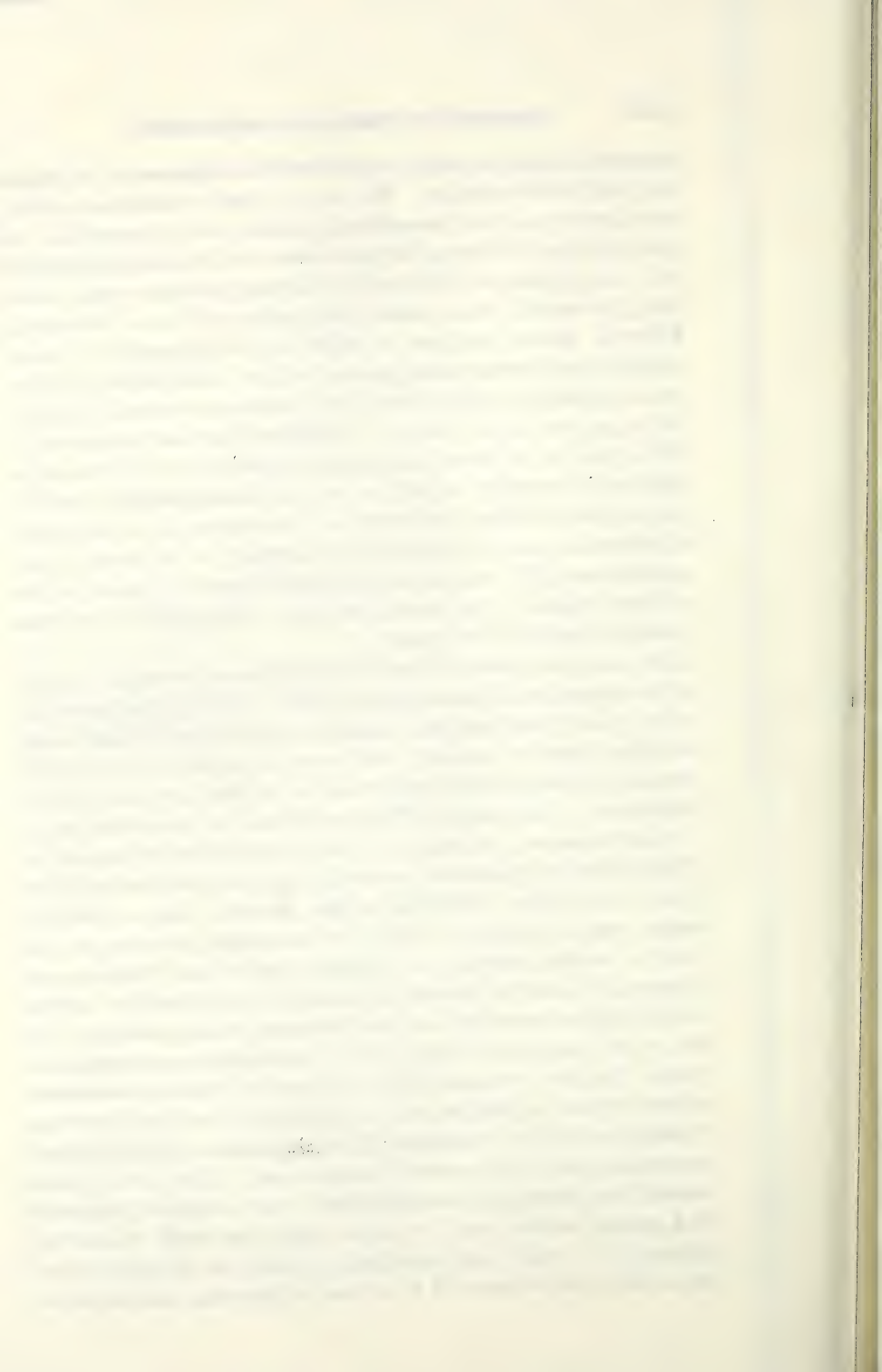
bourne had 17; Edward Cutts, 9; Charles Chaney, 2; and Nathaniel Wells, 28.

Perhaps there never has been a period from the time when Maine fell under the jurisdiction of Massachusetts, in which all the people have been satisfied with this union. There was no natural geographical connection between the two Provinces. But we are not sure that it was not well for Maine thus to have been brought under the government of the latter. Though the assertion that our people at this time were outlaws, licentious, and reckless of all moral law, has no basis in history; yet it cannot be questioned that law and order were not so highly regarded as to assure a stable and permanent government among them. For a time the exercise of the authority of Massachusetts over the District might have had a salutary influence, and have done much to elevate the great mass of the people. For more than a century past, we believe our population would well compare with the inhabitants of that State. The remark of Daniel Davis, Solicitor General of Massachusetts, that when he "went into that country in 1782, in every part of which he had discharged his professional duties, the face of the country, the habits and manners of the people, and those circumstances which are peculiar to a new country, where all the institutions of society were disregarded and neglected, would form a picture that would astonish the present generation," is, we believe, if not entirely unwarranted, very much of an exaggeration. This remark would comprehend, in its application, the whole of Maine. We know that Davis was in the habit of attending our courts in York, Cumberland, and Lincoln, and during these professional visits he had the opportunity of estimating to some extent the characters of the people. Courts everywhere are much the same, so far as regards the character of those whose business requires their attendance. But every one knows that the developments of those tribunals do not exhibit civilization in a very favorable light. From the frailties of the race, frightful iniquities are there manifested or brought to light, and professional men are sometimes auxiliaries to such exhibitions. The court then sat at Pownalboro', where these special excitements growing out of contested land titles might have afforded a picture of even unusual depravity. But if it is intended to say that the people of Maine at this period, as a whole, had become so far corrupted that all the institutions of society were



disregarded and neglected, we believe the statement to be without any justifiable foundation. We do not claim an uncommon refinement, or a type of life beyond that of other new communities. In the early days, far beyond 1782, we must admit that iniquity abounded; that ignorance did shed its blighting influence over almost every household, from whence immorality and crime necessarily followed. But at the time of which the writer speaks, the people generally had become so enlightened and their intercourse with other communities so extended, that a very fair state of morals existed in the larger part of the District. We believe that the inhabitants of Wells, and of all the adjoining towns, governed their lives by a standard of morality as high as any in Massachusetts; that the institutions of religion, the worship of the sanctuary, the importance of education, and the necessity of integrity in the business and associations of life, were as highly regarded here as in other portions of New England. The people had been well purified by the fires through which they had passed.

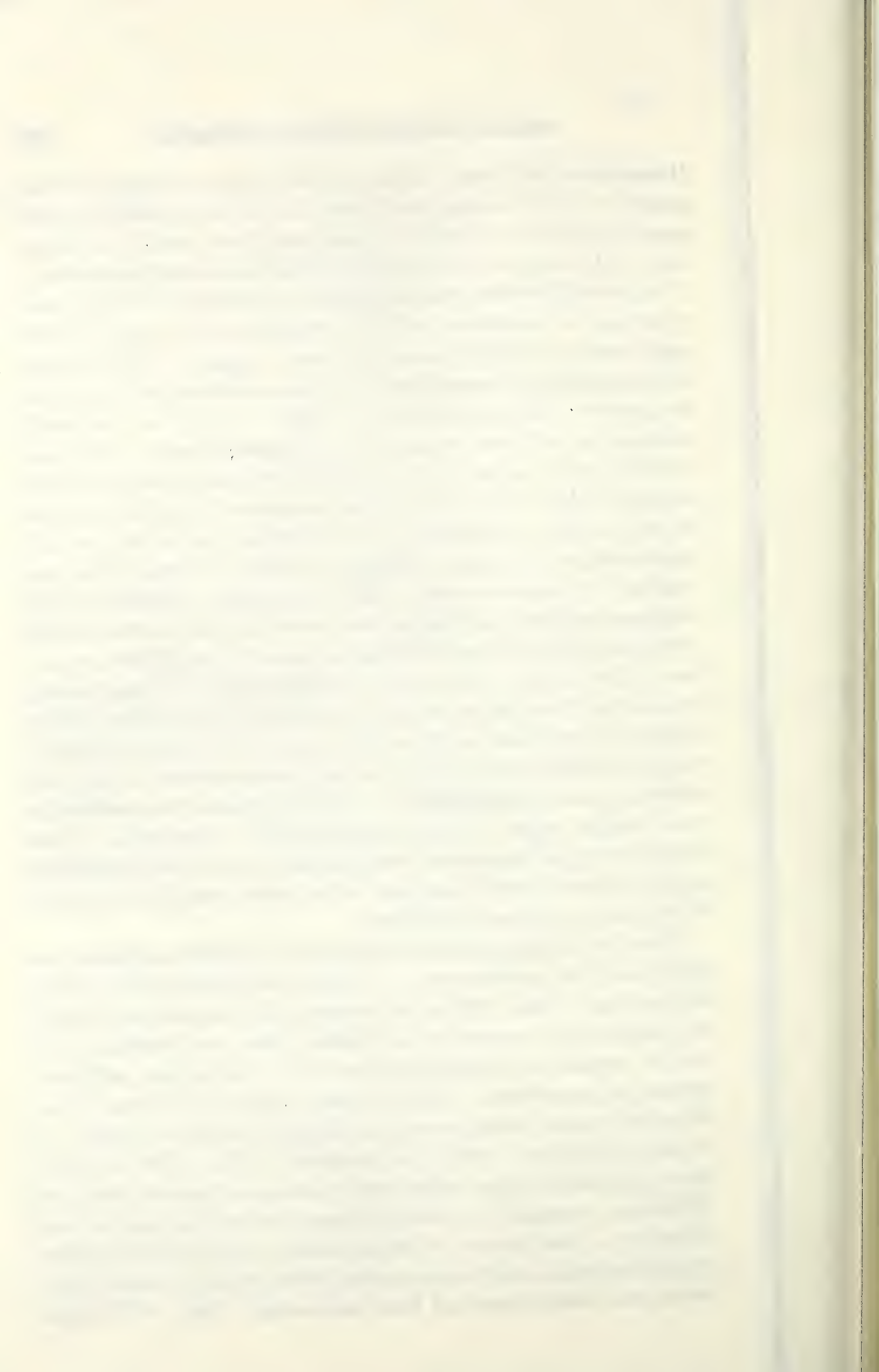
But, as before observed, they had never been of one mind in regard to the usurpation of Massachusetts in 1653. The spirit of opposition to the rule of that State had been kept alive among the inhabitants, and now began to develop itself anew in more open and active measures to throw off the yoke which had so long been borne by the inhabitants. The people of Wells manifested no disposition to join in these measures. A convention was to be holden at Falmouth in 1785 to take the question of separation into consideration, and John Storer was chosen a delegate to that meeting. But no effectual action was there taken in relation to the subject, excepting to provide for another meeting at Falmouth on the last Wednesday of January, 1787, and to request the towns in the District to express their views on the subject, and send delegates to the convention. At the annual meeting in May, 1786, it was again brought before the town. But the townsmen did not sympathize with the movement, refused to send a delegate, and at the same time voted that they "disapproved of any application for a separation, or forming a new government under the present circumstances." They wisely concluded that having just emerged from a war in which all the towns had greatly suffered, and by which they were much reduced in property, it would be exceedingly injudicious to burden themselves with the expense of a new and independent administration.



Massachusetts had taken a noble stand in the great struggle, and the people of Wells believed that it would be for their interest that the connection should not be severed, and that they should yet longer share in the honor of her magnanimity and persevering patriotism.

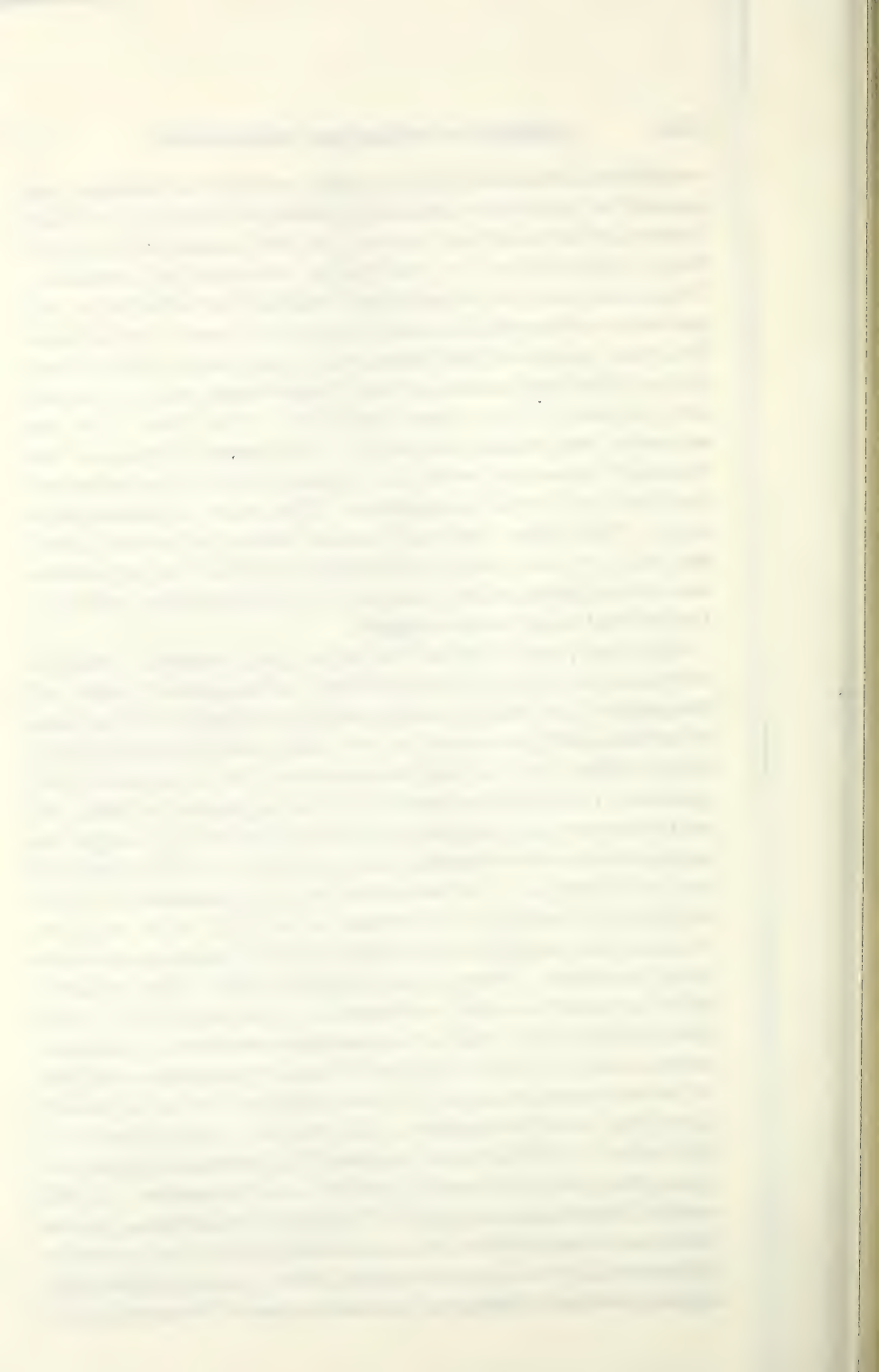
But, notwithstanding the expression of the public feeling against separation, the ambitious and discontented spirit of many of the people would not suffer the matter to rest. Again, in 1792, the subject was agitated, discussed, and a new movement made to accomplish the purpose of these malcontents. Still, a majority of the people could not see sufficient reasons for the proposed change. The town of Wells was steadfast in its opposition to the measure, and at a meeting in May of that year, voted unanimously against it, and at another meeting in December, voted to have no part in any proceedings tending to that object; refusing to send a delegate to the convention. It was also voted, that "a committee consisting of the selectmen and town clerk inform the convention that it is the opinion of this town that it is not expedient at present to apply for a separation of this District from the Commonwealth of Massachusetts, because the State debts are not yet adjusted, and, because, if this District is formed into one State the people in the western and eastern parts thereof would not be so well accommodated as they are under the present Government." This last argument was entitled to much weight before the day of railroads and steamboats. It was easier then for all the east and west seacoast to attend the Legislature in Boston than it would have been at the present seat of Government at Augusta, or perhaps at Portland.

Notwithstanding previous manifestations of public sentiment, the agitators of this question were not content to acquiesce in it; but at the meeting in June, 1794, again endeavored to secure the election of a delegate to a convention in October. But the inhabitants had seen no occasion to change their views upon the subject, and voted against the proposition. Still, the matter was not put to rest. Ambition and anxiety for office are not subdued by repeated defeats. It is hard to yield and accept the situation. In May, 1797, the town was again called to vote on the same question, and settled it so far as Wells was concerned by a vote of fifteen yeas and one hundred and fifteen nays. But the zeal of the separatists had planted the leaven among the people, and to some extent broken down the united opposition with which they had been contending. They had brought



over fifteen advocates of the separation, and thus their strength was renewed for further efforts, which they were not backward in making. Party spirit had now found its way into the councils of the men of Maine, dividing them into two parties, federalists and democrats. This division was not yet sufficiently marked and effective to lead the voters to disregard their own interests for mere party purposes. The great question of the formation of a new State, thereby abandoning their long association with Massachusetts, was yet not sensibly affected by mere party influences. The fifteen votes for separation were probably obtained by the untiring diligence of the friends of the measure, while the opponents had no reason for putting forth any exertion in opposition. Now a more earnest campaign began. The subject was again brought before the people in 1807, and the town then voted more decidedly against the project than ever before, giving eight votes only in the affirmative, and three hundred and twenty in the negative.

Nine years passed away and the subject had slumbered. The District had rapidly advanced in population, and the central portion of the people of the District having imbibed the thought that we were of sufficient ability to control our own affairs, and to assume the dignity of a State, again invoked the attention of the inhabitants to the question. Petitions were presented to the Legislature in 1816, asking for the necessary proceedings to bring about the long sought result, and at the annual meeting in May the town took an informal vote on the subject, as an instruction to the representative in the Legislature, 27 voting in the affirmative and 152 in the negative. A resolve was passed for taking the sense of the people on the question of separation. But as it was considered that a bare majority, which might not be a true representation of the united will of the District, but only the result of extraordinary exertions of overheated zealots, would not justify the act of division, it was made a condition of the resolve that a majority of five-ninths, or five to four, should signify their wish for separation. The vote was taken agreeably to this resolve, and Wells again expressed its determined opposition, giving 374 votes in the negative and 47 in the affirmative. At this meeting Joseph Dane, George W. Wallingford, Jacob Fisher, Nahum Morrill and Joseph Gilman were chosen delegates to the convention at Brunswick, which was to be holden for the purpose of ascertaining the result and adopting the necessary measure for carrying it in-



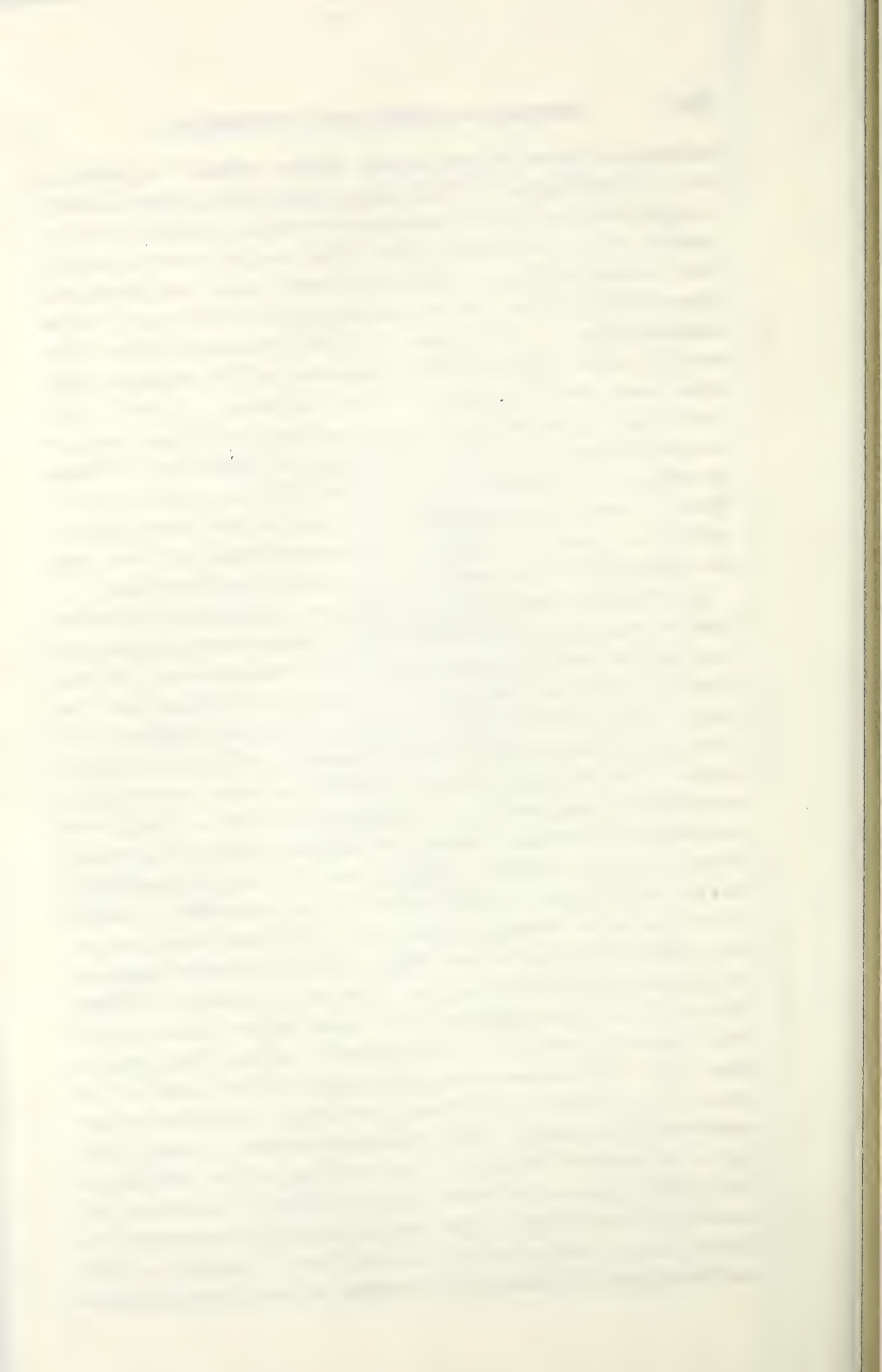
to effect, if the requisite majority was obtained. This convention will be memorable, as having originated what has since been denominated the "Brunswick Arithmetic;" whereby a majority of five to four was eliminated out of a much smaller excess of the greater over the lesser vote than mathematicians or legislators had been accustomed to regard as essential for such a result. The General Court of Massachusetts, not being so arithmetically wise, could not see this matter in the light in which it was here presented, and it will be no disparagement to the memory of the delegates from Wells to add, that they had not been so educated that they could comprehend and approve of it as a reliable and valuable science. A concise illustration of the principle adopted may be stated in a single sentence. If the votes had been 100,005 in the affirmative and 100,004 in the negative, this would have been a majority of five to four, nothing being taken into the account but the majorities. While Massachusetts refused to ratify the conclusion of the authors of the report developing this new principle in arithmetic, and adopted by the convention, it is believed that those who sustained it did not thereby add much to their reputation for intelligence or political honesty.

Wells began to have serious apprehensions that the seceders would accomplish their work. They had already obtained a majority of the votes; and the rapidly increasing population in the eastern part of the district, while that of York county was advancing but moderately, indicated very plainly that soon the requisite majority would be obtained. Having so long opposed the separation, and being fixed and rooted in the opinion that it would be attended with much more evil than good, the inhabitants could not with composure look forward to a defeat in the contest which had so long engaged their attention and engrossed their feelings. The excitement on the subject had become so strong that some of the most intelligent and candid assented to a proceeding which in the retrospect does not seem to bear the mark of a calm and considerate wisdom. The question had not been allowed to rest since the last vote upon it; but the friends of the measure were incessant in their efforts to fix the public sentiment in favor of a division. In the year 1819 they had operated so successfully as to have the assurance of success on the next trial. Accordingly, petitions were presented to the Legislature for the appropriate resolve. The town of Wells at a meeting on the 15th of May, indignant at the probable successful result of the

The first of these is the fact that the United States is a young country. It has only been about 150 years since it was founded. This is a very short time in the history of the world. The second is the fact that the United States is a large country. It covers a vast area of land. The third is the fact that the United States is a diverse country. It has many different peoples and cultures. The fourth is the fact that the United States is a powerful country. It has a strong economy and a large military. The fifth is the fact that the United States is a free country. It has a long tradition of freedom and democracy. The sixth is the fact that the United States is a country of opportunity. It has many chances for people to improve their lives. The seventh is the fact that the United States is a country of hope. It has many dreams and aspirations. The eighth is the fact that the United States is a country of progress. It has many new ideas and inventions. The ninth is the fact that the United States is a country of peace. It has many efforts to bring about peace in the world. The tenth is the fact that the United States is a country of love. It has many people who care for each other. The eleventh is the fact that the United States is a country of justice. It has many laws and courts to ensure that everyone is treated fairly. The twelfth is the fact that the United States is a country of truth. It has many people who speak the truth. The thirteenth is the fact that the United States is a country of courage. It has many people who are brave. The fourteenth is the fact that the United States is a country of faith. It has many people who believe in something greater than themselves. The fifteenth is the fact that the United States is a country of hope. It has many people who believe in a better future. The sixteenth is the fact that the United States is a country of love. It has many people who care for each other. The seventeenth is the fact that the United States is a country of justice. It has many laws and courts to ensure that everyone is treated fairly. The eighteenth is the fact that the United States is a country of truth. It has many people who speak the truth. The nineteenth is the fact that the United States is a country of courage. It has many people who are brave. The twentieth is the fact that the United States is a country of faith. It has many people who believe in something greater than themselves.

indefatigable labors of these uneasy spirits, adopted the following vote: "That George W. Wallingford, Joseph Dane, Nahum Morrill, Joseph Gilman and Elijah Curtis be a committee to petition the Legislature of New Hampshire, that Wells may be annexed to that State, should the District of Maine be formed into a new State, and Massachusetts will not consent that the town of Wells may still be attached to her." A convention of all the towns west of Saco river was also called, which passed a resolution of like character, that these towns should be annexed to New Hampshire. It would have been rather a hopeless labor for any committee, or for the town, to have set out on the enterprise of inducing the Legislature of Massachusetts or New Hampshire to comply with the vote of the town of Wells, to annex the inhabitants of this place to the latter State or retain it as a part of the former. The request would not have been so unreasonable if the annexation of the county had been asked.

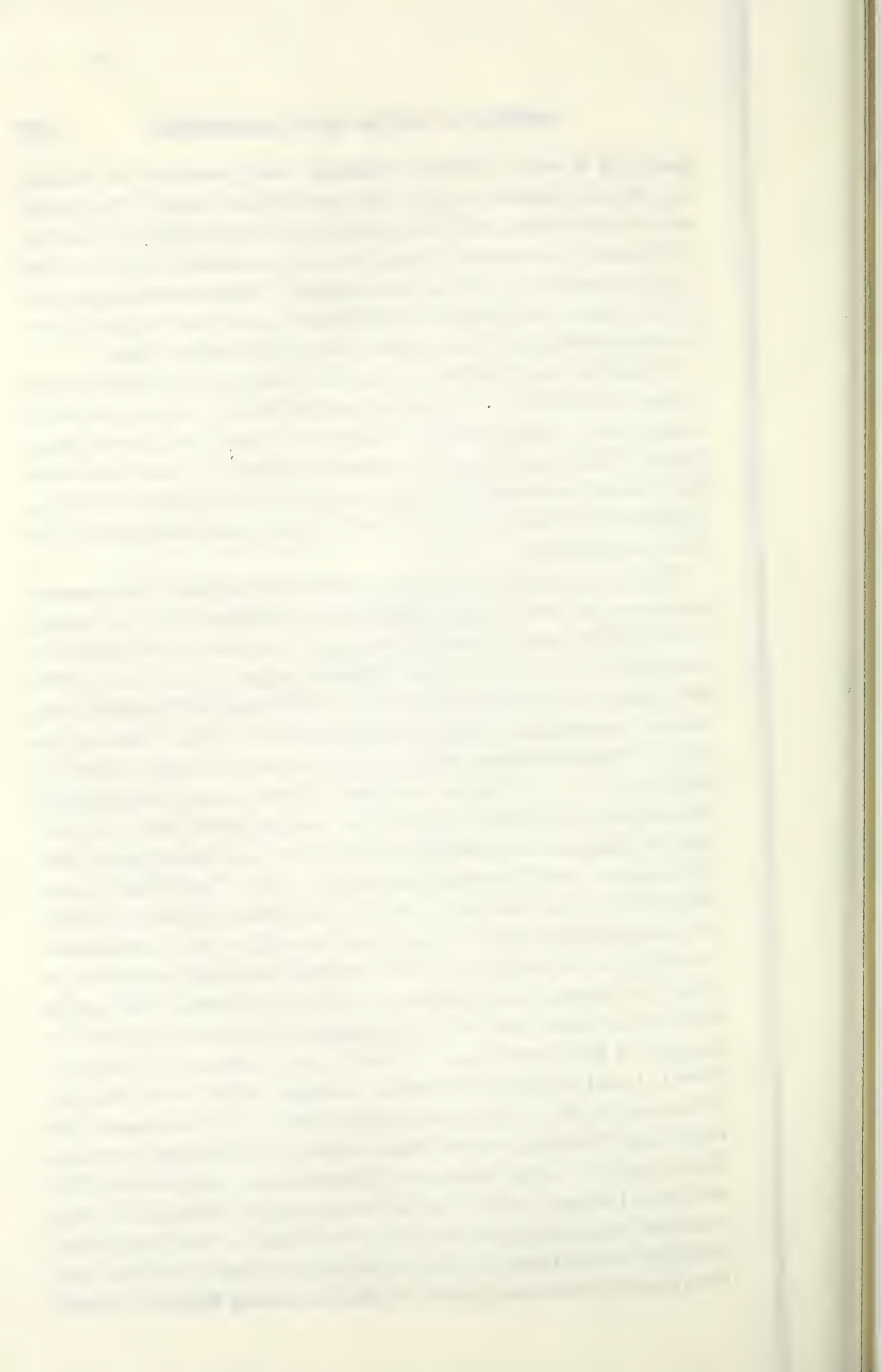
But Wells was now destined, willing or unwilling, to be cut off from its connection with Massachusetts. The commercial towns had long enjoyed much intercourse with that Commonwealth. All our coasting marine was employed in the trade with Boston; and the people had formed and sustained useful and pleasant relations with that place. This business would not be sensibly affected by the separation. But the people felt that thereby, in some measure, they were severing long continued and strong attachments. They were also assured of increased burdens, and that they were to be governed by men in whose political integrity they had not full confidence. All the public burdens of the District had not, heretofore, exceeded in amount twelve thousand dollars a year. This sum would not pay the general officers in the new State. Great excitement grew out of the controversy on this subject. But the Legislature of Massachusetts, by the same argument which would induce Maine to hold to its connection with that Commonwealth, induced that body to give it up. Massachusetts was paying largely for the benefit of the union. The speaker of the house appointed a committee almost unanimous for separation. This committee reported a resolve, calling on the people of Maine at a town meeting on the 26th day of July, again to give in their votes on the question of separation, and providing, if a majority of 1,500 were in favor of the movement, the District should become an independent State. Though there was now little hope of defeating the measure, it was discussed with a



great deal of zeal. Still the discussion was powerless in creating any effectual opposition; the result was beyond doubt. The people were for separation, and Wells, which had fought so long against it, was doomed to succumb; though as a last manifesto it gave 49 votes in the affirmative and 408 in the negative. More than three-quarters of the votes in the District were affirmative, and thus the great question was settled that Maine should be an independent State.

A meeting was holden on the third Monday of September to choose delegates to a convention to be holden at Portland to form a constitution. Joseph Thomas, George W. Wallingford, Joseph Dane, Nahum Morrill and Samuel Curtis were elected. A constitution was there formed and accepted by the people; and on the fourth of March, 1820, Maine was admitted into the Union as one of the States of the great confederacy.

We have thought it best thus to pursue this subject to its consummation in a separation from Massachusetts, thinking that the reader would thereby have a better knowledge of its history than from the accounts of it interposed in the different stages of this work. We now return to our point of departure, 1786. Noah M. Littlefield was chosen representative, and was instructed to use his influence in favor of a paper currency which should be made a legal tender for all debts and taxes, with the exception of such as were, or should be, assumed for the purpose of paying the foreign public debt. A currency of some kind was indispensable that business should go on, and no better one could be extemporized than this. The financial condition of the town was very much like that which followed the great rebellion, although pressing much more heavily on the inhabitants. The village of Kennebunk had now become sufficiently extensive to make it a material and prominent part of the town. The people there began to feel their rising importance, and thence to demand an increase of their privileges. It was a long distance for many of them to travel to attend the town meetings, which were then regarded as involving the interest of each one of the inhabitants, the larger part of whom attended those holden for municipal purposes. There were now in the territory of Kennebunk, or the Second Parish, about 130 legal voters; and at the meeting in March, 1787, they succeeded in securing the vote that, "one-third of the legal town meetings shall in future be held in the Second Parish; and the next town meeting which is by law to be held on the first Monday in April,



shall be held there." Town meetings being regarded as material agencies for the public welfare, the people, conscious that an overruling Providence was waiting to bless and prosper every good and important work, felt it a duty and a privilege, on all these occasions, to look to the Ruler of the world for the wisdom which was profitable to direct. No town meeting was opened without the consecrating prayer. It was good and strengthening, and elevating above all low conceit, cunning, intrigue, inconsiderate and hasty action, to listen to the devout and soul-stirring prayers of some of God's faithful servants in olden time. The hearty and sincere supplications of the affectionate Jefferds, found a ready response in most hearts. The prayers of Hemmenway, carrying with them angelic power, led many to reason and to think deeply of the high responsibilities of life; while the intercessions of Little, the "Apostle of the East," inspired their souls with the love of right and duty. Prayer was a guiding, controlling influence, permeating town action; not that the heaven worked in all; but in so large a proportion of the assembly, that the best interest of the town was the ruling principle in municipal deliberation.

This long continued element has ceased many years to have its place in our town assemblies. The wisdom of this world has assumed to itself an ability not needing that from above. But we cannot see in the abandonment of this holy usage of former days any evidence of the moral progress of the race.

In addition to this change of place as to town meetings, the people of the Second Parish felt the importance of having their proportionate representation in the board of selectmen, and now claimed to have two from that portion of the town. Accordingly, Benjamin Titcomb and Nathaniel Cousens were chosen.

In 1785, another great calamity came upon the town in the repetition of the freshet of 1755, by which the saw-mill, grist-mill, the lower iron works, the bridge, and, we believe, nearly everything on the Mousam river were carried away. The saw-mill on the Kennebunk river was also swept off. That of Storer, lower down on the river, had never been rebuilt since it was carried away in the former freshet of 1755. The iron works of Richard Gillpatrick remained, but were so much injured that they were used but little afterward. The lower works were rebuilt and the manufacture of iron continued many years. This havoc of the waters was a great check on the

growth of the village of Kennebunk. Much other damage was done in Wells and in the adjoining towns. These losses came so heavily on the people that it was difficult for them to pay their taxes, and an application was made to the General Court for an abatement, which was granted. Ninety pounds were deducted from the taxes of Wells and five adjoining towns.

Though the town, from the various causes before stated, was poor, and had, in fact, always been so, the population, after the close of the Indian wars, was continually increasing. To such an extent had it reached in 1761 that in that year no less than sixty different persons were chosen as town officers. The people were establishing themselves on the seacoast at the eastward, and travel was rapidly on the increase. This was still on horseback, and men were accustomed to move slowly. Fast horses were not the hobby of this period. Taverns were now established all along the road. Pelatiah Littlefield kept one where John S. Littlefield now lives; James Littlefield near Wells Corner; Simon Jefferds where the late Samuel M. Jefferds lived; Capt. Nathaniel Kimball where Edward Haney now lives, and two miles beyond, in Arundel, was the Patten House. The main road at Cole's Corner turned to the right and also to the left, the right branch tending down near the sea, and the left over Cole's Hill through Harrysickett, both again coming together near the bridge over Mousam river. In 1783, and many years afterward, Cole kept a public house at the Corner. In 1800, Barnard and Howard kept public houses in Kennebunk, the former where Daniel Curtis now lives, and the latter in the old Michael Wise house. The Barnard house was continued as a tavern till after the time when this history ends.

We have no means of ascertaining when the first regular mail was brought to Wells. Willis says that until 1760 there was none east of Portland, and no newspaper published in Maine, and that there was then no printing press east of Boston. He is in error in this statement. There was a press in Portsmouth. The New Hampshire Gazette was published there in 1756, and has continued so to be published to this day. This paper was taken in Wells from its commencement. Some of the files of this period are in the hands of the author of this work. The tradition also comes through such worthy sources that we feel ourselves authorized to state the fact, that the mail, or what was then termed the mail, for seven years



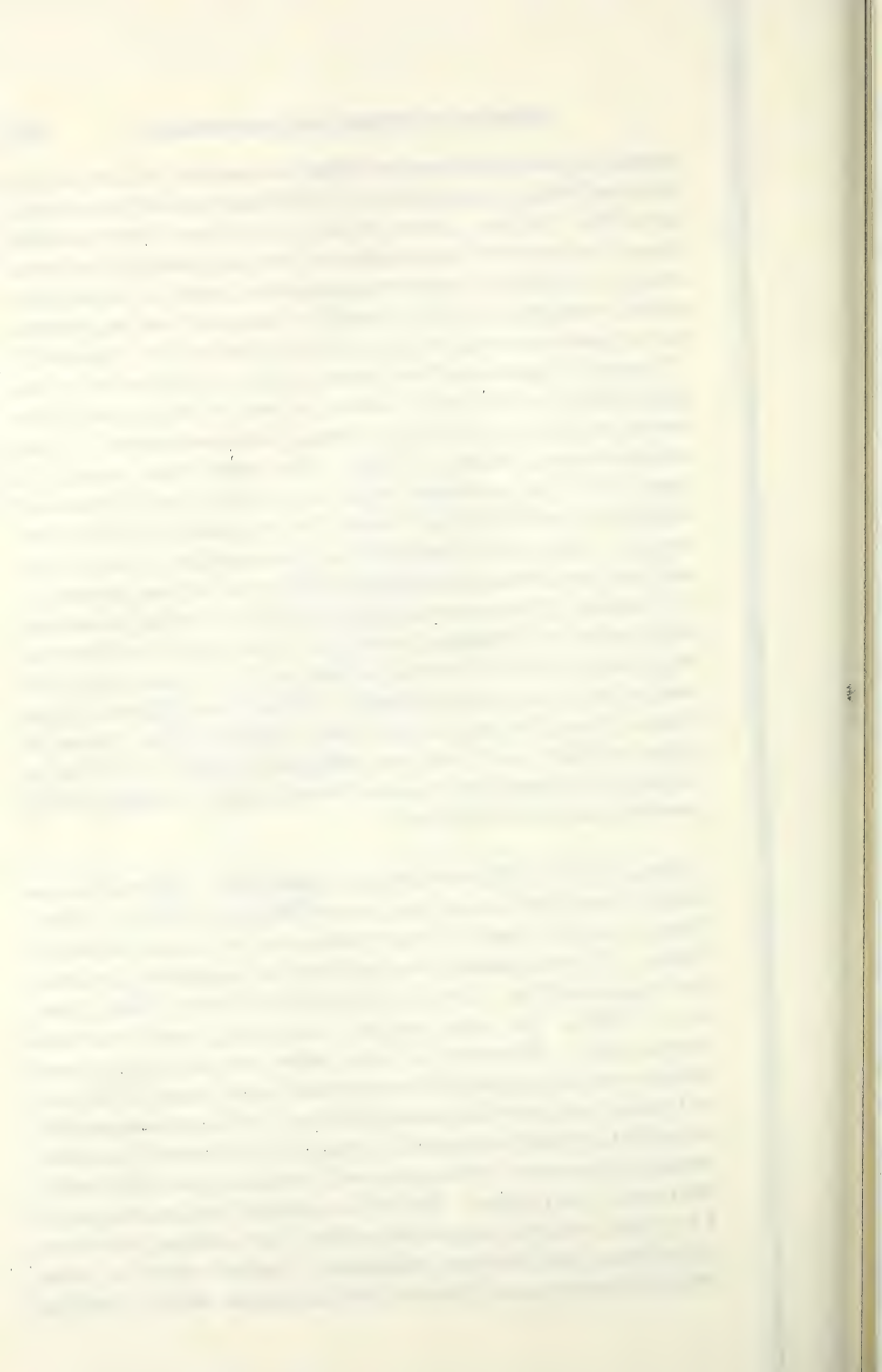
was brought from Portsmouth to Wells by a dog. It was carefully made up, tied to his neck, and brought safely through. The dog while thus on his way was killed by the Indians. We infer that this must have been previously to 1760, when the wars had ceased. There was then no regular post-office in Wells. In 1762, Samuel March, of Scarboro, was carrier from Portsmouth to Casco Bay, but we know of no established post-office in Maine until 1775, when Nathaniel Kimball was appointed for Kennebunk; the next was at Georgetown, and the third at Portland. Willis says the first letter from that office was sent to Kennebunk June 14, 1775. After March, Joseph Barnard carried the mail on horseback in his saddle bags until 1787, when he commenced carrying passengers, as related in Smith and Dean's Journal: "This year the first attempt was made to carry passengers and the mail in a carriage from Boston to Portland. Joseph Barnard, the old mail carrier, got up a two horse wagon in January and put forth a most attractive advertisement, stating that he should leave Motley's tavern every Saturday morning, arrive in Portsmouth on Monday, and leaving Portsmouth on Tuesday, arrive in Portland on Thursday. Those ladies and gentlemen who choose the expeditious, cheap, and commodious way of stage traveling will please to lodge their names with Mr. Motley." "Price for one person's passage the whole distance, twenty shillings."

In 1787, the Federal Constitution was submitted to the several States for their adoption. This matter involved deeply the interest of the country. The highest talent was required for action upon it. A convention was to be holden at Boston on the second Wednesday in January, 1788, to take such order upon it as the welfare of the republic required. Rev. Dr. Hemmenway and Nathaniel Wells were chosen delegates from the town of Wells. Having made this choice, they voted not to give them any instructions. In this vote, while paying a high compliment to the intelligence and wisdom of the persons elected, they manifested a sense of their own insufficiency to judge of and determine the expediency of the principles which it embodied. To have instructed Hemmenway and Wells what to do would have been a presumption which few of the inhabitants would have been willing to have taken upon themselves. These delegates embraced the collective wisdom of the town. Dr. Hemmenway, though a minister of the gospel, felt that the country had

demands on him for his services; that his position did not relieve him from his high responsibilities. Wells' impulses led him to seek public life. He was a man of strong mind and deep thought. Though the two could never agree on doctrinal theology, but were always in controversy upon some speculative points in divinity, on political questions they were generally of one mind, and we presume that on questions arising in that convention they seldom disagreed.

Though this question of the adoption of the Constitution of the United States excited great interest in most of the towns in the county, and in other parts of the State, it does not appear to have awakened much feeling in Wells. The people were strongly in favor of it. The confidence which they had in the judgment of Hemmenway and Wells led them to feel completely at ease in regard to it. But a few attempted to excite opposition. Joseph Hubbard had been chosen representative in May, and he was anxious to be a member of the convention, and succeeded in having a meeting called the last of December, to see if the town would not elect another delegate; but the meeting refused to do so, and passed the vote, as before mentioned, refusing to instruct the delegates before chosen. It may be that, at this time, commenced the division of parties in Wells; but it was not sufficiently marked, we think, to lead us to look upon it as a material breach in the unanimity which prevailed many years afterward.

Died, July 17, 1788, JOHN BOURNE, aged eighty. He was born on Smutty Nose Island, one of the group of the Isles of Shoals. When Queen Ann's war closed, he came to the shore and located himself in Kittery. He was educated as a mechanic, and engaged in the business of ship-building. Nov. 8, 1727, he was married to Mary Cousens, of Wells. He was a man of much energy and immovable determination. Wherever his own reason or impulses directed, there he would go, whatever consequences might impend. He had an iron will, and everything must yield to it. He was accustomed to say that he would maintain his ground at all hazards. He knew nothing of concession when reason and conscience had adjudicated what action was required. But still he was mild and gentle, and of a very kind and lively disposition, seizing little children, whenever he met them, with the hearty salutation, "you little dear," so common with many people. Even in his old age he would climb the

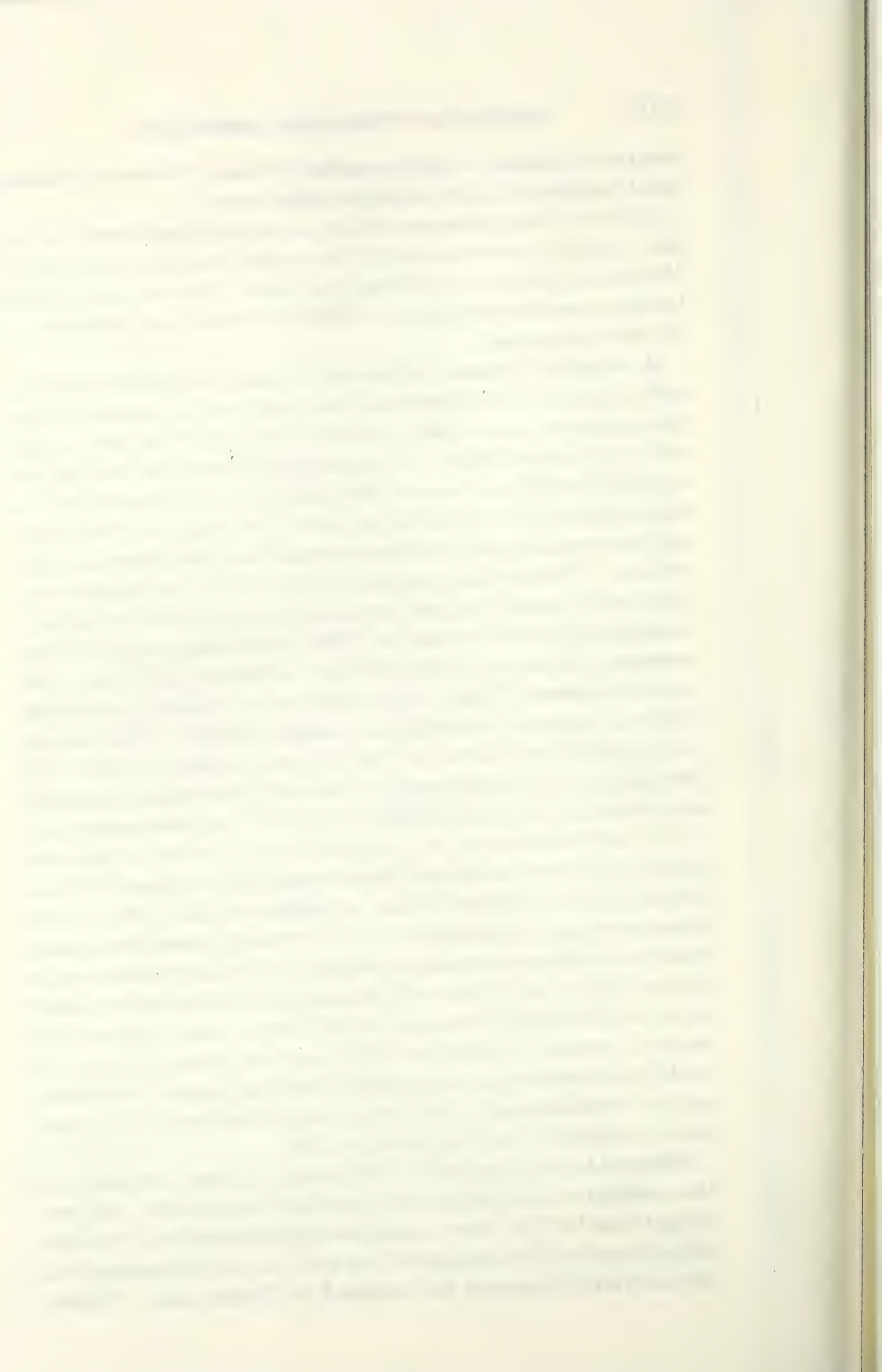


tree for the purpose of getting apples for them. No better evidence could be given of a kind and affectionate heart.

He was of very industrious habits, never suffering himself to be idle. A great many vessels of all sizes were built by him, on the Webhannet, Mousam, and Kennebunk rivers. He continued in this business more than fifty years. Most of his sons were educated to the same profession.

He was also a captain of the militia, and was distinguished by that title, one of the selectmen of the town, and a member of the Congregational church. His wife died Aug. 12, 1776; but he did not long live a single life. Unfortunately, it turned out that he was a much better judge of a stick for building a ship than of one to build up the old waste place in his heart. He went to Portsmouth and there entered into a marriage contract with Mrs. Mary Langdon, a widow. Probably this contract was the result of an acquaintance or intimacy formed fifty years previously, when he lived in Kittery, from which place he moved to Wells immediately after his first marriage. He was married to this lady in October, 1777, and took her to his home in Wells. His house was an ordinary one-storied building, unpainted outwardly and perhaps inwardly. This woman had enjoyed the luxuries of high life, and coming to Wells she brought with her three servants, a male and two females, necessary appendages of the style of living to which she had been accustomed. With what wonder must the staid inhabitants, whose wives were their own servants, cooks, and chambermaids, have viewed this attempt to ape the style and fashion of aristocratic life! With what amazement must the people of the intervening towns have gazed upon this equipage or retinue on its way to its lowly habitation in this secluded villa! What could the man and woman have expected in the installation of themselves in this limited home with such an array of servants? What was to be done with them? How long could one dependent on his physical exertions expect to maintain such an establishment? But however marvellous such folly, much of it is visible all along the journey of life.

She lived in this grand style a few years. A large proportion of the earnings of his diligent life was soon squandered. He was obliged to sell off his lands to meet her expenditures, and when his property was so far reduced that they could no longer be sustained, she left with her servants and returned to Portsmouth. Whether

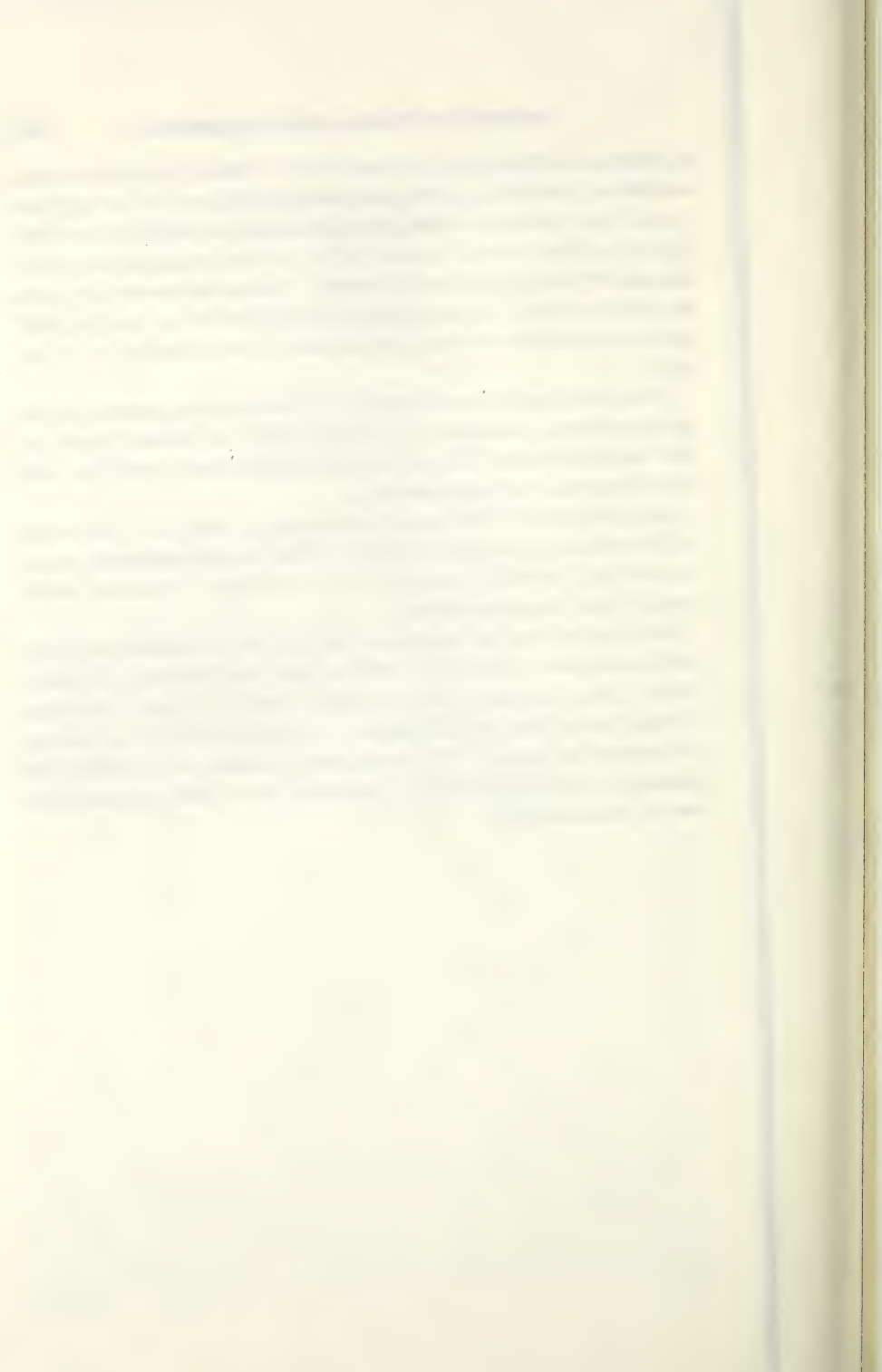


he ever met with her again we know not. One of the old servants, we believe, was living a few years since, blind, and at a very advanced age, when one of his great-grandchildren called to see her. She wished her to come up close to her, so that she might touch her and see if "she felt like the Bournes." We are not aware that there is anything peculiar in the physique of the family, so that a blind person could determine the genuineness of one claiming to belong to it.

After this time he spent a portion of his remaining years with his daughter Storer, but most of his time in his own house, where he died suddenly on the 17th of July, 1788, lying down merely to rest after dinner and not again awaking.

Judge Sayward, in his journal under date of July 23, 1788, says: "I hear Mr. John Bourne, of Wells, is dead, aged about eighty years. He had built several vessels for me. A diligent laborer, a useful man, of good moral character."

John Bourne was the ancestor of all the Bourne families in Wells and Kennebunk. By his first wife he had the following children: Mary, John, Benjamin, John, Joanna, Samuel, Joseph, Abraham, Abigail, Isaac, Lucy, and Hepsibah. The first John died in infancy, the second in youth. It is unnecessary further to elaborate this genealogy. All inheriting the name can trace their descent from one of these children.



CHAPTER XXXIII.

ROADS LAID OUT—ROAD NEAR THE HOUSE OF OLIVER PERKINS—ROAD FROM THE MILE SPRING TO PEARBODY'S—CAT MOUSAM ROAD—ROAD FROM MOUSAM LANDING—NEW MEETING-HOUSE BUILT BY THE SECOND PARISH—ASSIGNMENT OF PEWS—MEETING-HOUSE BUILT AT ALEWIFE—PETITIONS FOR APPROPRIATION OF MONEY THERE—BAPTIST CHURCH ORGANIZED THERE—BAPTIST CHURCH ORGANIZED AT MARYLAND—ORDINATION OF REV. NATHANIEL LORD—LIST OF MEMBERS OF THE SOCIETY—PETITION TO THE GENERAL COURT FOR DIVISION OF THE PARISH—REMUNSTRANCE OF FIRST PARISH—AGREEMENT AS TO MONEY RAISED—REV. JOSEPH EATON ORDAINED—NEW MEETING-HOUSE BUILT.

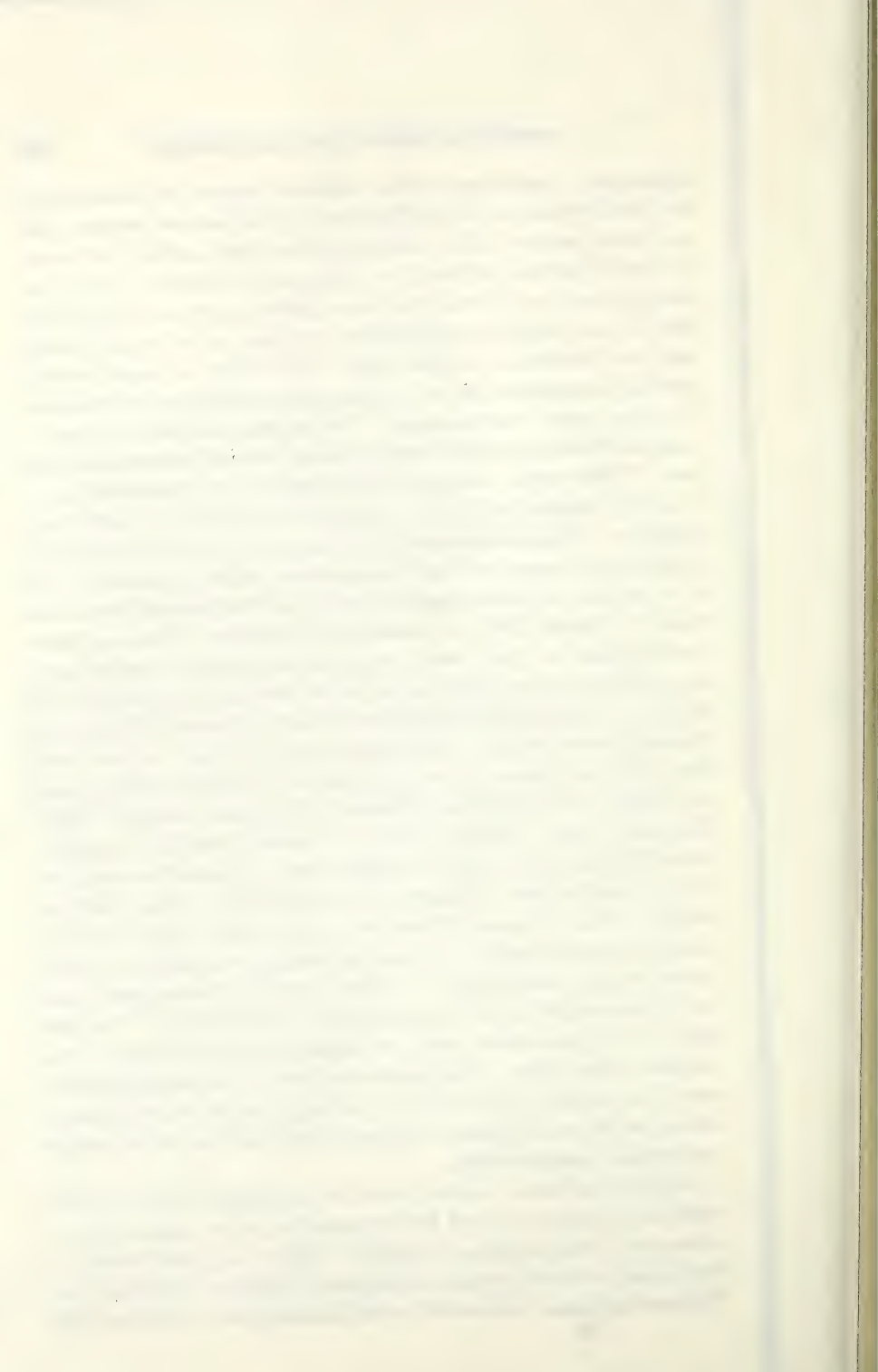
IN 1765, the Stamp Act was passed, and from the day of its enactment till the great conflict commenced, which resulted in the independence of the United States, it would seem that but little else could be attended to than such matters as the necessities of life required. No one could foresee what would be the result of the complications of the home and Provincial Governments. Still, the preparations for the future went on, and even when the burdens of the war were on the country, those who were not direct actors on the theatre of the conflict were engaged in making public improvements. Several roads were laid out in various parts of the town. In 1774, the still-existing road from Oliver Perkins', easterly by Joshua Thompson's, was established. In 1778, that running from the Mile Spring to the house of the late Isaac Peabody, and also the road from the poor-house, by Thatcher Jones' to Cat Mousam bridge. In 1781, it was voted that the road on the eastern side of Mousam river, from "Mousam Landing" down by the iron works, four rods wide, should be opened. This last road now became of new importance, from the necessity of the manufacture of iron, which could not be imported.

Yet though there would seem to have been so little occasion for town action, the people in different parts of it had found means to occupy their attention, and withal to keep up no small degree of



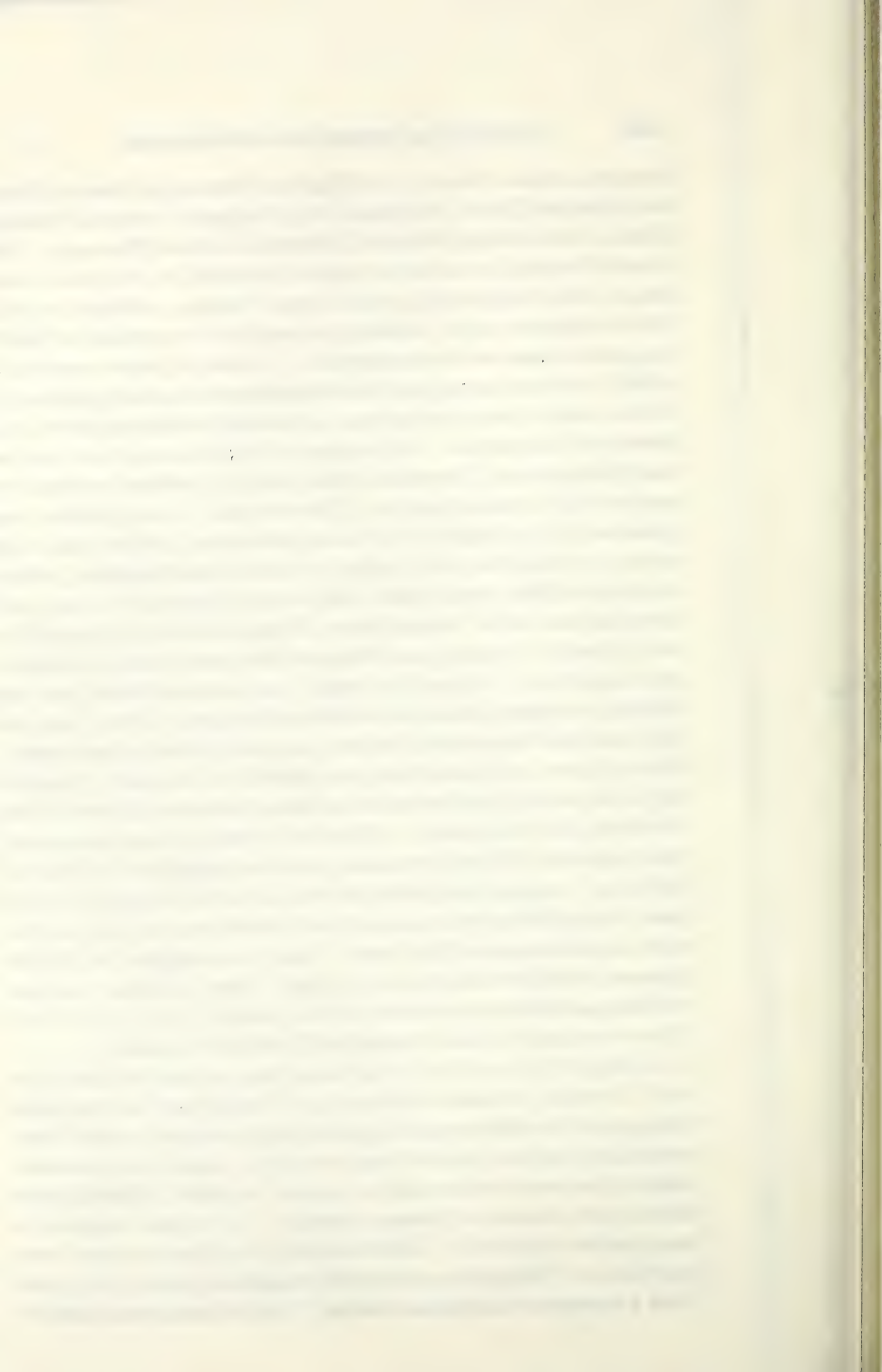
excitement. Kennebunk had so increased before the severance of the friendly relations of the Provinces to the mother country, that the oldest portion of the settlement, from the Landing to the sea, had lost its prestige of being the ruling part of the town. The rich farming lands in Alewife had been taken up by an enterprising body of men, who, feeling that they were not on an equal footing with the inhabitants of other parts of the town in regard to their parochial relations, began to look about them for larger conveniences than they were then enjoying. We suppose, also, that the controversy in Wells about their meeting-house was not without its effect here. When towns are new and prosperous, its inhabitants almost invariably become ambitious to emulate and keep pace with their neighbors. The inhabitants of the older part of the town had determined to have a new and more commodious house of worship. Not to be outdone in improvements, a meeting of the Second Parish was called in March, 1767, to consider the question of moving their meeting-house to the County road, and it was then voted to make such removal, twenty-three voting in the affirmative, and eight in the negative. Stephen Titcomb, Richard Boothby, Stephen Webber, and Samuel Emons entered their dissent on the records. It was voted also that the expense of removal should be paid by subscriptions, and Joseph Storer, Richard Kimball, Nathaniel Kimball, Waldo Emerson, James Hubbard, Stephen Titcomb, Obadiah Littlefield, John Maddox, and Stephen Larrabee, were appointed a committee to carry out the vote. Titcomb, of course, declined to act. But the removal of the old house did not commend itself to their more considerate judgment, and in July another meeting was holden, at which it was voted to take it down. It was objected by some that it was not large enough for the accommodation of the Parish. But the spirit of the parishioners was not equal to the work which was pictured before them. The committee were of the most influential men of the society, and able to do a large part of the work themselves, yet the subscriptions could not be had, and the whole matter was suffered quietly to sleep.

Still, the conviction remained that the privileges of the sanctuary ought to be equal to all, and that it should not be so located that a large part of the parishioners should be obliged to travel seven or eight miles, while the remainder traveled at most but three or four. The meeting-house was located at the Landing, more than two miles



from the center of travel. In 1771, John Cousins, jr., Samuel Cousins, Jonathan Taylor, Benjamin Day, Benjamin Stevens, Obadiah Hatch, John Maddox, Obadiah Littlefield, Richard Thompson, Nathaniel Cousins, James Smith, Samuel Littlefield, jr., Stephen Larabee, jr., John Gillpatrick, jr., and Joseph Coburn, petitioned to the Parish Assessors to call a meeting to consider the question of building a new church on the country road. A meeting was accordingly called; but those living near the old meeting-house, though above it, did not wish to incur the expense, and uniting with those below, defeated the proposition. But matters of this character are not so easily disposed of. The spirit of the people is seldom subdued by any such adverse result as this. The next year a new petition was presented by the larger part of these petitioners. At this time they were successful, the parish voting to build a meeting-house where the house of the First Parish now stands, fifty-six feet long and forty-four feet wide. Joseph Storer, Richard Kimball, James Hubbard, Obadiah Littlefield, and Ebenezer Rice were chosen the building committee. It was also voted that common hands and the building committee should have three and sixpence a day; that on the lower floor there should be forty pews, and in the gallery twenty-five wall pews, and that all the pews should be disposed of according to the rank of each person in taxation, the first or highest in the list having the first choice. A little while after, it was determined that there should be six pews more, and also a porch on the front of the house. In conformity with the vote as to the disposition of the pews, Joseph Storer was assigned No. 1, which was the first on the right, at the entrance of the house. No. 2 was assigned to Waldo Emerson, which was the first on the left. Such a choice does not well comport with the sentiment of the present day. Nos. 23 and 22 were assigned to John Mitchell and Nathaniel Kimball.

In May, 1773, the width of the house was reduced to forty-four feet. It was to be built with the side, or longest part, on the road. But against the whole proceedings the people seaward entered their protest, avering that the old house was large enough to accommodate all the people and needed no repairs. A selfish, illiberal spirit is not a new element of human character. It reigned supreme in many hearts at that time. The Christian church has never yet been free from it. The golden rule is little regarded by many who claim for it a supremacy over human action. The old house was nearer to



them than the location of the proposed new one, and therefore, whatever the inequality of privileges, or whatever wrong was done to others, they insisted that public worship should be maintained at the old house as before; but their opposition was insufficient to prevent the removal.

Though the pews were assigned, they were not yet erected, and therefore changes could be made, and in August, 1773, it was voted to increase the number of gallery pews to twenty-four, which were drawn and assigned in the manner before prescribed. But little seems to have been yet accomplished toward completing the building. It may be interesting to their descendants to learn how their ancestors stood in the ranking which was then made. "James Hubbard, Waldo Emerson, and Stephen Webber were appointed a committee to rank each person according to the vote." The committee fulfilled their duty, ranking the people as follows, and the pews were assigned to each according to his standing.

FIRST RANK.

Richard Thompson, No. 26; John Gillpatrick, 9; John Gillpatrick, jr., 3; Obadiah Littlefield, 27; Benjamin Day, 29; John Maddox, 44; James Smith, 32; James Hubbard, 12; Samuel Waterhouse, 7; Edmund Currier, 11; Stephen Webber, 5.

SECOND RANK.

Samuel Burnham, jr., 30; John Wakefield, 4; Jedediah Wakefield, 10; Benjamin Stevens, 14; Ebenezer Rice, 8; John Cousins, 25; John Taylor, 40; Widow Anna Shackley, 20; Adam Ross, 31; Samuel Emmons, 38; James Kimball, 39; Nathaniel Cousins, 21.

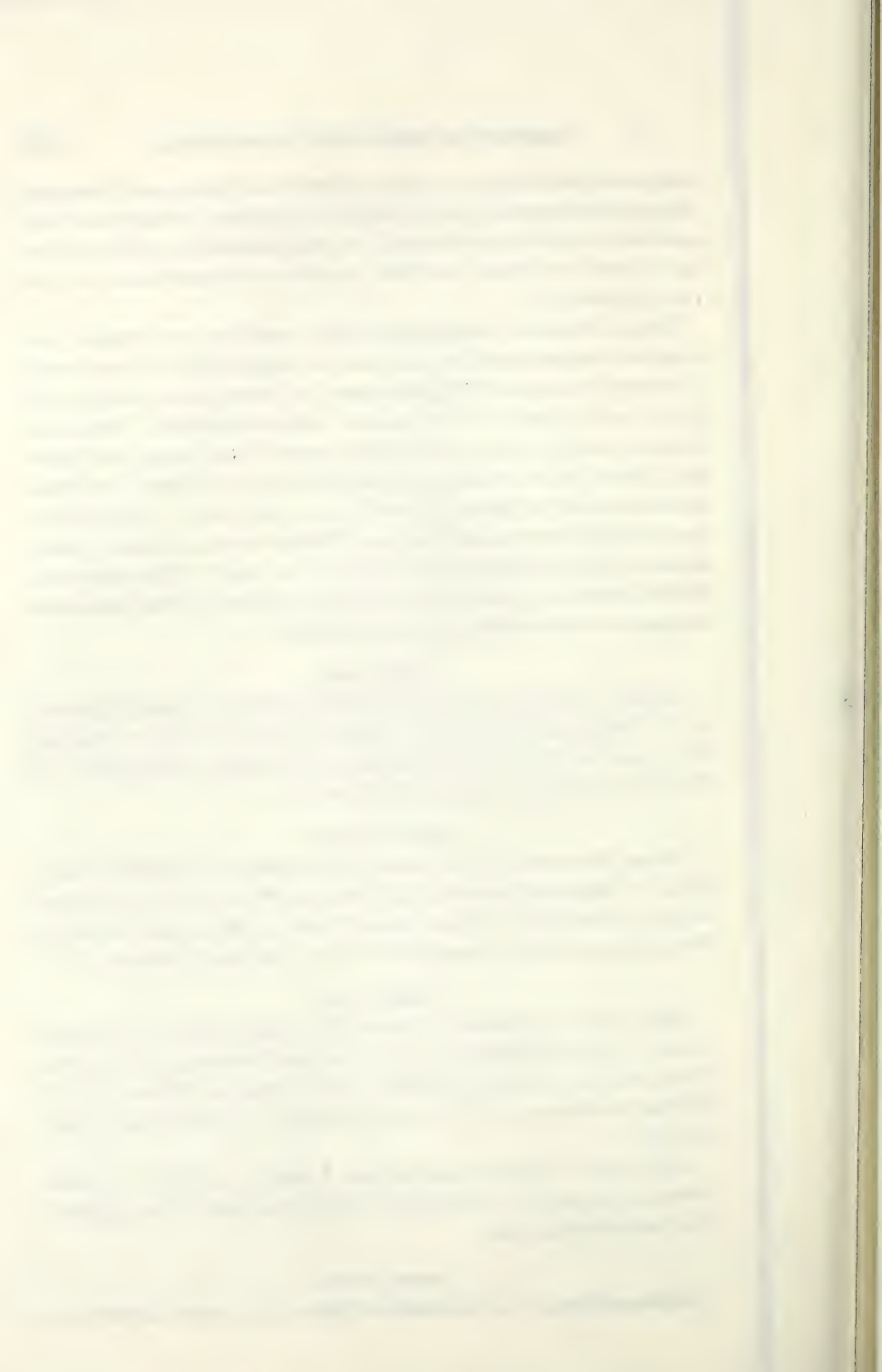
THIRD RANK.

James Lord, 19; Samuel Cousins, 36; Mark Fisk, 18; Obadiah Hatch, 6; Richard Kimball, jr., 13; Stephen Larrabee, jr., 35; Paul Shackford, 34; James Wakefield, 16; Nathaniel Wakefield, 17; William Wormwood, 37; Ebenezer Coburn, 15; Hezekiah Wakefield, 33.

It was voted "that Deacon Stephen Larrabee and Mr. Benjamin Stevens be appointed a committee to draw the pews in the gallery." They were drawn thus:

FIRST RANK.

Ebenezer Rand, No. 1; Jonathan Taylor, 2; Jesse Larrabee, 3;



Samuel Mitchell, 12; John Dennet, 13; William Butland, 14; Jedediah Gooch, 11; Samuel Towns, 22.

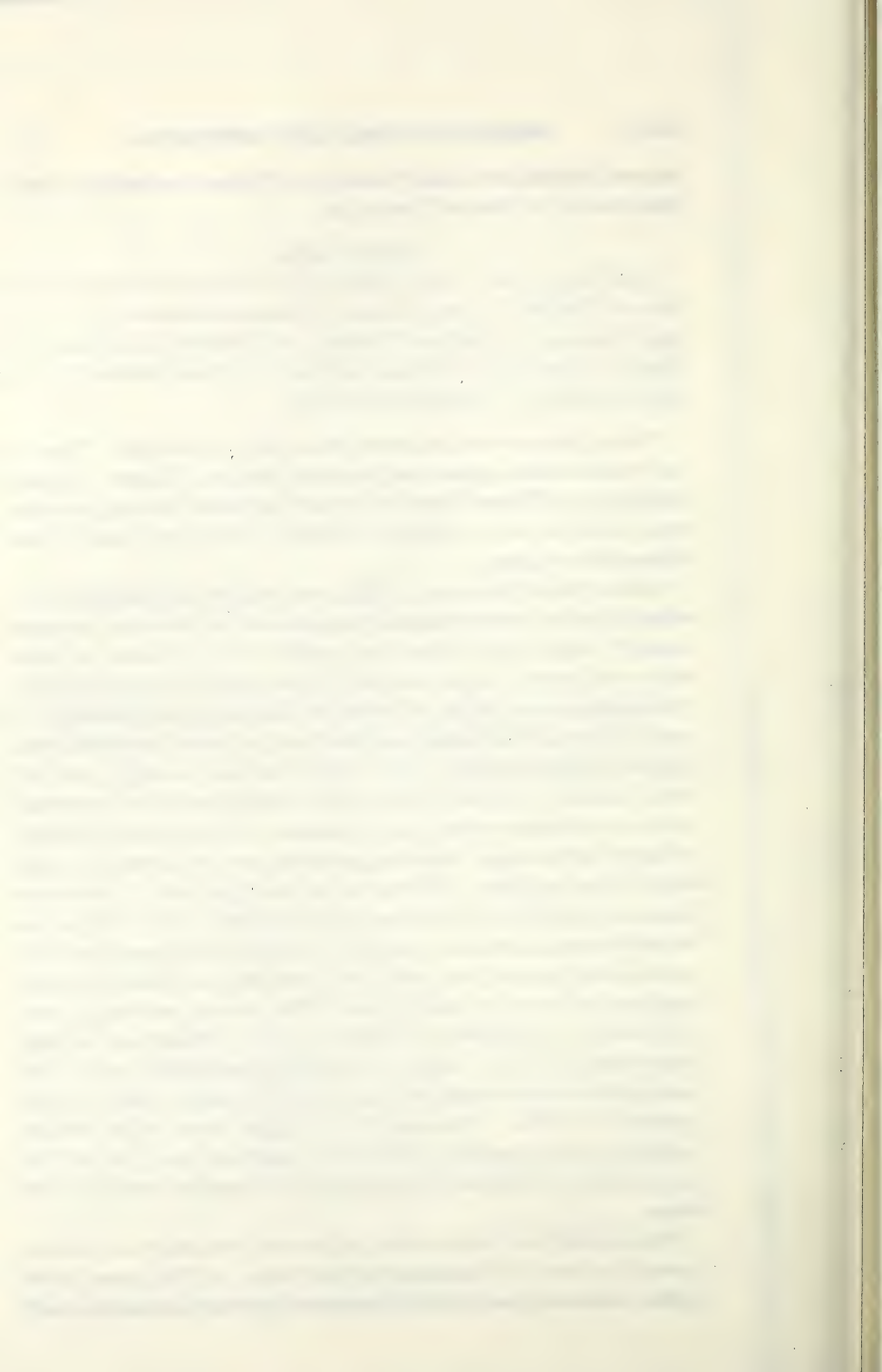
SECOND RANK.

Jabez Emery, 19; John Kimball, 17; Joseph Wormwood, 16; Samuel Kimball, 5; Daniel Hatch, 8; Samuel Littlefield, jr., 9; Joseph Cousens, 21; Stephen Fairfield, 20; Anthony Littlefield, 18; Samuel Cousens, jr., 6; Jotham Mitchell, 7; John Butland, jr., 4; Abraham Day, 15; Samuel Stevens, 10.

Two of the pews on the lower floor were not drawn. Three of the remonstrants against the removal, Stephen Titcomb, Richard Boothby, and Thomas Boothbay, who lived below the old meeting-house, had no pews assigned to them. The others came in and claimed their rights.

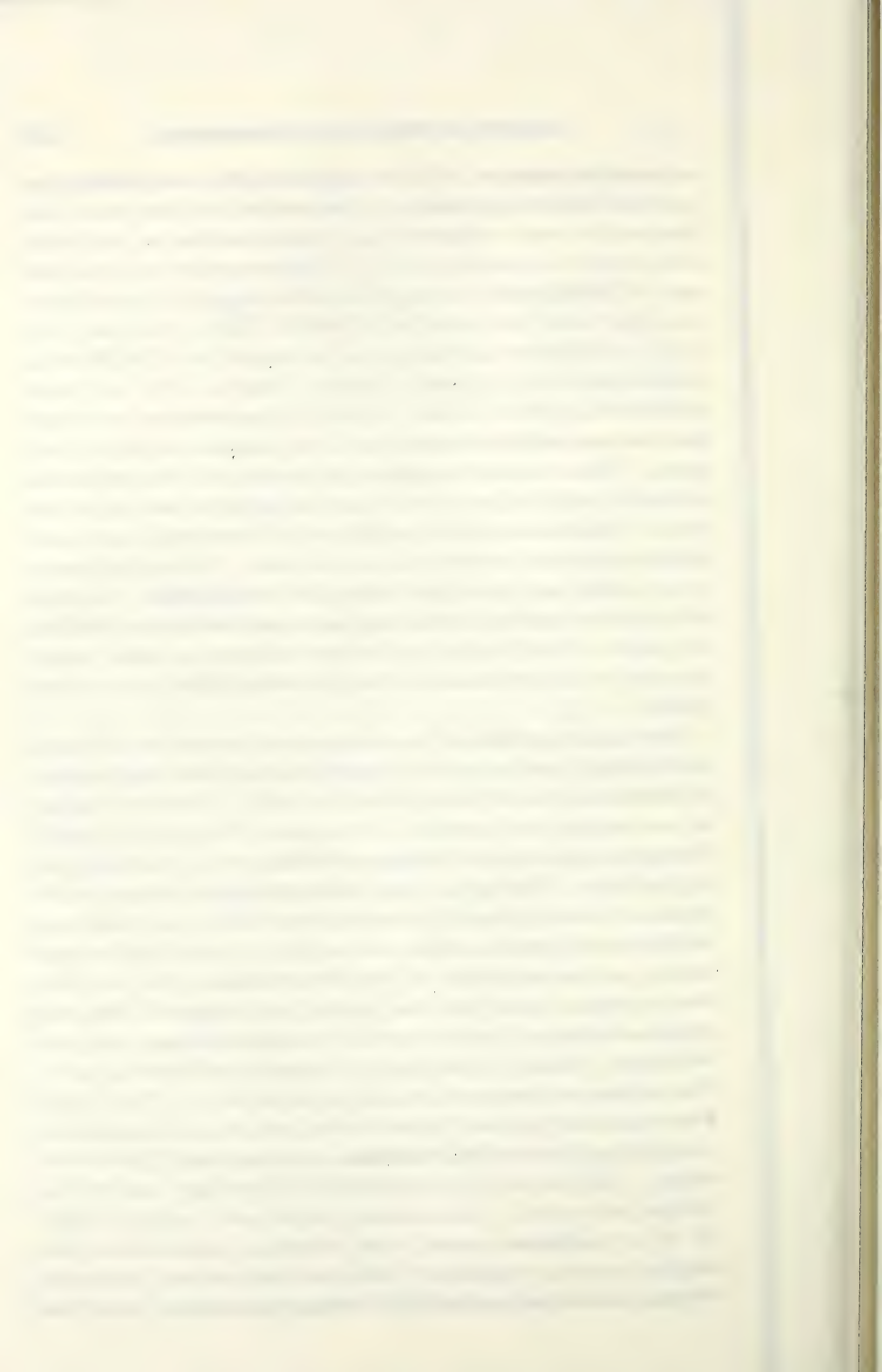
On the 22d of November, 1773, it was voted "that the public worship of God be hereby removed from the old to the new meeting-house." But to calm as much as possible the excitement of those who were opposed to this removal, it was voted that there should be five meetings more at the old house, at different times afterward. It would seem that the house must have been in a very unsuitable state for their religious services. We think that not a single pew had been finished. But the people at this period were little accustomed to the conveniences which the civilization of the present hour has wrought out for man. Anything as a rest met the demands of the hour in the sanctuary. Whatever its condition was, it was ever afterward used for the exercises of the Sabbath. In 1777, it was voted "to put up the body seats." In 1782, that those who have pews should pay for them, that "the committee may finish the meeting-house as far as the money goes." The money, evidently, came very slowly. It was only to be had by great prudence and a large expenditure of labor. Many who took pews and paid a part of the consideration were unable to make the full payment, and the pews were sold to others. The seats for the singers were to be built on each side of the broad aisle, not far from the front door; but in 1782, it was voted to finish the front gallery and provide seats for them there.

Years passed, and several who had pews in the gallery and on the lower floor, were still unable to pay for them. In 1786, those in the gallery were sold, and in 1787, the committee were directed to insist



on immediate payment, and if any neglected, they were directed to oust them from their possession. The erection had been more burdensome than was anticipated, and though anxious to hold their seats, several were unable to do so. Great complaint was afterward made of the injustice of taxing them for the support of the ministry when they could not share in its benefits. Those who had thus failed to obtain pews and the people in Alewife and Cat Mousam, who had come into the town or become of age in 1794, felt themselves much aggrieved in their relations to the parish, and petitioned that the house might be finished and a tax assessed to pay the expense. We are unable to explain the motive of these petitioners, unless the parish had, up to this time, neglected to set up all the pews of which the house was capable, and if completed, more pews might be provided for those who needed them. These complainants seem to have had some good cause for dissatisfaction. Taxation without compensation in some way, has never commended itself to the people of New England, and we can conjecture no other benefit to accrue to the petitioners in this proceeding than the one suggested.

Since the inauguration of the movement of leaving the old house and building a new one on the country road, there had been continual discontent in the different parts of the parish. Votes were passed at one meeting and annulled at the next. Nothing was stable. Committees appointed for building or finishing were continually being discharged. During the period while the meeting-house was in process of erection, about fifty meetings were holden, at which some modification of previous action was sought, or some new measure bearing on the completion of the house devised. No less than twenty persons signed this last petition, and requested that they might be discharged from the parish if the meeting-house could not be finished. None of those who lived below the old house signed it. The malcontents therefore must have been numerous. Those below who were entirely opposed to the removal, and those above who had no rights in the new house, must have constituted nearly half of the society. But the parish were not disposed to give any heed to the petition, and resorted to the summary method,—so common to get rid of a troublesome matter,—the immediate dissolution of the meeting as soon as organized. Still, we think we can with confidence say that there was but little ill-feeling engendered among the

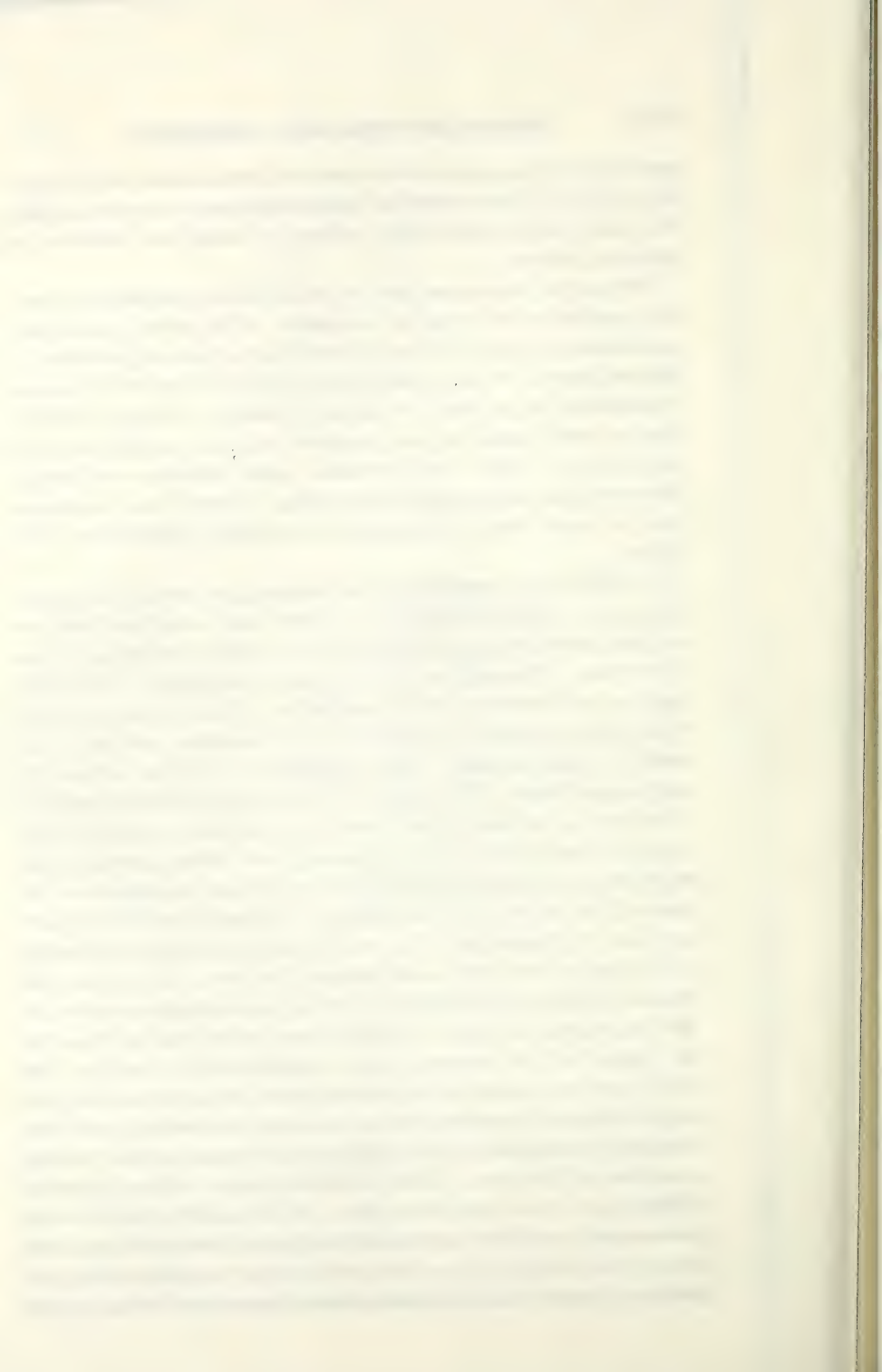


people by all the apparent discontent with the posture of their parish relations. No one could be charged with any wrong to another. Mr. Little always spoke of the society as united and dwelling together in harmony.

Perhaps the assumption that no one could be charged with wronging another in his action as a member of the society, needs some qualification. Stephen Titcomb, according to the rule prescribed for the assignment of pews, being the fourth in the order of taxation, was entitled to the fourth chance of drawing or making a selection. But, by some means he was deprived of it, and might have been obliged even to take the nineteenth. How this error was brought about we have no means of ascertaining. It surely was not reasonable to expect him to be satisfied with such a deprivation of his rights.

In 1799, all the committees for finishing the meeting-house were discharged. The building had not then been completed, and was not until after the great modification to which it was subjected in a future year. The pulpit and front gallery were painted. But painting was not necessary to its completion. That was an adornment which was not then an incident of the churches, and which few dwelling houses received. The necessities of life were all that the people could meet. The luxury of beauty was but little thought of.

But now, after twenty-five years of contention in relation to the meeting-house, another project growing out of the prevailing dissatisfaction was started, which had no tendency to minister to the peace of the people. The inhabitants of Alewife had built a meeting-house for themselves. This was the old house which was standing in that part of the town until within a few years. It was not built from any division of sentiment, or any objections to the preaching in the Congregational church; but there were many who paid taxes for the support of the ministry there, notwithstanding they had and could have no rights in the meeting-house, who felt seriously the inconvenience of traveling five or six miles to meeting, and they thought it reasonable that Mr. Little should preach in their vicinity a portion of the time. They built this house without apparent difficulty, and in a very short time. In June, 1796, the following persons petitioned that they might have part of the preaching in the house which they had thus built; or that they might have the proportion of money which had been assessed upon them for the support



of the ministry. This petition was signed by Moses Hubbard, Benjamin Titcomb, Reuben Littlefield, Jotham Littlefield, Joseph Gillpatrick, Ebenezer Day, Joshua Taylor, John Taylor, jr., Ebenezer Taylor, Ezekiel Wakefield, Adam Ross, Daniel Ross, Eliphalet Walker, Joseph Ross, and Tobias Stone. Only one of these petitioners had a pew in the house of the Second Parish. The remainder had no right in it whatever. All were men of influence and good standing, most of them having come into the town or become of age since the assignment of pews. This petition was summarily disposed of by a vote to dissolve, passed immediately after its organization.

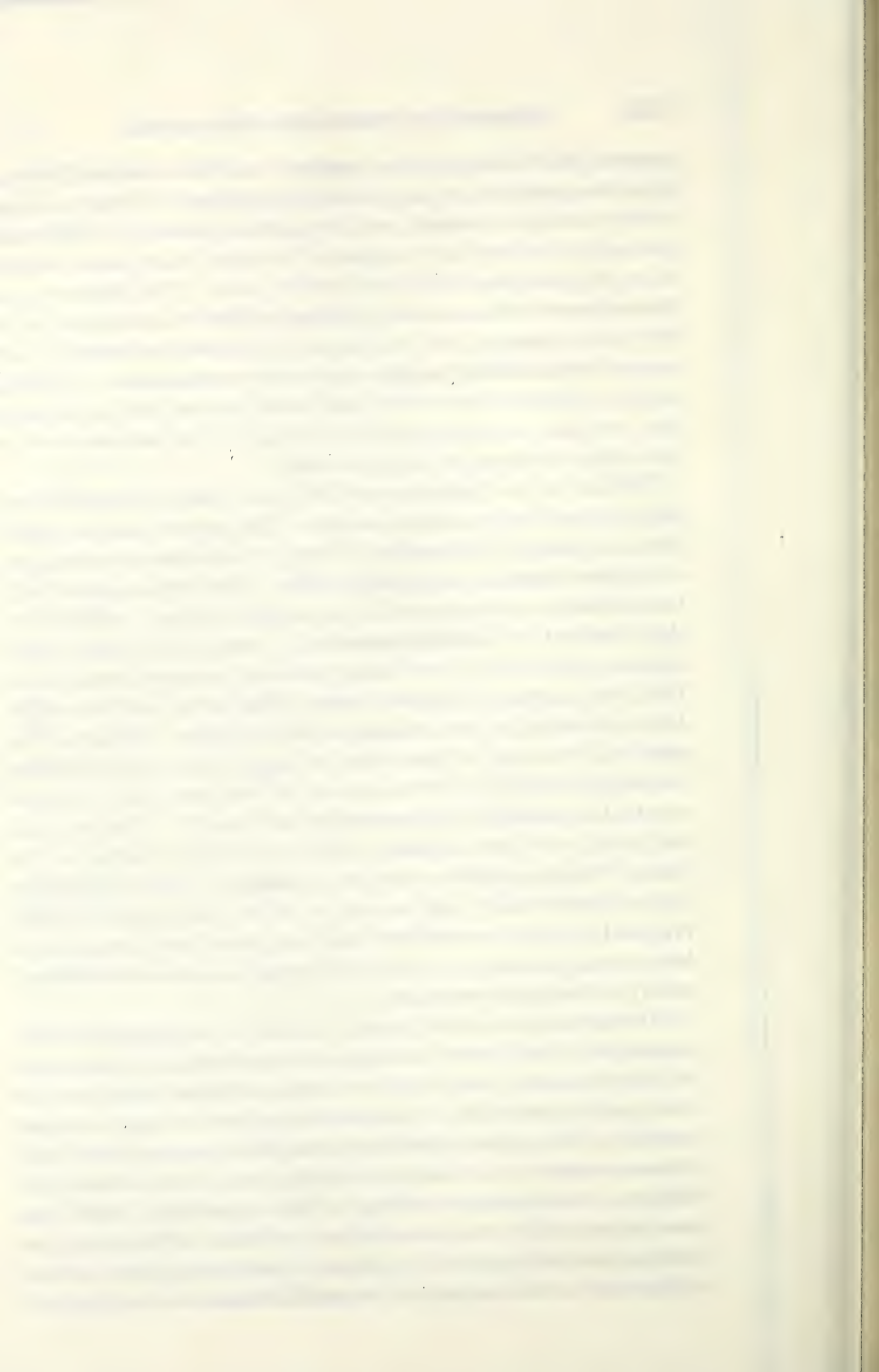
We are not in sympathy with this mode of treating respectable complainants. There were some merits in their petition. They were willing to pay what was required of them, and all that they asked was a share in that for which they paid. They may not have presented a claim which the Parish should recognize as such. It is a fundamental principle of republicanism that every one should cheerfully submit to the inconveniences which are unavoidable, growing out of principles which every one must acknowledge to be sound. Each cannot have the church or school-house at his own door. It must be placed where it best subserves the convenience of all. This is a rule which must everywhere prevail in republics. But parishes, we feel, are bound to have some reference to Christian charity. As these persons were excluded from any rights in the house, it was just and Christian that they should have some benefit for the burdens which they were required to bear. As to the request to return to them the amount of the taxes which they paid in, probably, as the law then stood, the Parish had no right to comply with it. But the rebuff did not discourage the petitioners. In 1800, they petitioned again, that a part of the present preaching of the gospel be granted to them at their new meeting-house. At the meeting called to take this petition into consideration, the leading petitioner, Benjamin Titcomb, was made chairman. But as soon as it was organized, it was voted that the meeting be dissolved. This procedure surely could not have been very effective in the promotion of peace and harmony, and did not give any real strength to the society. At any rate, the malcontents did not lose courage, and in 1801 they applied for a territorial division of the parish; but their petition met with the same response as before, in a permission to withdraw as soon as the meeting was organized. In 1805, they asked for a division of the money raised



between Mr. Fletcher, the new minister, and Elder Joshua Roberts, who was preaching in the Alewife meeting-house. But the same course was again pursued, and the petition dismissed. In this last proceeding the people of that part of the town do not seem to have taken the precaution which was in their power. The Puritanism of Massachusetts had now in some degree relaxed its sovereignty as to the popular theology, and the people were allowed to attend on and support such a ministry as their own consciences approved. In 1804, all who chose, on due notice, could have required the assessors to pay over their several taxes to Mr. Roberts. But they seem not to have taken advantage of the opportunity.

The Act of the Legislature of 1800, had a very serious effect on the standing Congregational societies. The people were no longer bound to maintain the regular ministry, if they chose to sustain one of different character, and actually did so. They were required only to contribute to the support of some religious teacher. A portion of the inhabitants of Alewife determined to supply their own pulpit. Baptist societies were now being gathered in many places, and in 1803 they organized a church among themselves, and soon after Joshua Roberts, jr., was ordained as their minister. Benjamin Titcomb and about half of those who had signed the various petitions for relief of which we have spoken, did not unite with the new society, but continued their connection with the old. The people on the Alfred road were content with their original relation to the Second Parish, and did not ask for any change. But the institution of the Baptist society put an end to all the discontent which had prevailed; and the two societies from that period have maintained as harmonious relations as any one could expect from those who differed widely in theological sentiment.

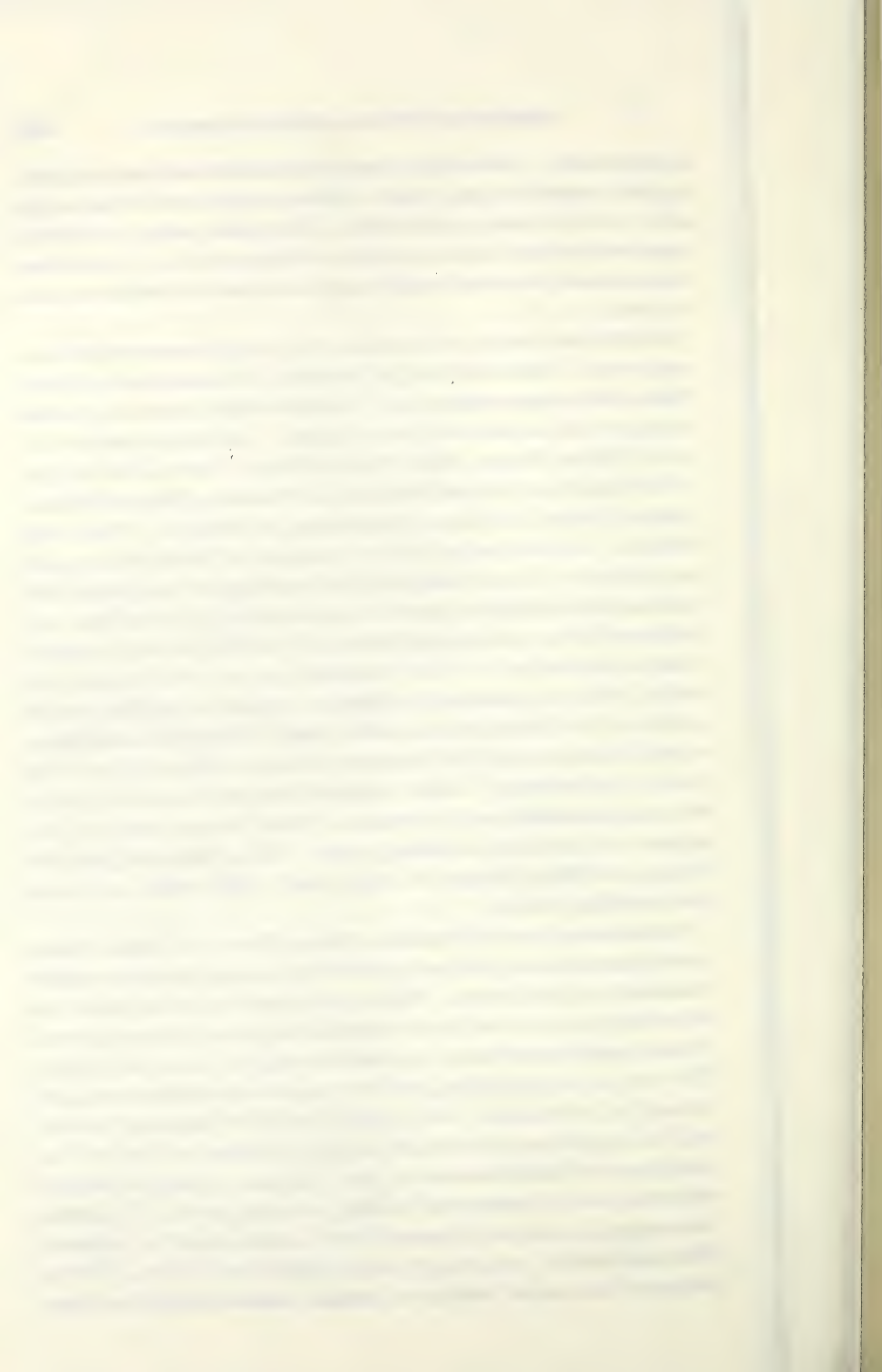
We return now to the old parish. It will be remembered that the proposition to build a new meeting-house was defeated by the people of Merryland, who were intent on another division, which they felt their position demanded. The matter was allowed to rest for a short time only. The project of building a new church was not abandoned. It was renewed at a subsequent meeting and a vote obtained to build, the discontents persevering in their opposition. There was now no probability of a reconciliation; and those of Merryland, encouraged and strengthened by others in the adjoining town of Berwick, came to the conclusion to organize a church as a nucleus for a



Baptist society. Accordingly, they associated themselves by signifying their assent to a long creed of fifteen articles, conforming in the main with the theology of Calvin. Thirty-four males and thirty-three females thus became parties to the organization. It is seldom that a church is started under more favorable circumstances as to numbers.

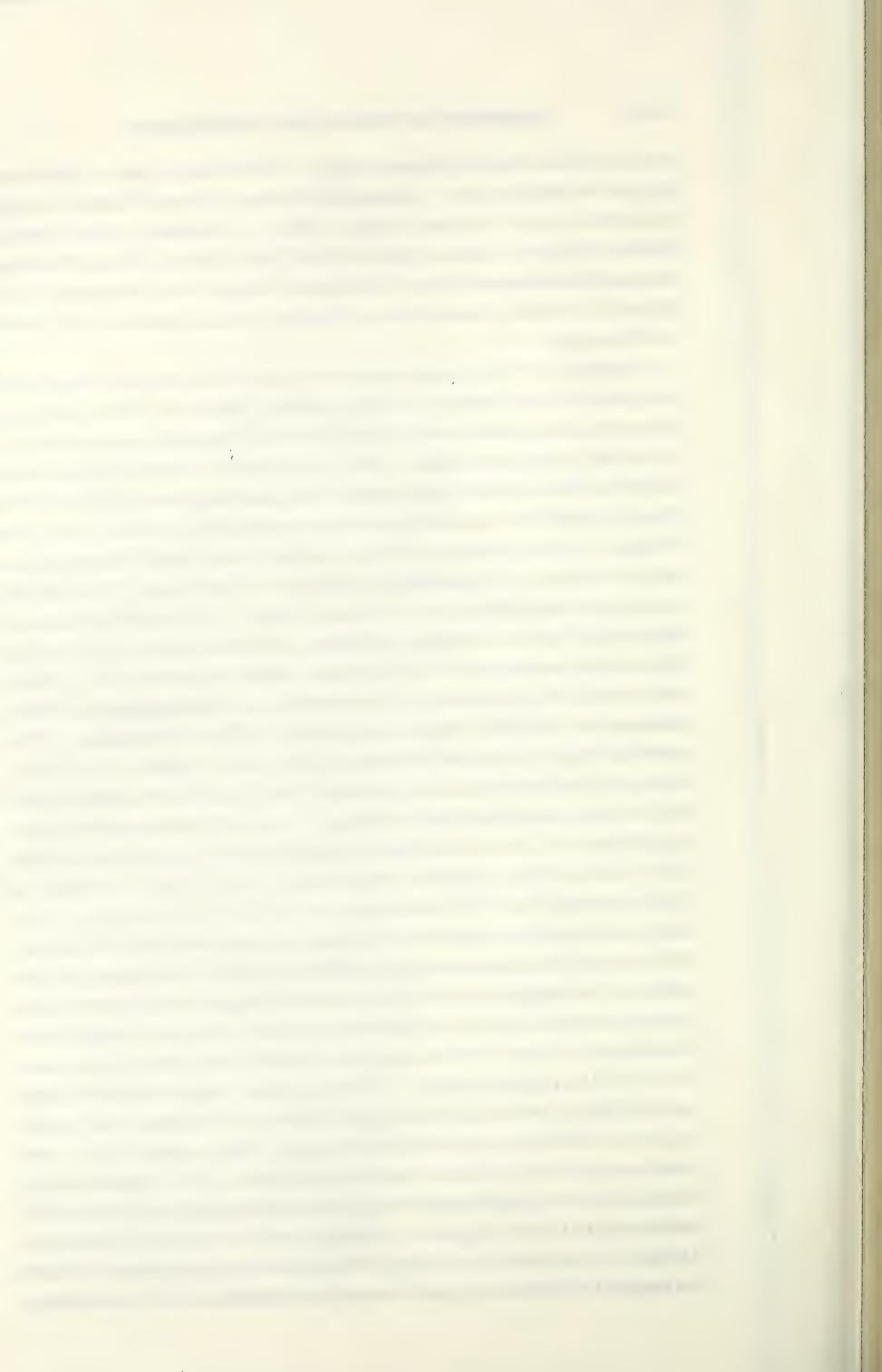
In 1780, the church, or a portion of it, being in number but fourteen, invited Nathaniel Lord, of Berwick, to become their minister. The invitation was accepted, and November ninth appointed for the meeting of the council and the ordination. The council consisted of Elder William Hooper, Elder William Frost, Deacon John Knight, of Berwick, Elder Samuel Shephard, of Stratham, Deacon Hennon, Deacon Powers, and Elder Chadbourne, of Sanford. They duly examined the brethren as to the soundness of their theology, and the conformity of their faith with the teachings of the gospel; and also made due inquisition as to the experience of the candidate, and his fitness for the position, and being fully satisfied on these matters, voted to receive him into their watchful care as a brother, and proceeded with the customary ordination services to set him apart as minister of the Baptist church in Merryland. Elders Shephard, Hooper, and Frost, solemnly laid hands on him and ordained him to the work of the ministry. Elder Shephard then addressed the people who had assembled on the occasion. Elder Hooper preached the sermon and made the ordaining prayer. Elder Shephard gave the charge, and Elder Hooper the right hand of fellowship, and made the concluding prayer.

On the second day of December, Gideon Hatch and Joseph Eaton were chosen deacons, and on the third was holden the first regular communion of this church. Thus a permanent separation from the old society was perfected, as far as was in the power of these persons. Several years elapsed before they had any regular house of worship. The war was still prevailing, and the people were destitute and hard pressed by its demands. But in 1791, the tide of prosperity returning, the people received fresh inspirations for new zeal, in the improvement and establishment of their religious privileges, and set about the work of raising and building a meeting-house. To perfect their organization it was necessary that a society should be gathered about the church. Accordingly on the third day of June, 1793, a portion of the people, twenty in number, formed themselves into a



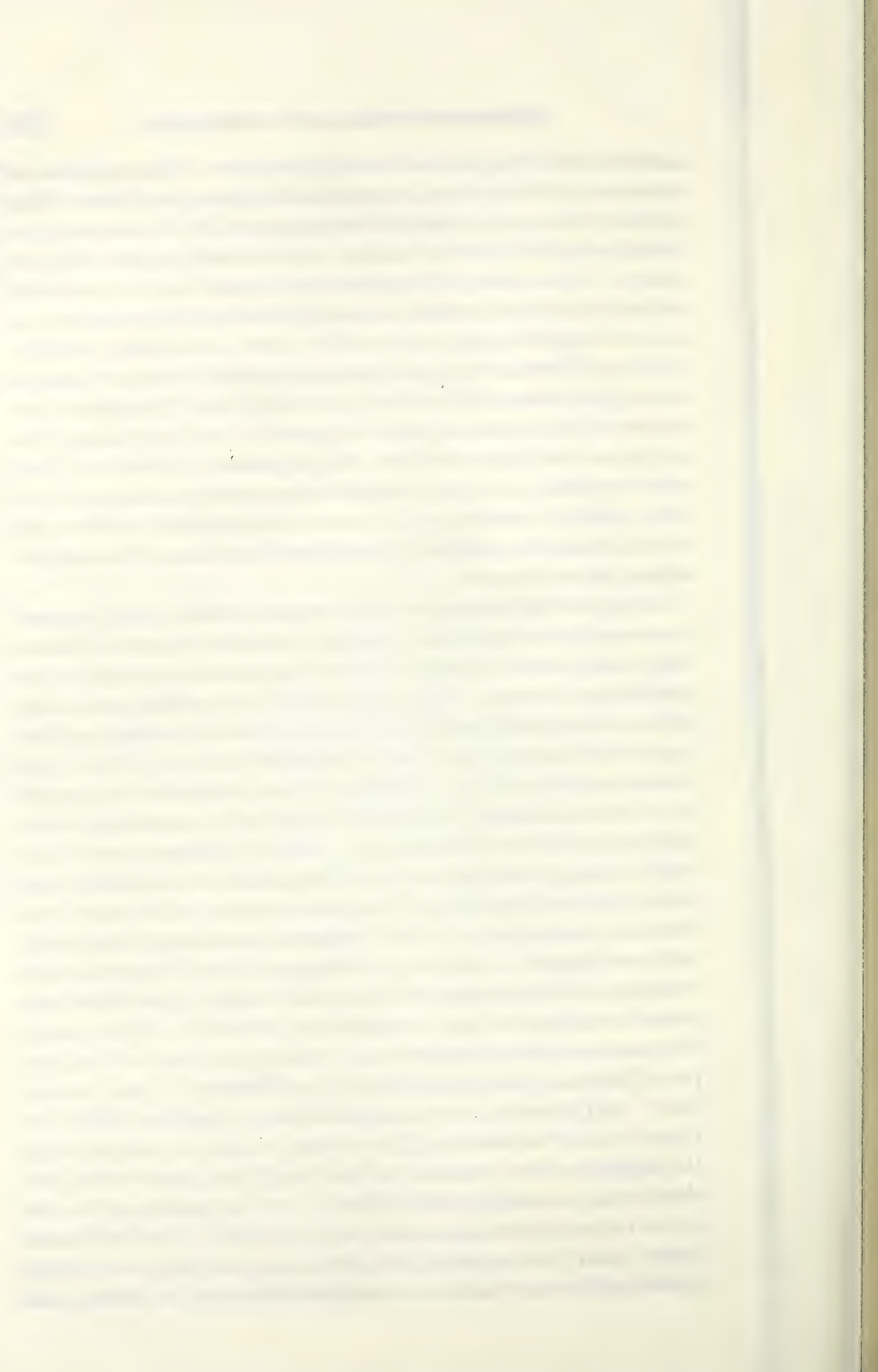
society of the Baptist denomination. The following were the associates for this purpose: Jeremiah Hubbard, Joseph Eaton, Joseph Goodwin, John Withum, George Penny, Abraham Annis, Joseph Hobbs, Nehemiah Annis, Moses Chick, John Hatch, Elisha Perkins, Samuel Chadbourne, James Littlefield, Joseph Day, Richard Lord, David Littlefield, James Pearce, Stephen Annis, Jonathan Hill, Joshua Eaton, jr.

A majority of the people were not then of the Baptist denomination, and did not unite with the society. Some of them had embraced the religious views of the Free Will Baptists, and some adhered to Congregationalism. But the principal part of them were united in the opinion, that either the meeting-house of the First Parish should be removed to a more central place, or the parish be divided; or that the money raised in Merryland should be applied to the maintenance of preaching in that part of the town. But the old society was unyielding on all these points. No small excitement was created by this collision of feeling, and there were not wanting those who were ready to do what they could to intensify it. About the time of the formation of this church a new denomination, calling themselves Free Will Baptists, appeared in New Hampshire. This sect had rapidly enlarged by the zeal and active labors of its advocates, and as before stated, a portion of the inhabitants of Merryland had become converts to its doctrines. Some of their preachers came into Merryland, and stirred up the people by the presentation of their new views of the Christian revelation. One Tingley, whether of Calvinistic or Free Will sentiments we are not informed, was very active in his endeavors to bring about a rupture with the old society. We suppose his freedom in attempting to preach the gospel in the limits of the regular parishes had not been regarded with much composure, and perhaps he had not been favored with very satisfactory treatment. At any rate, his zeal was directed altogether to the overthrow of the regular church. He went about from house to house on the Ridge, preaching his religious views, and stirring the people to greater activity in their Master's cause. His prayers in the various households to which he had access embraced the special supplication, that Congregationalism might be confounded, and its candlestick removed from its place. As might well be expected, under the influence of an earnest ministry of this character, many were brought to assent to his theology, and ceased to sympathize with the existing



ministrations of the pulpit of the regular society. The opposition of that society to their wishes, strengthened by these new views of the religion of the gospel, created a feeling against Dr. Hemmenway, believing as they did that his feelings were enlisted against the new society. In the midst of the excitement a small body of these malcontents went down to make known to him their objections to his ministerial opinions, and action and to have a free talk with him. Mr. Elisha Hatch, a very good man, carried with him a sieve, and on entering his house told him they came to sift him. The various particulars of this interview have not come to our knowledge. We only know that they carried out the programme of their visit, and spoke very freely, charging him with some mal-administration in his office, especially condemning him for the admission of his wife to the church, which they alleged he would not have done if he had examined her as he ought.

Having fortified themselves with a regular society, they renewed the contest for independence. Having a large and respectable church, they would present themselves before the public as worthy of respectful consideration. They did not think it expedient again to apply to the old parish, but selected another field for action; petitioning to the General Court for a territorial division. Notice was ordered on their petition. The First Parish determined to oppose it, and chose Nathaniel Wells and Aaron Clark a committee to embody their views in a remonstrance. Judge Wells was never backward in stating his objections to any proposition in as strong terms as the facts would authorize. The first objection in his report was that there was no union in their religious sentiments; that nearly half were Baptists, or inclining that way, and if made a parish, there was such a division among them they never would agree in the support of a minister of any denomination. Secondly, if they could, they were too poor to support him. Thirdly, that many of the people in Merryland were opposed to the establishment of the new society. And, fourthly, that the line of division, as set out in the petition, was not the best one. But without waiting for the action of the Legislature, the committee of the First Parish came to the conclusion that it would be wise in them to save a portion of the tax payers rather than lose the whole, as they might, if the Legislature should grant the prayer of the petitioners, and they accordingly agreed with the new society that all should be taxed as before; and



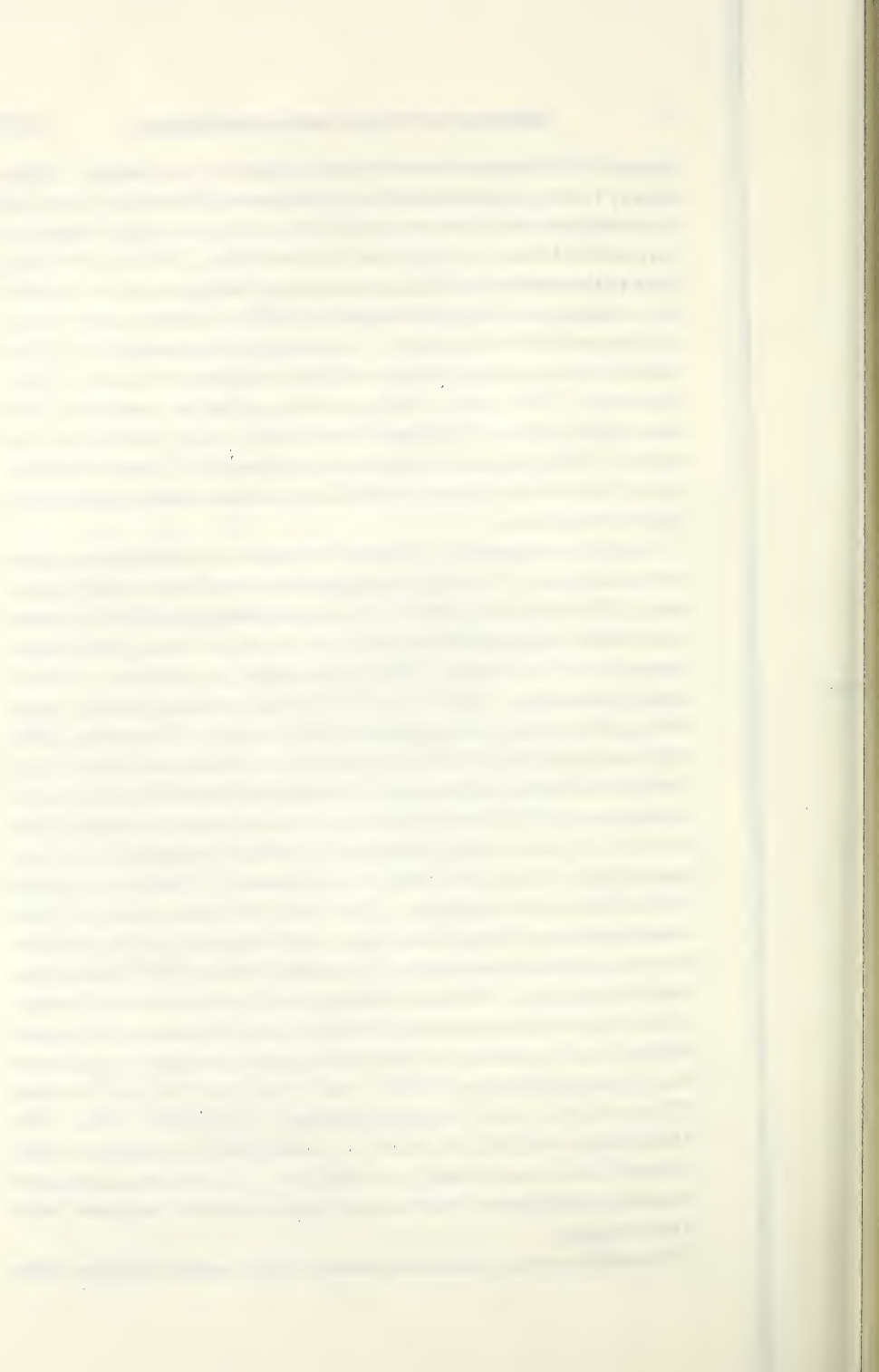
that the Baptist society should receive all that its members paid, deducting the expense of collecting; and that any one might pay his tax to the Congregationalist or to the Baptist minister, provided he left a certificate of his choice with the town clerk on or before the first of March annually. This agreement was assented to and complied with by both parties. But the law, as enacted soon afterward, being based on the same principle, rendered the agreement no longer material. Any one now could file his certificate with the town clerk, and require his tax to be paid to any minister on whose services he attended on the Sabbath. The society had rapidly increased, and Joseph Eaton, and Joseph Goodwin of the Anabaptist church, filed with the town clerk a certificate that Seth Hatch and fifty-three others were members of that church. Thus, after many years of struggle, and through much tribulation, they achieved a *quasi* independence. No reasonable person can fail to commend them for their perseverance, though all the acts of individual members cannot be approved. The attack on Dr. Hemmenway was entirely unjustifiable. Such, we suppose, was the judgment of the church. Elisha Hatch was suspended from their communion. The cause is not stated. But where one adequate appears, it is safe and just to attribute it to that.

In 1793, Joseph Eaton "was approbated to improve publicly;" and by his religious exercises in the following years, so far commended himself to the society that they gave him a call to the ministry, asking the church for their concurrence. The church signified their assent, and on the 20th day of February, 1798, he was ordained as their minister. Elder Hooper, of Sanford, preached the sermon; Elder Bachelder, of Berwick, gave the charge; Elder Lord the Right Hand of Fellowship, and Elder Locke offered the prayer. The society appeared to be now in a very flourishing condition. In the years of Elder Lord's pastorate, it must have enjoyed great prosperity. Many were added to the church. Part of them, we suppose, were inhabitants of Berwick. In their prosperity they felt that the house of worship was not what it should be. The pulpit had never been erected. The only provision for the minister's comfort was a bench to sit on. No desk was at hand on which he could rest his Bible. The remainder of the house was probably in no better state for the accommodation of the people. The singers' gallery furnished the oc-

cupants with the same conveniences as those of the pulpit. Without any heating apparatus in the winter season, the religious zeal of the worshipers must have warmed their souls to a high degree, to have enabled them to withstand its severities. But in 1800 they came to the conclusion that such a state of things ought to continue no longer; and they determined to build a temple more worthy of them as a Christian society. Accordingly they erected the house which is still standing, though modified and improved since in various ways. The cost of the structure, as far as completed, was about 3,000 dollars. This must have been a heavy burden for the society. There were no rich men to aid them with heavy contributions. But it was a house for the Lord, and men came forward willingly for the work.

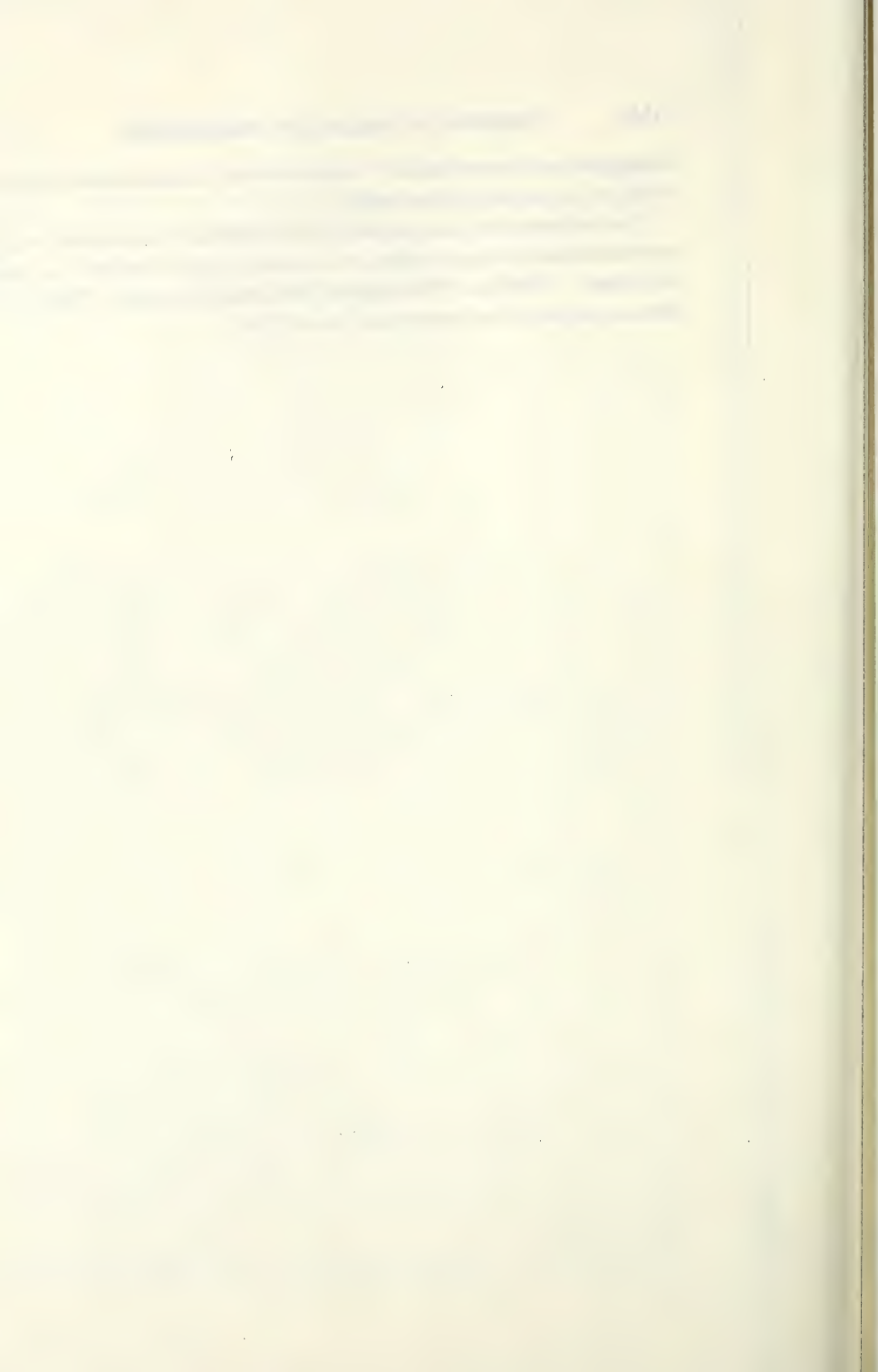
But their prosperity was doomed to receive a material check in a very short time. The neighboring territory was being rapidly populated. The people of Berwick were enterprising, and felt the same need which these inhabitants had experienced, of having the church nearer their own doors. They determined to institute a church among themselves. Elder Lord had been preaching among them with good success; and application was made, in December, 1803, by 76 members, for a division of the church; these members wishing to unite with others in Berwick in forming the Second Baptist church in that town. The loss of this large number would be a heavy blow to the Merryland society; but they felt obliged to assent to it; and on the 28th of May, 1804, they were dismissed. This was a severe trial to those who remained. They had had many trials in their church relations; being called upon very frequently by the disciplinary rules of the denomination, to suspend brothers and sisters from their communion. We have nothing to say on this assumed prerogative of any church, excepting that it is one of momentous responsibility, and demanding of frail, erring man, the most considerate and prayerful judgment. Every man must bear his own burdens. If he holds the truth in unrighteousness, the penalty is his. The true church of Christ is not to be condemned on account of the aberrations of some claiming to belong to it. In our opinion the best course for christians to take in such cases is to leave judgment with the Almighty.

Elder Eaton was continued pastor of the society till about the



time when our history ends. Such were then his infirmities that he could no longer supply the pulpit.

The four societies, Congregational and Baptist, were the only regular ecclesiastical organizations at the time when we propose to end this work. The Free Will Baptist, Methodist, Christian, Universalist and Advent were inaugurated after 1820.



CHAPTER XXXIV.

WOLVES—BEARS—ANECDOTES OF WILLIAM BUTLAND—DEER AND MOOSE
—BEAVERS—BIRDS—SALMON—BASS AND SHAD.

WE have frequently referred to the troubles which our predecessors experienced from the wolves which infested the forests in the early days of the settlement. Bounties had been, and up to this time continued to be, offered for their destruction; but the exertions to exterminate them had been ineffectual. We are inclined to the opinion that their numbers had not been diminished from the first ingress of the pioneers to the territory of Maine, to the middle of the last century. Contact with civilization had actually increased them, by furnishing a more abundant supply of food. The flocks were a continual prey to their ravages. Wherever there was a settlement, not only the wolves, but other wild animals which live in a great measure on alimint in common with man, gathered in great numbers in the recesses of the surrounding forests. The wolves and the bears yet continued very troublesome in Wells, more especially in the eastern part of the town, along on the Mousam river. William Day, who at this time lived just above the Cat Mousam bridge, on the western side, on what was afterward called the Cousens place, had as much as he could do to maintain his position as "master of the situation." He was terribly harrassed by the continual ravages of the wolves upon his inclosures. From the deep valley above his house and the tops of the adjacent hills, their nightly howlings came to the ears of his family in "awful melody," but only to rouse him to renewed resolution to exterminate them. He exerted himself in this work, and was so far successful in reducing their numbers that the town granted him thirty acres of land for his services in their destruction. It was dangerous for an unarmed man to travel in this part of the town. As the population was now rapidly extending, men were obliged to resort to new localities.



John Webber took up a lot beyond Day's, where the Webber families now live. Here he cleared away the woods and built him a house, to which he took the partner of his joys to share with him in the trials which beset the pioneers on the new territories. Here her womanly heart trembled daily while her husband was absent at the saw-mill about his work. Her fears at one time got the mastery of her, and she determined to follow him to his work. She took her babe and accompanied him to the mill, and there spent the day. At sunset he took his axe and the child, and they started on their return home. They had only passed Day's house when a flock of these terrible pests came out upon them. He handed the child to his wife, and taking his axe wielded it hither and thither to keep them off, his wife keeping close behind him. They had a long distance to go, but making as rapid progress as they could, and he exerting himself with the axe as much as possible, they finally reached their home with safety, when they sent out the dog upon them; but he was instantly torn to pieces.

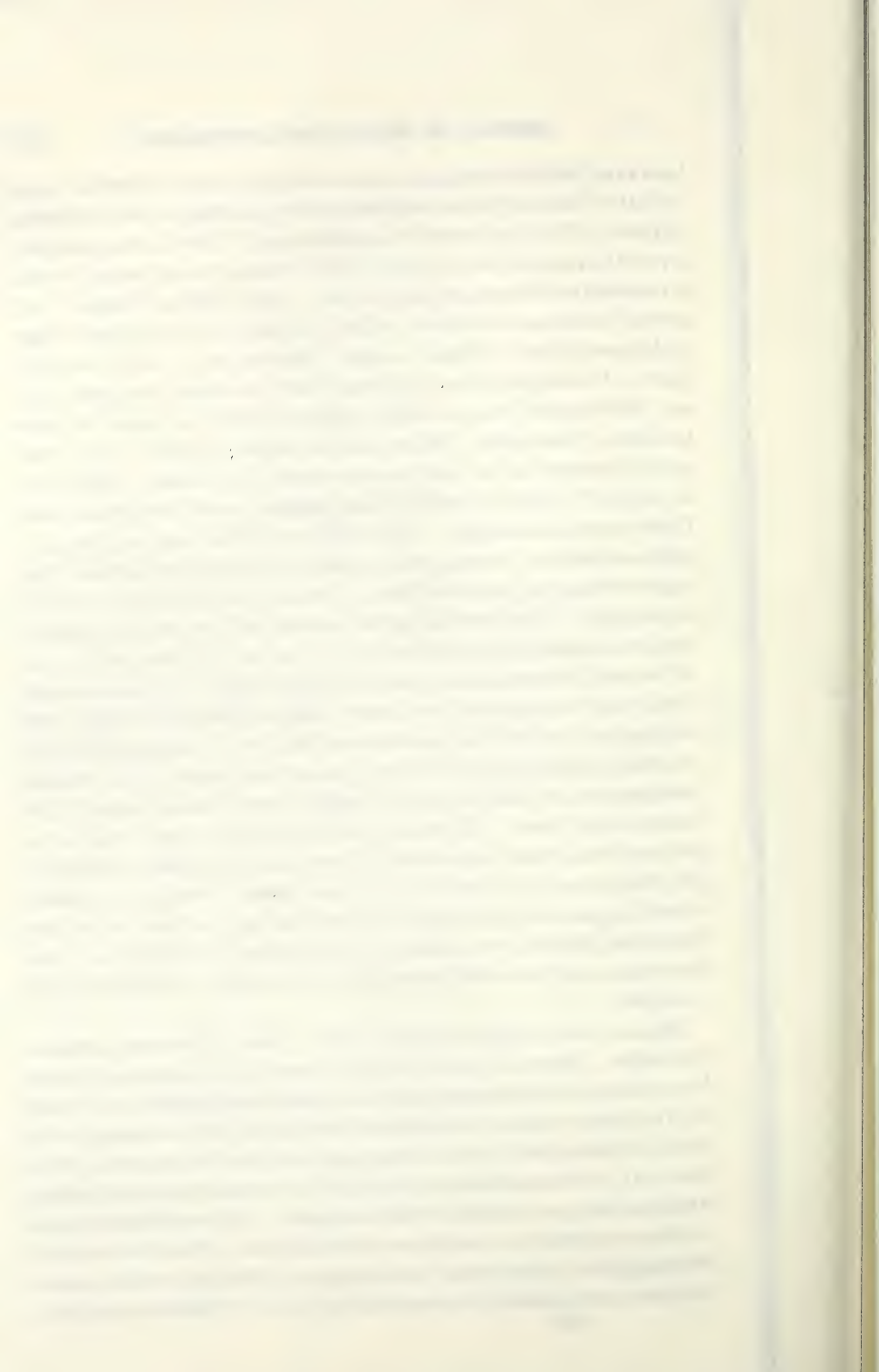
About the same time, just over the line in New Hampshire, two men went into the forests for the purpose of cutting wood, and there separated. One of them was afterward found by his companion, shockingly mangled. It appeared that he had been attacked by a flock of wolves, and after a terrible conflict with them was overcome and killed. Seven were found dead around him.

Bears were also numerous at the same time. They were not so destructive as the wolves and were, withal, a little more cautious. Yet they were sufficiently troublesome to make it an object with the town to do what was possible to drive them away from the neighborhood. The general law provided for a bounty for each one killed. In 1754, John Storer killed five and one whelp. In 1769, Daniel Gile, at Alfred, killed forty-one. They were met with very frequently, but most people thought it best to let them alone where they were not doing damage. The greatest injury which the settlers suffered from them was in the destruction of their corn. This was a favorite article of food with them, and it was not considered safe to leave their corn-fields, which were always in close proximity to the house, without some kind of protection. Generally, some one was to have his eye upon them. Sometimes the dog would give the warning. We think they were not so bold at this period as they have been in some places within the present century, where they

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution was a pivotal moment in the nation's history, leading to the establishment of a new government and the declaration of independence. The 19th century was a time of great change, with the Civil War being a major event that shaped the nation's future. The 20th century has been a period of significant progress, with the United States becoming a world power and a leader in many fields. The future of the United States is uncertain, but it is clear that the nation will continue to play a major role in the world.

have even had the courage to enter a cellar and walk off with a pot of butter; but they were bold enough to enter barns and outhouses, and carry off whatever they thought proper. They had a great relish for the meat of swine, and in fact for almost every article which is regarded as the special food of man. Mr. William Butland had several encounters with them while he lived at the Larrabee village on Mousam river. "I was," he says, "hoeing in my field near the house. It being in a time of peace, I had not taken my gun with me. My hog had strayed a short distance from the house to near the edge of the woods. All at once he began to squeal. In a moment it occurred to me that he was attacked by a bear. What was to be done? Before I could get my gun he would surely kill him. There was no alternative. I must risk my life or lose my hog. I could not hesitate, but ran with my hoe to the scene of action. The hog was struggling with the bear. I at him with my hoe, with all my strength. He immediately left the hog and pursued me, while I kept up a running fire with the hoe; but as the hog was getting out of the way, he turned back and seized him again. I at him a second time, giving it to him hot and heavy with the hoe. He again left the hog and renewed the combat with me; but I managed the hoe so adroitly that he was not able to get so close to me as he wished. Being so earnest after the hog, he again turned back, while I followed him pell mell. He seized the hog, but at the same moment a gun was fired, which put an end to the contest by killing the bear." Mr. Wormwood, who lived in the house below, hearing the noise, seized his gun and ran to the spot, and seeing the bear, shot him before Mr. Butland was aware of his coming to the rescue. But few persons now, we think, would have the courage to rush into such a contest.

Butland had another encounter with a bear, which may interest the reader. After his corn had fully grown, he discovered that a bear entered the field every night and made considerable havoc with it. The former contest had satisfied him that he had no reason to be afraid of Bruin, and he was determined not to lose his corn. Day after day, and sometimes in the night, he watched his field, having with him his gun loaded for the trespasser. He would never come to the corn while he was there waiting for him. But if he omitted watching, the depredations were renewed. He had cut his stocks and they were standing in shocks in the field. With his usual fear-



lessness, he went out in the night with his gun, determined at all hazards to risk a battle with him. He had learned that without a complete concealment of himself, his waiting would be in vain. The bear's eye in the night was much quicker than his own. He accordingly went to the centre of the field, and taking a large bundle of stocks, cut off the binding and tied them together at the top. Spreading it open at the bottom, he drew it over his head and sat down, so that there was then apparently only a large bunch of stocks. He had been careful to seat himself in such a manner that the bear would come up directly before him. He had been thus waiting but a short time, when the wary animal came in sight and raised his forefeet on the fence. Here he stood looking in all directions, so as to assure himself there was no danger. After careful examination and survey of the whole ground, he sprang over the fence, and, contrary to Butland's expectation, went around by the side of the field, coming up directly behind him. He was now in a sad dilemma. What should he do? The bear he saw was uncommonly large, and in a hand fight he would stand rather a poor chance. He could not fire his gun as he then was, and he could not turn around without turning the bundle of stocks. But hesitation would not do. The bear was all the while breaking off the corn and piling it in a heap. He must turn or lose the bear and his corn. Accordingly, he turned himself very moderately, moving at the same time the bundle of stocks. This motion met the eye of the bear, and he set up a most hideous growl. Butland was still as death. In a moment, without approaching the bundle, the bear again went to the work of breaking off and piling up the corn. Having thus prepared for a good meal, he laid down and began his feast. Butland then sat about changing his gun to the other side of the stocks. This he succeeded in doing unperceived by the bear. Being thus ready, he gently raised his gun, which the bear discovered, and rising in terrific majesty on his hind feet was about to spring on the bundle of stocks, when Butland fired and inflicted a mortal wound. Poor Bruin ran to the fence and attempted to jump over, but his strength failed him and he fell back dead. When the gun was discharged it was so near him that the hair was scorched. By the assistance of Sergeant Larrabee and Wormwood, who came to his aid, the bear was dragged home to Butland's house. His weight was between four and five hundred pounds.



Until about the commencement of the Revolutionary war, deer were very abundant in Wells. Herds of them, from ten to twenty, were very frequently seen. They were in the habit of visiting the marshes in great numbers. There was an island in Mousam river, which was for them a great place of resort. This was called Deer Island. Where it lies we cannot state. There is no island of any magnitude in that river except one or two thatch beds near the sea. As late as the year 1770, a deer was started by a dog, and in the chase he ran into the parlor of Joseph Storer in Kennebunk, and went out through the window. For many years deer and moose-reeves were chosen at the annual town-meetings. These officers were elected until the year 1786. What their duties were, or what the necessity of the office, we have not ascertained. These animals were not, of course, to be driven like sheep or cattle.

The moose, also, in the earlier period of the settlement, were found here in considerable numbers. But they soon sought refuge away from civilization, though some continued to visit their old haunts nearly as long as the deer. One was killed by Ichabod Cousens near the "great stump," which is frequently referred to in deeds in 1775. This stump stood on the shore of the Mousam river, where the tide flows, a rod or more from a large rock in the edge of the river, where the road bends with the stream. Another was killed in 1760, where the Second Parish meeting-house stands in Kennebunk, and another on Hart's marsh about the same time. The last was seen in 1778, crossing the road in Kennebunk where the post-office is now located.

The rivers and ponds were great places of resort for beaver. These were very abundant until late in the last century. A great many of them were taken. Their skins were very valuable, being worth about four shillings. One of the Boothbys, of Wells, in 1755, took seventeen of them. But it is believed that they have entirely fled from the limits of the town, not one having been taken here within the memory of the author. Their works are yet visible near the banks of our river. The "beaver dams" are mentioned as monuments in a great many conveyances.

Of the other animals still found here, and occasionally killed, it is not necessary for us to speak. A word or two in regard to birds may not be uninteresting to the young men. A hundred years ago, pigeons in innumerable numbers haunted the woods near the sea.

Wells and Kennebunk afforded the very best feeding ground for them. The whortleberries abounded on the plains, though then covered with woods, and daily the pigeons took their morning flight to the sea for salt. In the appropriate season they furnished food for many of the families. They were easily taken by old and young. Great quantities were killed on the marshes. The slaves were expert in gunning. Women also occasionally tried their hands in this kind of hunting, and with considerable success. But in the last century they had not the inventions of the present, which have made such havoc among them. The pigeon-stand introduced here not far from the year 1810, was much used for more than thirty years. This institution made great destruction of these valuable birds, and we suppose was one of the principal causes of their forsaking the feeding grounds here. With this device the experienced gunner would get from one to three hundred in a day. Judge Clark, Dr. Fisher, Joseph Hatch, John Low, and Joseph Porter used to supply the whole village with this kind of food. But frequently such had been the abundant supply, that many would not accept the gift of them unless they were dressed.

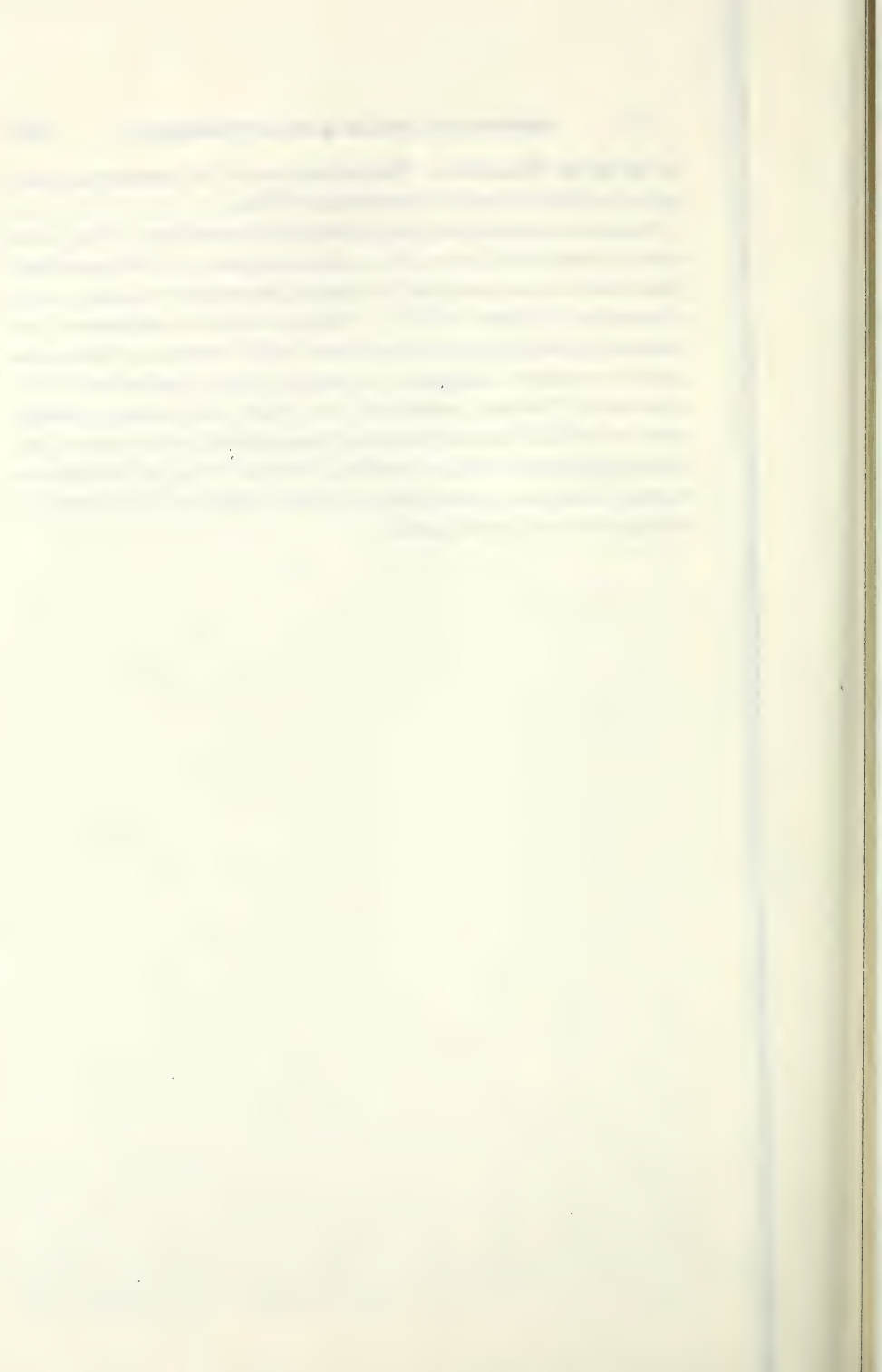
Sandbirds or peeps were as numerous as the pigeons. Sometimes they would almost cover the beaches. They were found on the flats, on the river banks, on the marshes, and wherever there were ponds or creeks. Though a very small bird, and requiring much labor in the dressing, they were sought with great avidity as an article of food. They were easily killed. They had none of that shyness which they manifest now. It was nothing uncommon to take fifty or more at a shot. Mr. John Bourne went down one morning in pursuit of this game, taking a bag or basket to bring it home. This he soon filled. He then pulled off his trousers, tied a string around the bottom of the legs, and filled them full, and then returned home well satisfied with his morning's work. In some particulars it will be seen that the people during the Indian and Revolutionary wars fared a little better than their descendants.

At one time salmon abounded in Mousam river, and they continued to be taken in great quantities until about the year 1760, when man had so obstructed the stream that it became unfitted for even a temporary habitation. On their passage up they furnished the best of food; but on their return in autumn they were almost worthless. At the junction of Rankin's creek, cartloads were sometimes taken



by one of the Wakefields. Before the close of the last century they had ceased to visit any of the rivers in Wells.

Bass and shad were also very plenty in Mousam river. They were taken in weirs which were built in different places. The most noted place was near the mouth of the river, a few rods above Hart's rocks, or near the old dam of 1792. But soon after the settlement was initiated at Kennebunk, the bass came to the conclusion that it was unsafe to attempt navigation in this river, and discontinued their visits to it. The shad, possessing more spirit and a stronger attachment to the old summer watering place, where their ancestry had basked from the morning of creation, have not even yet been driven entirely from the ground, although they have had to maintain it through the most fearful perils.



CHAPTER XXXV.

NAVIGATION—FIRST VESSELS OWNED IN WELLS—FIRST VESSEL BUILT ON MOUSAM RIVER—THE PROPRIETORS OF MOUSAM RIVER CANAL—COURSE OF THE RIVER CHANGED—FIRST VESSEL BUILT ON KENNEBUNK RIVER—PROMINENT BUSINESS MEN—INSURANCE BY INDIVIDUALS—MARINE DISASTERS—THE FRENCH CLAIMS—PIER BUILT AT THE MOUTH OF KENNEBUNK RIVER—SMALL-POX—HOSPITAL ESTABLISHED.

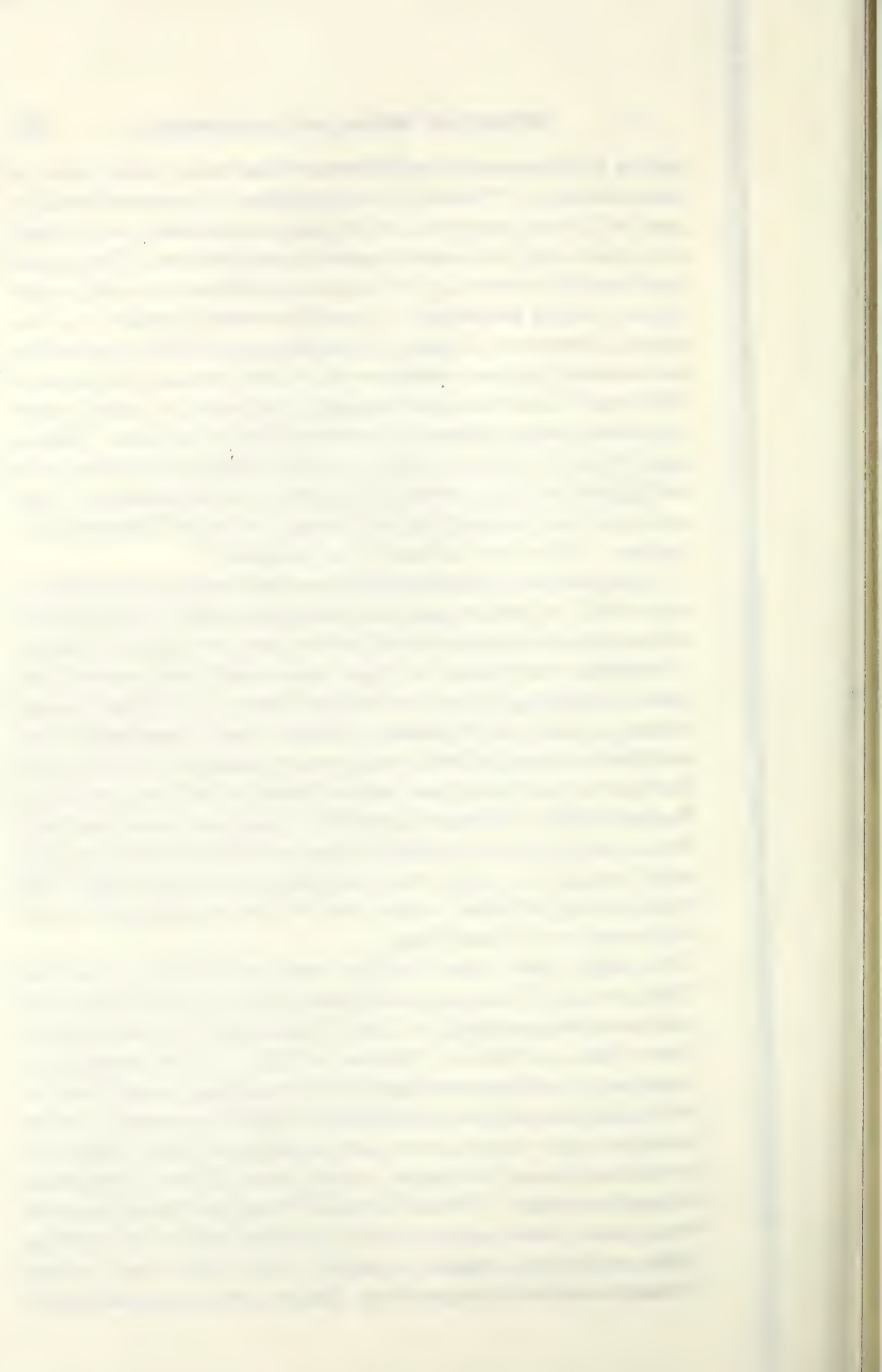
THERE is no matter of a past century of historical importance in the examination of which we are not almost invariably compelled to feel that much of it is forever lost to the world. Time, with its relentless power, is constantly sweeping from the earth the vestiges of the material action of the race that preceded us, in the occupancy of the territory which we now inhabit, where no special pains have been taken for their preservation. From the records or monuments of the olden time, we derive but a very imperfect view of the moral, social, or business life of those of the former centuries, who lie sleeping in the earth under our feet. Tradition is not always faithful in things left to its care. Much of importance is permitted to slip from its hands.

No subject can be of more interest to mercantile men than that of the commerce of the town, and we have to regret our inability to give a connected history of its progress from the time when the first vessel was launched on the Webhannet. In tradition we can find no help. It has been only by the diligent study and research of many years that we have been enabled to present to our readers the brief history which makes up this chapter. All our town histories have strangely ignored this important subject, giving only here and there in the thread of narration, a few facts which come in to complete some other matter of historic value. We might have had material assistance in the work of others, if the navigation and commerce of the several seaport cities and towns had received that attention which they so well merited. Our prosperity and success as a nation

are due to its commercial activities more than to any other branch of human industry. Without it our agriculture, the principal employment of a large proportion of the people, would have been stunted to the mere supply of personal necessities and comforts. There would have been little community of interest, and still less of a well-grounded and abiding patriotism. It was the moving impulse to all the original investments of labor in clearing up the wilderness, and in the successive business operations which have advanced the towns of Wells and Kennebunk, and especially the latter, to their present respectable position among the municipalities of the State. Kennebunk, by the valuation of 1860, was the third town in Maine as to the highest average amount of property to each inhabitant. Our navigation has imparted life and energy to all other departments of business. It has been the basis of our prosperity.

When Edmund Littlefield built his saw-mill at the first Webhannet falls in 1641, he foresaw that the immense amount of timber which was awaiting the demands of civilization, must inevitably be a source of profitable employment to those who should have secured the power of bringing it into the service of man; and that as a means for that purpose, the Webhannet, Mousam, and Kennebunk rivers would soon be supplied with the necessary amount of navigation. So also must Sayward have been assured when he built the saw-mill at Mousam in 1669. Edmund Littlefield's grandsons when they built that on the Saco road, and Goff, when he built the mill in Arundel, which goes by his name, must have been of the same faith. The large quantity of lumber which must be here manufactured, would find its way out of these rivers.

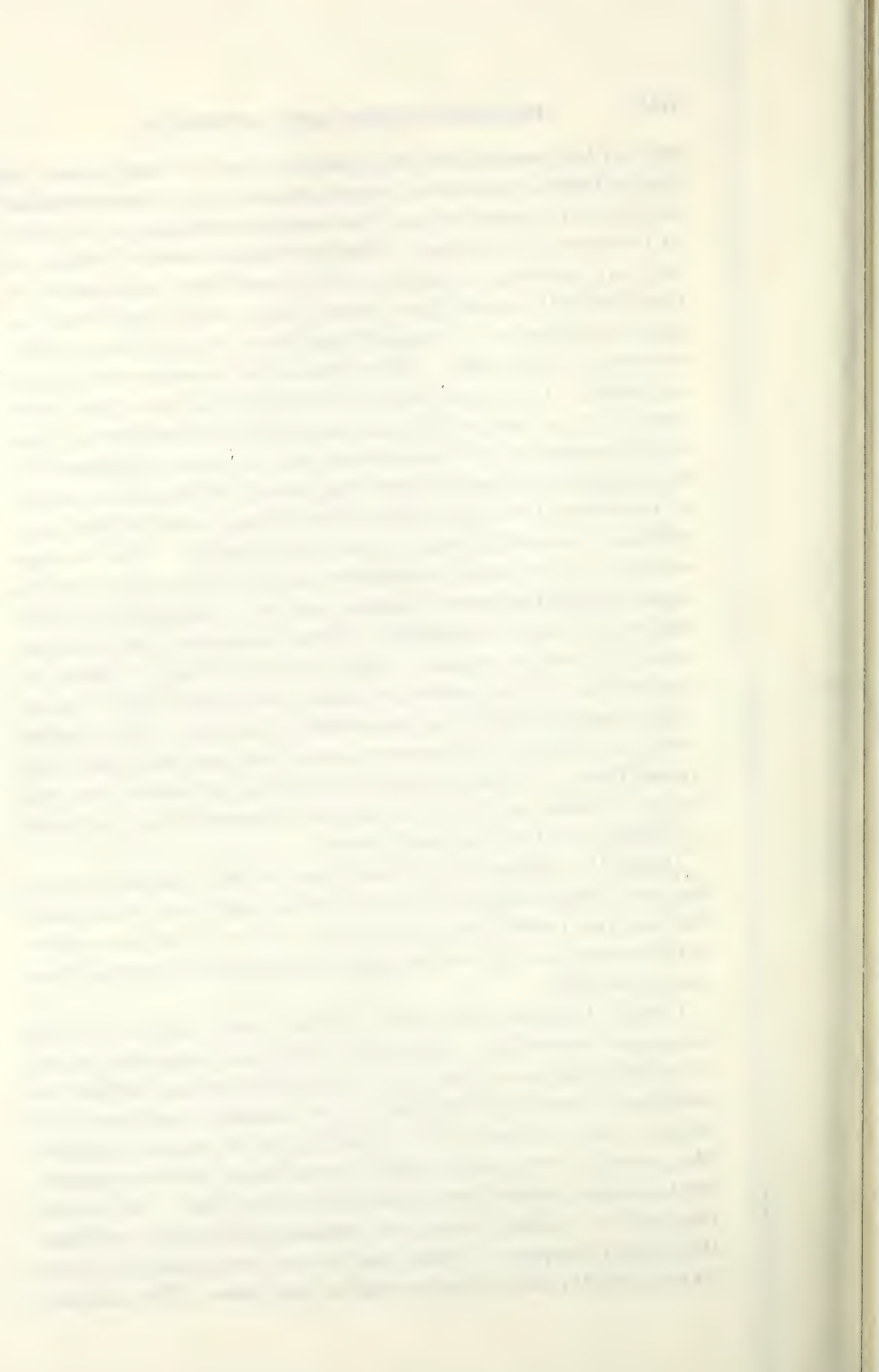
We cannot learn when the first vessel was owned or built in Wells; but the Webhannet and Mousam rivers began to be navigated sometime previously to 1700. The mill in Wells was in operation in 1642, and that at Mousam in 1672. At the latter, large quantities of lumber were shipped for Boston, being hauled down to the landing place and there delivered on board the coasters. As we know that many cargoes were here manufactured, and that there was here no demand for lumber, it must have all been transported in vessels elsewhere. Edmund Littlefield's mill, not being operated by so great a power, and being in the neighborhood of the growing village, supplied the demand created in that vicinity, and perhaps furnished a surplus for exportation. But we have no specific knowl-



edge of the vessels then employed at either of these places. In ancient times it was seldom that the name of a vessel was mentioned in any report concerning her. She was only distinguished or known by the name of the master. Thus the first two vessels of which we have any knowledge belonging to Wells were sloops commanded by Capt. James Gooch and Capt. Samuel Storer, and when these vessels were referred to, it was said Capt. Gooch or Capt. Storer sailed, or arrived, or was spoken. These vessels had a memorable part in our history. In the great battle of June 10, 1692, when they were assaulted by an army of 500, and having on board but fourteen men and a few muskets, with no ordinance and no other equipments for the conflict, for forty-eight hours they bravely withstood the attacks of the enemy, thwarting all their plans, killing several of their men, and finally compelling them to retire from the field. The courage and skill of these noble commanders and of their small crews, in thus defending their vessels against such an unequal force, should render their names imperishable. Gooch soon after manifested his bravery in another encounter with a French vessel, of which we have not been able to gather the details. But Cotton Mather speaks of it in connection with the great battle in this wise: "This was as worthy an action as is in our story, and it was not long before the valiant Gooch, who bare his part in the action, did another that was not much inferior to it, when he suddenly recovered from the French a valuable prize they had newly taken."

During the progress of the Indian wars, which continued, with a few years' intermission, till 1714, no vessels could have been built; but after that period the people set about the work of recuperation with increased energy, and navigation was required to carry on business successfully.

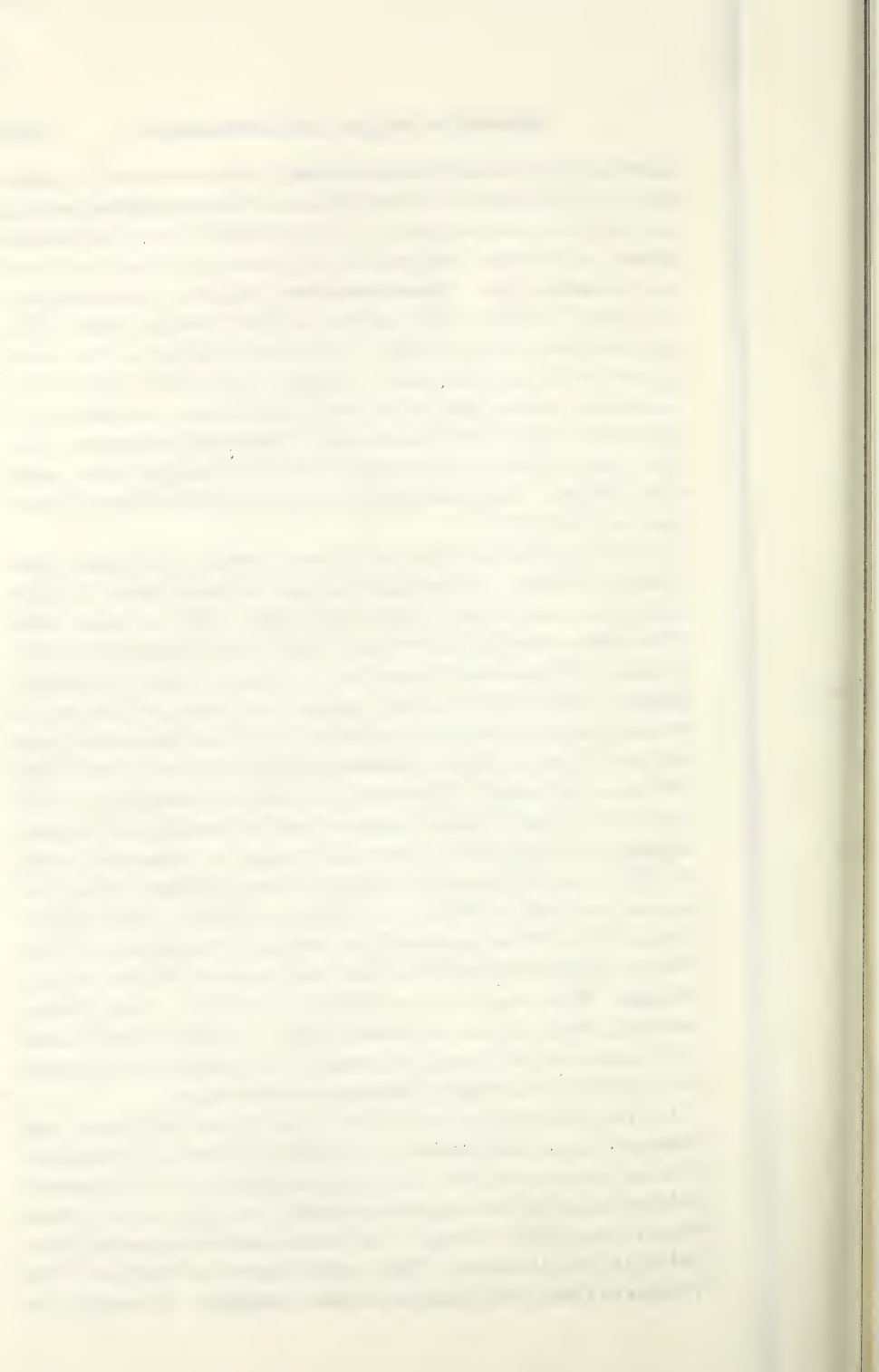
Pelatah Littlefield, who kept a public house, entered into the business of ship-building. He was an enterprising man, who aspired after distinction among the men of his day, and perhaps suffered his ambition to carry him a little beyond the dictates of prudence. He did not count the cost of life or activity in its various channels. Men generally were content with domestic fabrics for their apparel, but he was not satisfied with a wardrobe of that kind. He was in the habit of visiting Boston and associating with the merchants there, and, consequently, feeling that he must have a wardrobe fitted for such society, had his clothes made at that place. The ordinary



income of the farm and the tavern would not come up to his necessities, and he entered on this new branch of business, adding to it a small store of goods for trade. In 1728, he built a sloop for Robert Barrett, and the same year another for himself and John Low, who was to command her. These vessels were built at a place called the "Six Acres," a little to the eastward of the Eldridge house. The last vessel was called the Triton. She was employed in the coasting trade to Boston, and also to Virginia. Saw-mills were now in operation in various parts of the town, so that there was lumber for exportation, even beyond the demand. She loaded sometimes with wood; but we have seen no evidence that she brought much profit to the owners. These were the first vessels which we know to have been built in Wells.

The next year, Joseph Hill, with John Batson, of Newcastle, built a sloop of 55 tons. Batson sold his part to John Storer for £60, making the cost of the whole vessel about £120, or about \$400. This coaster was called the "Wells' Trial." Storer then kept a public house. He described himself as a taverner. Men in that employment were almost the only persons who were in the way of receiving money, as business intercourse with other places had been very much restricted by the influence of the wars through which the settlement had passed. This vessel was sold at Louisburg in 1735. Storer was a man of much enterprise and of considerable business capacity, and was much in government employ in subsequent years. In 1733, Francis Littlefield owned the sloop Defiance, which, we suppose, was built at Wells. In 1737, John Webber, James Littlefield, and John Winn purchased the schooner Prosperous, of York. She was commanded by Winn, and was employed in the coasting business. Winn was a man noted for his bravery. Some further account is given of him in another place. At this period vessels were sailed at thirds, that is, the master had one-third of the profits. He was also allowed twenty shillings a month wages.

In 1739, another sloop was built by John Storer for himself and Ebenezer Storer, his brother, a merchant in Boston. Navigation does not yet seem to have been very prosperous as an investment, and few people had the disposition or ability to engage in it. There was no foreign trade. Some of the vessels made voyages to Canso and up the St. Lawrence. They carried cattle to Montreal. The voyages to Canso were perhaps the most profitable. Generally, the



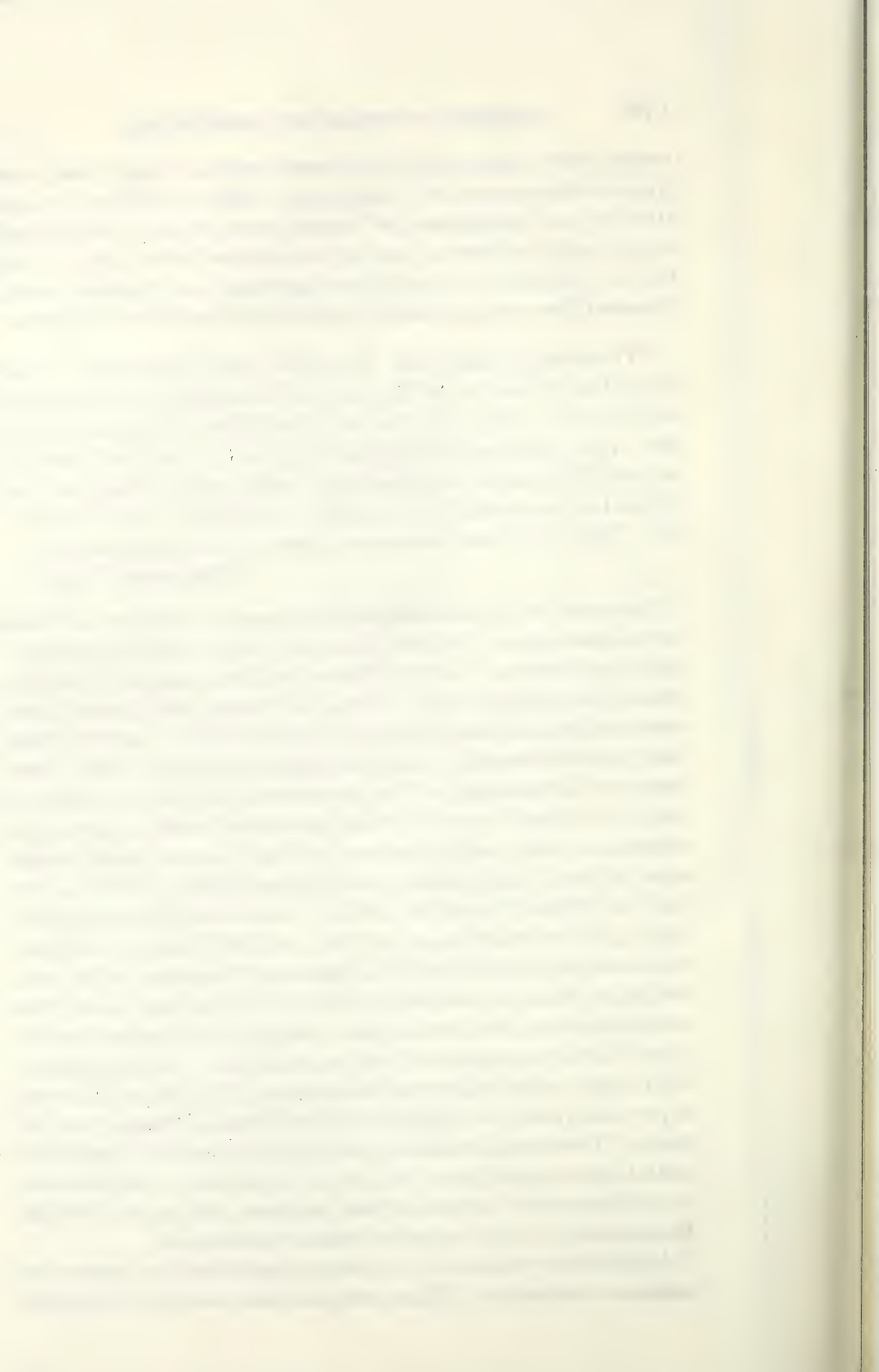
owners were content with very small profits, though these even were not always received. Adversity, or want of skill in the construction and management of vessels, seems to have attended all enterprises in navigation; but the owners were in the habit of taking the Christian view of these apparently unpropitious results. Ebenezer Storer, under date of April 13, 1741, writes to his brother:

“The sloop is wholly lost. The crew were taken up by a vessel bound from Bristol, in old England, to Philadelphia, so that the men are all saved, which calls for our thankfulness, although we have met with a great loss in losing the sloop; but I hope it will serve to set our affections less on things below, which are perishing, and excite us to a more careful securing the true riches, which will never fail. That it may ever be so is the prayer of your loving brother,

EBENEZER STORER.”

The towns of York and Kittery were much in advance of Wells in their navigation. In 1746, York had twenty sail of vessels, besides five fishermen. In 1751, Kittery had 944 tons, and York 680, while Wells had but sixty. During the French and Revolutionary wars but little addition was made to that of Wells. In 1757, Pelatiah Littlefield owned the sloop *Maryland*, of 70 tons. John Storer being now in the employ of the government, Dr. Sayer, whose enterprise could not be satisfied with professional routine, turned his attention to trade and commerce, and built several small vessels, some of them in partnership with Judge Sayward, of York. He built the “Three Friends” in 1760, of which Daniel Wheelright was master; the schooner *Ranger* in 1763. In 1767, Pelatiah Littlefield and Jonathan Littlefield built the schooner *Prosperous*, of 88 tons, the largest vessel yet launched in Wells. But this was more of an undertaking than they anticipated; Jonathan was embarrassed by it, and his half was taken and sold on execution. Dr. Sayer continued to carry on the business till his death, in 1774, when he owned in part four vessels, the *Elizabeth*, *Three Friends*, *Ranger*, and *Industry*. These small vessels had now entered into the West India trade, being engaged in carrying lumber of all kinds to these islands, and returning with cargoes of rum, molasses, and sugar; but the Revolutionary war put an end to business on the seas.

After the war was over, it was some time before the interest in commerce was revived. There were few men who had the money

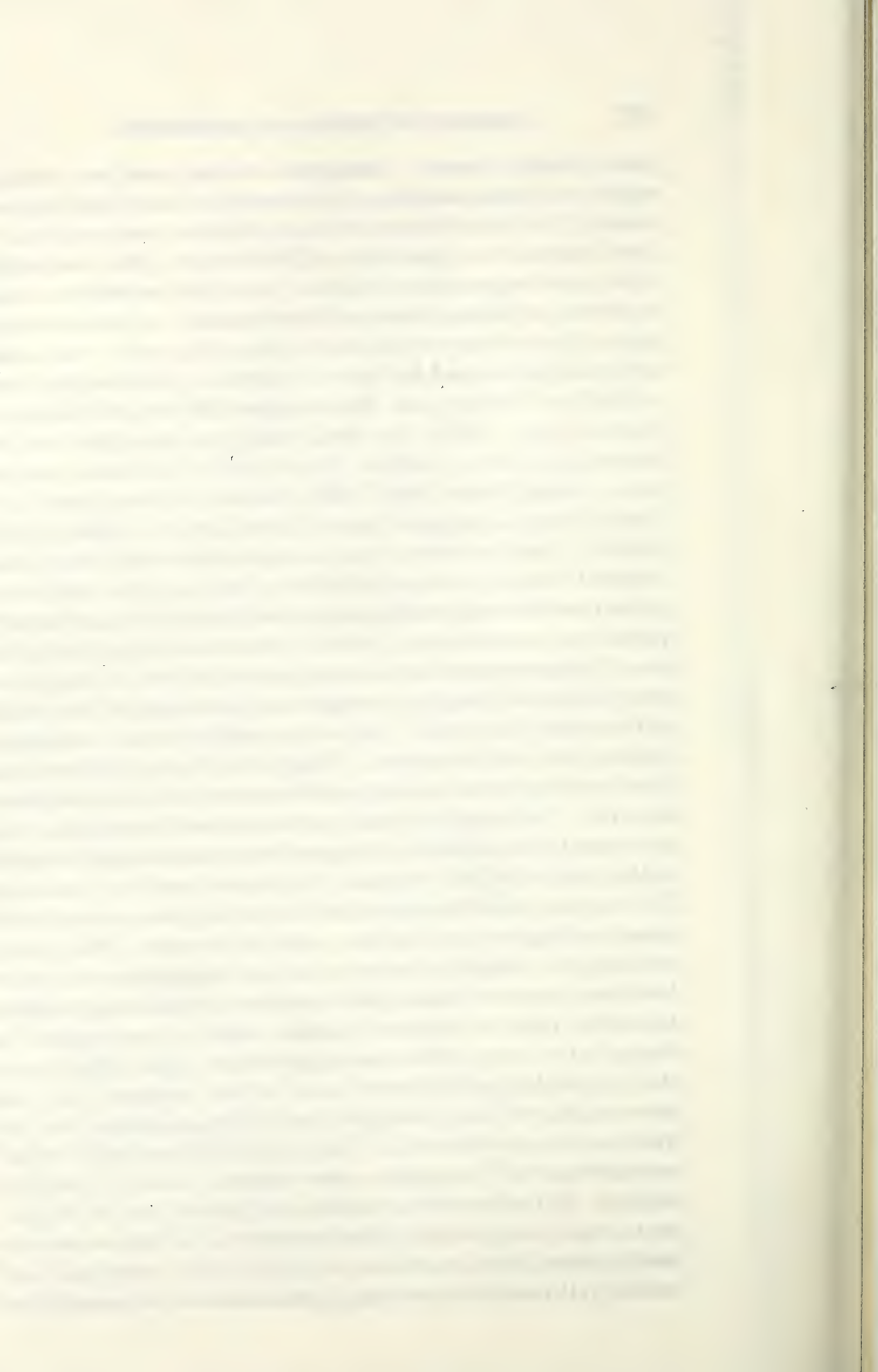


to invest in navigation; but John Storer, son of the John of whom we have before spoken, embarked in the business on a larger scale. In 1795, he built a large ship of 290 tons. Other vessels of small tonnage were built previously, and continued to be built to the close of the century. Nahum Morrill, who in after years became a leading man in the business of the town, entered into commercial life, and soon engaged largely in the West India trade.

We now turn our attention to the Mousam river. This began to be used for the purposes of civilization soon after the Webhannet. On this river commenced the settlement of Kennebunk, and there is no doubt that soon after the saw-mill of Sayward went into operation, coasters came into it freely and took the lumber here manufactured. It must nearly all have been exported by water. There was no other way of transportation, and there was no need of lumber near the mill. But we have no definite information of the business on the river. The Indian wars commenced in four or five years after the saw-mill was built, and then all work in the vicinity was ended. The mill was burnt, and nature soon resumed her original wildness. More than half a century passed away before the white man again found a dwelling place on its banks. A little village was now built up not far from the sea, on its eastern side. The saw-mills were again in operation; one having been built at Great Falls, and another at Middle Mousam. Coasters came into the mouth of the river and took the lumber manufactured by all of them; so that there must have been a large number of vessels here during the season. A road had been laid out from the upper mill down by the others on the bank, near the water to the landing place below the falls, so that from all the mills, convenient transportation to market was provided for. At high water the river was about eight feet deep. The mills were increasing in every direction, while around, the pine was growing in great abundance; gigantic trees, out of which were cut boards between three and four feet in diameter, whose relics still hold their places in some of our ancient dwellings.

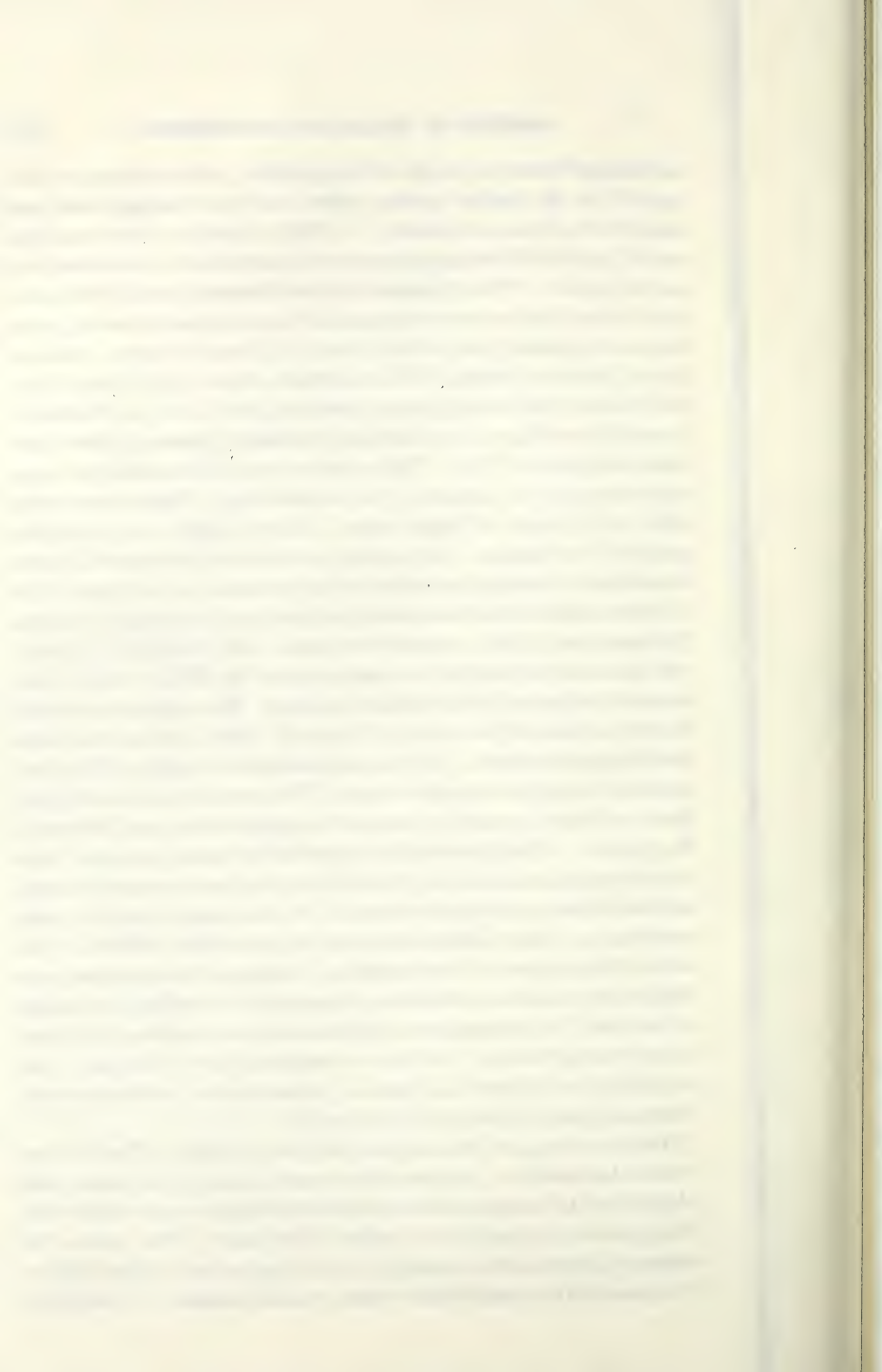
Ship building began at the Larrabee settlement. None of the men of wealth in Kennebunk would listen to the suggestion of investing in navigation. Bereft of what they had previously acquired by the conflicts with the tribes, their energies were exhausted in securing a foundation for a new start in life; and none of them had made such progress in pecuniary acquisition as to have a sur-

plus to invest in vessels. Immigrants of after years, who brought capital with them, were the only persons who could build or own vessels. The first which was set up on this river was a small one by John Butland, for a gentleman of Newburyport. She was built a little below Sergeant Larrabee's fort. After this, he built six or seven for men in Boston, Salem and Newburyport. At some time during the Revolutionary war he built a large ship, as she was called in those days, designed as a letter of marque or privateer, for Samuel Coffin, of Newburyport. She was about 240 tons, and pierced for fourteen guns. Before this time, vessels had been built up the stream, at the foot of the falls. Men of ability had come into the town; Joseph Storer, from Wells, Theodore Lyman, from York, Joseph Churchill, Benjamin Brown, Tobias Lord and Richard Gillpatrick. More than twenty vessels, brigs, schooners and sloops were launched from the yards, on both sides of the river, from this period to the time when ship building ceased on Mousam river, in the early part of the present century. Some of these were set up during the war. Being unexposed to the ocean, and so far from it, they were regarded as safe, though no arrangements for defense had been made at the mouth of the river. The location and the stream made shipbuilding here very convenient. Though Mr. Lyman had removed from the village to the Landing, he still continued to build on the Mousam river. The people interested in the mills and in navigation had now come to the conclusion, that great improvements could be made in the river with little expense. Its channel was too circuitous. The long arm toward its mouth, and the wading place, over which it passed, making the river shallow, could be obviated. The young and energetic men, who began to feel the inspirations of a more lively and extensive business, were awake to the great benefits which might flow from the increased facilities which it was supposed a change in the course of the river might furnish. Hart's Rocks were then its boundary on the western side. It was concluded that the stream might well have a straight course to the sea, passing out by what has since been termed the Two Acres, and if successful in the accomplishment of that object, a new impetus would be given to business. But a few persons would be obliged to bear all the expense, and it was therefore judged necessary, as all were to reap the benefit, that all should contribute to the cost of the enterprise. Accordingly, it was determined that a petition should be presented to



the General Court for an act of incorporation, with the right of taking toll on all lumber passing down the river through the new channel which was to be made. In 1792, a petition was thus presented, and the following persons were constituted a corporation under the name of "The Proprietors of the Mousam Canal," with power to demand toll on every thousand of boards, shooks, staves, joists, hoops, etc., passing out of the river, viz., Joseph Storer, Clement Storer, Benjamin Brown, William Jefferds, John Low, James Kimball, Richard Gillpatrick, Joseph Barnard, John Low, jr., Nathaniel Conant, Henry Hart, John Butland, Nathaniel Spinney, Jesse Larabee and Michael Wise. The prospect was so favorable that men were very ready to embark in the undertaking. Many shares were taken up by people of other towns. About eighty were taken by people in Portsmouth. In the next year a survey being made, it was determined to attempt an outlet at the western end of Great Hill. All were satisfied that here would be found no obstruction by ledges. The next year, 1793, a contract was made with Nathaniel Spinney, who lived on the Neck at the eastern end of the Hill, to build a dam across the river and make the new channel. This dam was erected directly in front of the house of Henry C. Hart, and at the same time the outlet opened. All the auspices were favorable. They had excavated nearly to low water mark. The current set out with great force, and there appeared no reason for apprehending any failure of the project. All left the work at night full of encouragement. But a severe storm came on, and the next day the dam was carried away, and the stream immediately resumed its old channel and the new one filled up. This unfortunate result of their labors chilled all the ardor of the movers of the enterprise. Spinney, the contractor, was dispirited by another unfortunate circumstance attending the raising of the dam. In locating one of the piers, by some mishap it fell and killed Phillip Webber. He was a brother-in-law of Spinney; and the accident so affected him that all persuasion was ineffectual to induce him again to take hold of the work.

But the courage of the company had not yet failed. Their labors were to be renewed. A most unfortunate conclusion, however, was adopted by the recommendation of stockholders in some other towns. Though many opposed the changing of the place of the outlet, the company determined to attempt it at the eastern end of the Hill, on the ground that a much better harbor would be made. This ill-ad-



vised change blasted all their hopes. The dam was rebuilt by Richard Gillpatrick, who contracted to fulfill the contract of Spinney and open the new canal. But the survey of the route was miserably inadequate to the necessities of the work; and they went on, blind as to the obstructions which were to beset their operations. They soon came in contact with a ledge which extended a great proportion of the distance to be excavated, and there were no funds to overcome this obstacle. Having exhausted all their available means, and the remaining work requiring as much labor as had already been expended, it was left in this unfinished state fifty years, the channel, in the highest tides, only offering seven or eight feet for the passage of vessels. This obstruction at the mouth, caused the river to fill up by the slabs which settled to the bottom, and other substances washed into it from the banks, the water at the bottom being still for three or four hours between the tides; or perhaps it would be better to say, always still.

The people continued to build vessels at the falls; and under the influence of the hopes of a better river, some were set up of a larger size than had been built here before. The first vessel which went through the new canal, was a schooner belonging to Theodore Lyman, which passed out the first of February, 1794. About the same time John Butland built, for Joseph and Clement Storer, a large ship. It was with great difficulty and expense that she was got to sea. Having reached the ledge, the water was found altogether insufficient for her to pass out. But she could not be sufficiently raised, and the only course was to raise the water. The great bay where the boats now lie at anchor, did not then exist. George's Rock, as it is called, was a part of the shore, the bay projecting inward no further. The river here was of no greater width than in the upper end of the canal. At this rock they built a dam, which luckily maintained its position until the fresh water from above had raised the stream so as to afford the necessary depth for the passage of the ship over all the falls (as this obstructed part of the river has ever since been termed). This perplexing experiment put an end to ship-building on Mousam river, though two or three smaller vessels may have been built afterward.

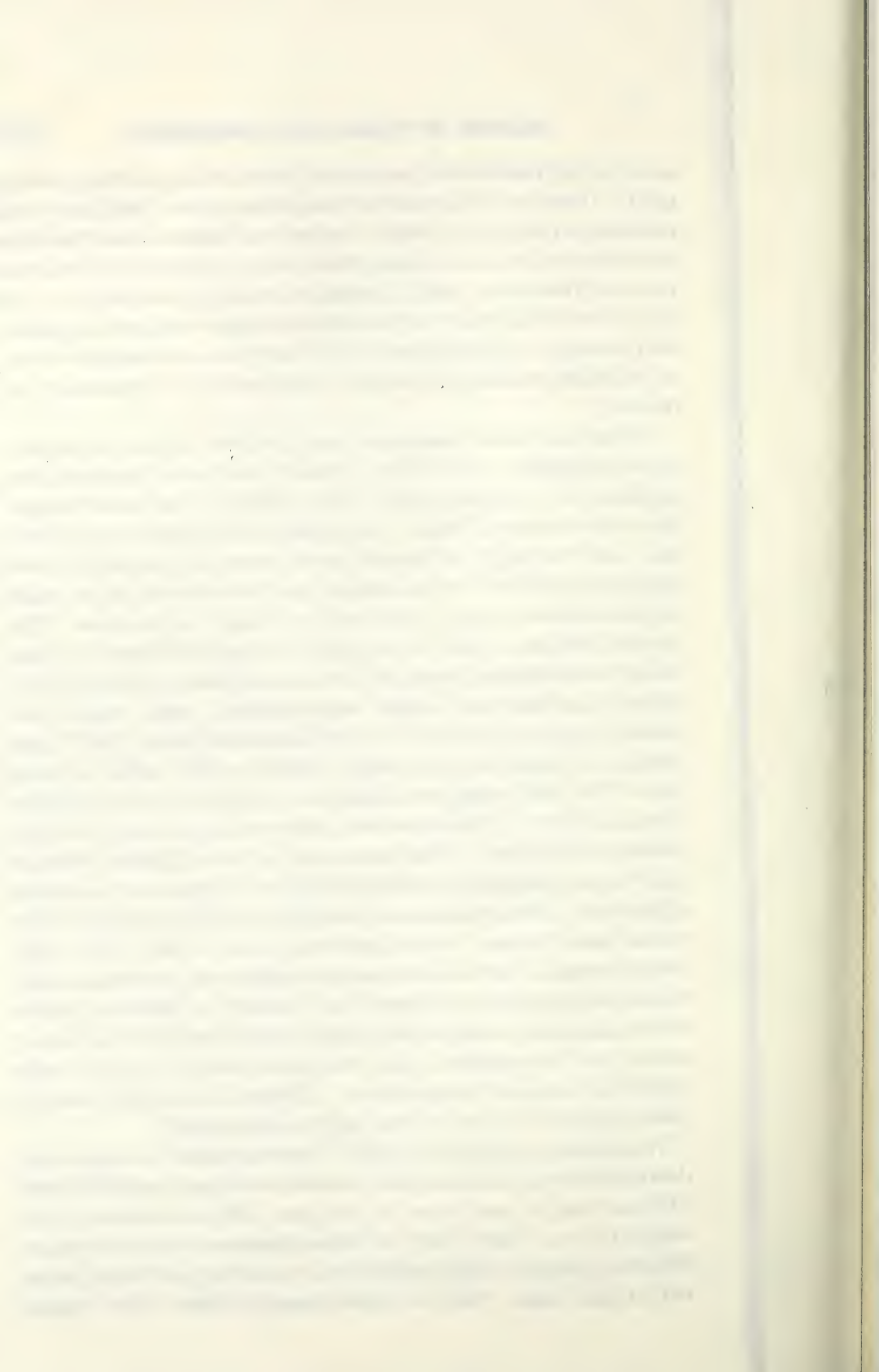
We, from our present stand-point, wonder that the Wells and Mousam rivers should have been selected for the important purposes of navigation, before the Kennebunk, a river furnishing abundance of



water for any vessel which yet entered into the thought of any man to build. There was ship-timber all along these rivers. Still, there was something in the locality which rendered the Mousam more favorable for those who lived at the head of the river to prosecute this business than the Kennebunk; and if, instead of building a dam below to relieve Storer's ship, they had built it at the upper end, and expended their money on the ledge, they might have made it a desirable river, on which ship-building might have been carried on successfully to this day.

But the interests of commerce from this time centered at the harbor of Kennebunk. This river, certainly the best of the three, was neglected till a very late period. It was lumber alone which brought the coasters to any of them. Littlefield's mill on Saco road, Goff's mill, and Harding's, on Gooch's creek, were away from any other habitations than those of the owners, and therefore did not do much till the wars were over. There was no village on the river. The Arundel settlement was at the Cape. James Huff owned a sloop. Hovey, in his *Journal*, speaks of her as his old sloop, as early as 1742. A few years afterward several were built and owned there. But we think none had been built on the Kennebunk before 1755. Many coasters had been into the mouth of the river for lumber in former years. The first vessel was built here on Mitchell's wharf by John Bourne, in 1755. (This wharf was a few rods below that of the late Bourne & McCulloch.) She was owned by John Mitchell, Richard and Nathaniel Kimball, and Robert Elliott, of Salem, and was about eighty tons. Great preparations were made for the launching, which excited much interest. Great pains were taken to find a fat heifer for the occasion. After much trouble a satisfactory one was secured, and the whole animal was dressed and cooked to furnish a dinner for the assembled multitude, who had come in from all the adjoining towns. At the appointed time the vessel moved into the water amidst the shouts of the spectators. All were then invited freely to join in the feast. It was a great day for Kennebunk.

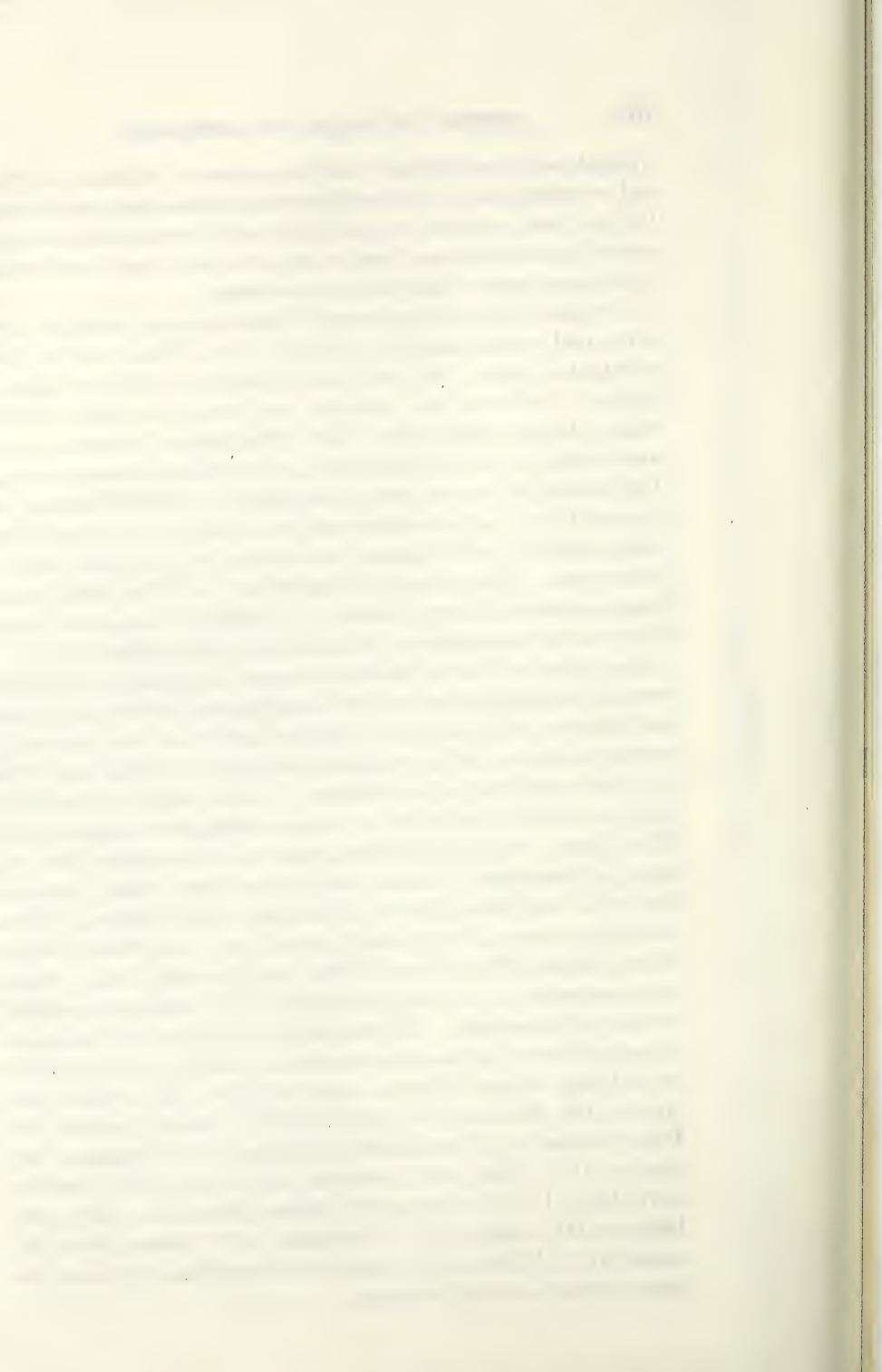
The circumstances attending this launching seem to indicate that the exhibition was novel, and the occasion one of great public interest. The fact that it took place in the year 1755, was related to the author by one, then a boy of sixteen summers, who was present. Therefore, we have had no hesitation in recording it as having occurred at that time. Yet, we have strong evidence that Stephen



Titcomb and John Mitchell built the schooner Endeavor in 1747; and we should judge by this evidence that she was built on this river. But we have preferred to give full credit to the statement to the author by a reliable man (then a boy), who was present, rather than to assume a fact not based on clear testimony.

A schooner was built by Samuel Wakefield, son of James, in 1766, in the yard recently owned by G. & I. Lord. This was the first built up the river. The next year a sloop was built by Richard Kimball. As timber was abundant and cheap, the spirit of ship-building began to take strong hold of the people. Several vessels were built in the few years following, most of them of small tonnage. The first brig on the river was commenced by Waldo Emerson, in the year 1773; but he died before she was finished. She was afterward completed by Mr. Lyman, who during the war built two or three vessels. These were all intended for the West India trade, though occasionally they ventured to Virginia for cargoes of corn. Such was the introduction of ship-building on Kennebunk river.

Soon after the close of the Revolutionary war and the establishment of the independence of the United States, lumber was turned out from the mills in great quantities, and there was apparently nothing in the way of a profitable investment in navigation. The ship yards were filled with workmen. In a few years wharves were built, and vessels of a larger size were receiving their cargoes for the West Indies. Several enterprising men were now added to the settlers in Kennebunk. Among them were Jonas Clark, Thatcher Goddard, John Grant, Richard Gillpatrick, Oliver Keating, Tobias Lord, John Bourne, Joseph Moody, John Low, Jacob Fisher, Daniel Wise, Michael Wise, Joseph Hatch, and Jeremiah Paul. There were also several active men in Arundel, whose interests were allied to those of Kennebunk. All entered into navigation with spirit, anticipating thereby the speedy acquisition of wealth, so that in 1798 we had ships, George, 262 tons; a new ship, 202; ship Phebe, 168; Aurora, 135; Mercury, 180, and Sally, 179. Bark, Truxton, 132. Brigs, Success, 152; Franklin, 149; Neptune, 117; Commerce, 122; Panther, 142; Pallas, 135; America, 117; Union, 126; Franklin, 149; Hope, 115; Experiment, 117; Morning Star, 122; Polly, 102; Rainbow, 140; Atlantic, 151; Alexander, 119; Horatio, 150; Nathaniel, 128; William, 132; Maine, 130; Snow Eliza, 135; and sixteen schooners and twelve sloops.



These facts would seem to indicate a high degree of pecuniary prosperity ; but we are compelled to say that a more full history does not warrant any such inference. Almost every man at this period, with a few thousand dollars, or owning a respectable farm, was interested in the navigation of the town. There were no insurance offices, to which owners were accustomed to resort for the purpose of obtaining insurance. Policies were signed by individuals specifying against their names the amount they insured, so that farmers in Alewife, traders, and other persons became insurers. Col. John Taylor, Benjamin Titcomb, Samuel Waterhouse, Benjamin Brown, Thatcher Goddard, Oliver Keating, sea captains and ship owners, insured in this manner, for about four per cent, on a voyage to the West Indies and back. Insurance by the year was not yet in vogue. In estimating, therefore, the profit of navigation, the interests of all concerned are to be taken into the computation. We suppose that the art of building and managing vessels was not so well understood then as now ; but from whatever cause, the result of all this commercial investment, activity, and labor was no material addition to the property of the town. We know but little of the details of the voyages of these vessels ; but we have sufficient knowledge of our ancient navigation in all its relations, to satisfy us as to the accuracy of our judgment in this matter. Mr. Lyman, we have stated, built four vessels during the war. Three of them were captured by the enemy on the first voyage. The fourth was very unsuccessful. Capt. Hovey went out with a cargo or freight of cattle, many of which were lost overboard the first night. Another, soon afterward, loaded with lumber, was lost on the Keys near the West Indies. Nathaniel Littlefield was shipwrecked in the West Indies in 1769. Daniel Paul went out in one of these small vessels in 1760 with a load of cattle. Thirty-nine of them were lost overboard, and he returned to port. In 1786, one of the sloops was lost on Plum Island, at Newburyport. The crew succeeded in reaching the land, where, wet and chilled, they found a haystack in which they burrowed ; but soon, the tide rising to an extraordinary height, they were driven from this refuge, and Mr. Curtis, the owner, and one man were frozen to death. John Perkins succeeded in reaching the fort, but was very badly frozen. Though some of these facts may be irrelevant in this place, we insert them from the conviction that they are matters of interest to those connected in the way of descent



with the sufferers. In 1794, a brig of Mr. Adam McCulloch was burnt while lying at the wharf.

These losses would, of themselves, furnish but little support to our position; but taken in connection with the great losses in the years closing the century, they are not without their weight. The war between France and England made sad havoc with the navigation of Kennebunk. For the benefit of those interested, we append a statement of the losses which have come to our knowledge. The United States Government, having received an equivalent for all these losses, may yet, even after a delay of more than seventy years, come to the conclusion that it is best to pay its honest debts. Our information is probably imperfect as to the number of vessels of which our people were unlawfully deprived, but we give such as we have obtained: The brig *Dolphin*, owned by Tobias Lord, Daniel Wise, and Richard Gillpatrick, was taken in 1793; brig *Harmony*, owned by Jonathan Stone, Daniel Walker, and Wheelright Stevens, in 1794; ship *Sally*, owned by Thomas Perkins, John Blunt, and Thomas Perkins, jr., in 1798; ship *Phebe*, Lemuel Walker, master, 1799; schooner *Phœnix*, owned by Theodore Lyman, 1797; brig *Hope*, owned by Daniel Wise and Dr. Keating; brig *Atlantic*, owned by Tobias Lord, Samuel Lord, Nathaniel Lord, and Jonathan Stone; brig *Betsey*, Capt. Baker, owned in Wells; brig *Panther*, Capt. Merrill; sloop *George*, Capt. Grant, 1797; brig *Fanny*, Capt. Gould, owned by Daniel Wise, Dr. Keating, Thomas Perkins, and Joseph Perkins; schooner *Columbus*, Capt. Mason; brig *Harmony*, Capt. Burnham; *Snow Eliza*, Capt. Ephraim Perkins; brig *Betsey*, Adam McCulloch, owner, 1797; brig *Rainbow*, Capt. John Grant, 1800; brig *Fame*, owned by Richard Gillpatrick and others; brig *Success*, owned by Richard Gillpatrick; schooner *Mercury*, owned by John Bourne; schooner *Fortune*, owned by Tobias Lord and Daniel Wise; brig *Active*, of Wells, Capt. Gerrish, 1798; brig *Horatio*, owned by Eliphalet Perkins, and ship *George*.

A few of these were not condemned, but were subjected to great expenditures and loss of time by the unlawful detention. There were probably others of which we have not learned. The century closes leaving an unfavorable history of the commerce of the town. The enterprising men, who had for so many years expended their industry in business on the seas, in the period of declining life saw no fruits of all their labors in this branch of human activity. They

nearly all died leaving no other property than their real estate, of which they had become invested by patrimony or purchase in early manhood. So closed the days of Pelatiah Littlefield, John Low, Nahum Morrill, John Storer, Joseph Storer, Michael Wise, John Grant, Jonas Clark, John Bourne, and Hugh McCulloch.

No more successful issue of life's labors cheered the hearts of any of those who had spent their days in building vessels. We have been unable to find the evidence that any one of them possessed in his last days, a reasonable competency of the conveniences and comforts of life. John Bourne, the first master builder and contractor of whom we have any knowledge, dying in 1787, built a large number of vessels for townsmen and persons at the West, but died without any property, excepting a very little real estate. So also did his son Benjamin, who built many vessels and died in 1778, and John Butland, who built the vessels on Mousam river. They gathered no fruit from all their hard labors. The history of these three, we believe, is the history of all the ship-builders of Wells to the time of which we speak, so that we may well say that the navigation of Wells and Kennebunk, up to the commencement of the present century, wrought no great addition to the wealth of the town. Still, here and there, a fortunate owner reaped the benefit of a successful voyage, and a few acquired a very respectable amount of property. These facts awakened and kept alive a desire for further adventures. A profitable speculation of one man, though a similar enterprise of ten others may have entirely failed, is almost always sufficient to lead the multitude to try their luck in the same direction; and about the beginning of the present century the commercial business of the town seems to have received a new impetus. In 1798, an attempt was made to improve the Kennebunk river. It was believed that a pier, built at the mouth, would be of service in deepening the water and afford much aid in getting vessels to sea. The navigation for vessels which were beginning to be built was not regarded as convenient or safe. The larger class were loaded in part at the wharf, and then towed over the bar, where they were obliged to lie until the loading was completed. This sometimes occupied many days. An act of incorporation was obtained in 1798, authorizing the corporators to build a pier at the mouth of the river, and allowing the company to take toll on all vessels passing out. Most of the people in the village of Kennebunk, at the Landing, and at the Port took



stock in the company, a reasonable toll of five cents a ton being allowed on all vessels passing out, and two cents on smaller vessels exceeding ten tons. The pier was erected and a period of successful navigation followed. A great number of vessels was added to our commerce, nearly all of which were engaged in the West India trade. Vessels of a larger capacity were beginning to be built, and in the year 1811 two large ships, the Rubicon, 408 tons, and another, 479 tons, were built by Hugh McCulloch. But the war of 1812 blighted all the prospects of the ship owners. These two vessels were built just below Durrell's bridge. One of them laid there during the war; the other went to sea but did not return. All the navigation during the years 1812, 1813, and 1814 was laying up the river out of the way of danger from the enemy; but when the war closed many of these vessels were of little worth. The great ship of Mr. McCulloch had rotted and was nearly ruined, so that this last period of commercial business terminated very much like the first. Very few of the people were much better off from this last fifteen years' adventure on the sea. Still, commercial ardor was not abated. The navigation was again rapidly increased, and in 1820, when our history ends, there were here owned five ships, forty-three brigs, and a large number of schooners and sloops. The business after the war was still confined to coasting and the West Indies. The crews were almost entirely of our own people. There was no necessity for resorting to any shipping agency to obtain the required number of sailors, or of using the auxiliary, now so often resorted to, of stupefying and benumbing the intellect of men, so as to secure them on board the vessels, where they would first open their eyes to the fact that they were not only under contract for a voyage to Europe, but actually on the way. There was then drunkenness enough to satisfy the wishes of the rum-seller, but the owners had no occasion to avail themselves of it to man their vessels for sea. Ship owners and sea captains entertained very different views of their duties to seamen from those which have prevailed in subsequent years. Whenever a vessel arrived home from the West Indies, it was the custom of the master with all his crew to present themselves at the house of worship on the first occurring Sabbath, to render thanks for the Divine protection during their absence. This practice produced and maintained for the marine service a very different set of men from those to whom the destinies of our shipping are now committed. The

seamen were daily furnished with their rations of rum while on the voyage, but it was very seldom that they were unfitted for duty by an unreasonable indulgence in the use of it.

The loss of so many vessels at the close of the last century, had a very discouraging effect on many hearts. But Wells, then including Kennebunk, had for many years been a commercial town, and the people had come almost universally to feel that all their interests depended on the activity of commercial business. And when navigation ceased to meet with encouragement, all the employments of the people failed in satisfactory returns. Lumber and agricultural productions had no market. In 1801, these outrages on our navigation ceased, and business in all departments of life revived; and, as remarked in another place, a prosperous period soon commenced, so that for six or seven years following, the town made rapid advances in population and property. Ship-building was renewed with vigor. All along the river at Kennebunk Landing, vessels were going up rapidly. The principal shipyards were here. Up to this period, and to the time when our history ends, no vessels were built at the Port, with the exceptions which we have stated. Vessels were also built in Wells, but the number was much less than that of Kennebunk. All these vessels varied in size from 200 tons, down to those of the smallest size. Ship-timber came in from all the neighborhood. Rock-maple was abundant, furnishing the best of keel pieces, and masts for all vessels here built were to be had at a very moderate price. The timber and plank were obtained at less prices than are now paid for the freight of such material from the South.

The principal business of the larger vessels was in the West India trade; that of the smaller in coasting both east and west. New Orleans freights were not yet sought after. Lumber afforded abundant cargoes for the supply of all the navigation. This revival of business brought into Kennebunk many influential and active citizens; while some, children of previous settlers, arrived at maturity about the same time. So that now, everywhere, activity was the general order of life. Among the immigrants and energetic young men were Robert Waterston, Isaac Pray, William Hacket, Nathaniel Frost, Timothy Frost, John Hovey, Timothy Kiezer, Horace Parter, John U. Parsons, Charles W. Williams, Joseph Hatch, Jeremiah Paul, Nathaniel Jefferds, Hugh McCulloch, Samuel Lord, James Titcomb,

John Skeele, Stephen Thatcher, Abial Kelly, Parker Webster, Peter Folsom, Thomas Folsom, Nathaniel Shute, Elisha Chadbourne.

I speak only of those who by mechanical profession, trade, or other work, were instrumental in extending the business of the town. Some of those mentioned, and others not satisfied with the prospective view, tarried here but a few years. Pomfret Howard, who kept a public house, moved to Alfred; Nathaniel C. Little to Bangor; Parker Webster who, with James Kimball, built and owned Washington Hall, went to Canada; Tobias Lord to Alfred; Thomas Folsom to Andover, and Waterston and Pray to Boston.

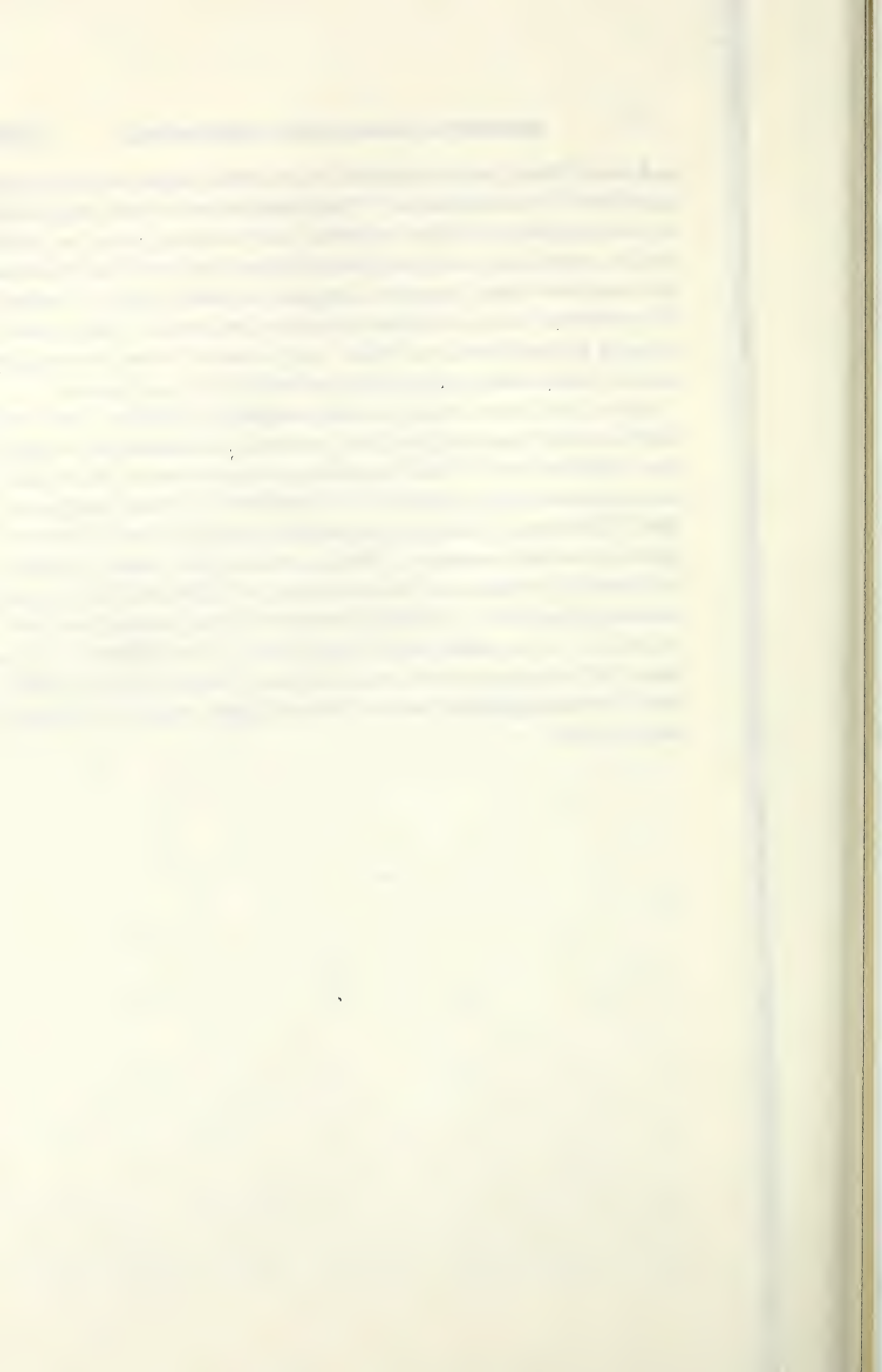
In 1806 a vessel arrived, having on board a person sick with the small-pox. This fact suggested to the medical men the expediency of establishing a hospital, and of inoculation for this disease, full faith not then being given to the position that vaccination for the kine poek, would afford an effectual remedy for any danger to which the people might be exposed by its existence in the neighborhood. This had indeed been practiced to a considerable extent. But its effectiveness against the contagion had not been here satisfactorily settled. The hospital was established at a spot a good distance from all dwelling-houses, near the sea, about a mile east of Kennebunk Point, and was under the care of Drs. Fisher, Emerson and Dorrance. A good many took advantage of the opportunity and placed themselves under their charge. Among the number were several who had had the milder disease by vaccination. George Lord, Ivory Lord, James Bourne and others of Kennebunk village, were of this class. The author of this work, then only eight years old, was one of those who were sent, or went there for the benefit of this obnoxious and revolting malady. But it was very merciful towards him. He came out of the institution with a countenance unblemished; and while in its power, he was not restrained a single day from the enjoyment of the pure air of heaven. Those who had had the kine poek were unaffected by the inoculation. The disease would have no fellowship with them; and they returned to their homes in the confidence that vaccination was a complete barrier to its attacks.

It is a matter of some doubt whether small-pox is much better understood now than it was at this time. Here were a large number of persons at the hospital, some of whom had it severely, but only one, a young man, died. The mother was there having the charge

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and integration. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of entrepreneurs, and its history is therefore a history of innovation and invention. The seventh is the fact that the United States is a nation of reformers, and its history is therefore a history of social and political change. The eighth is the fact that the United States is a nation of idealists, and its history is therefore a history of high aspirations and noble goals. The ninth is the fact that the United States is a nation of pragmatists, and its history is therefore a history of practical solutions and effective action. The tenth is the fact that the United States is a nation of optimists, and its history is therefore a history of hope and faith. The eleventh is the fact that the United States is a nation of realists, and its history is therefore a history of hard facts and sober realities. The twelfth is the fact that the United States is a nation of dreamers, and its history is therefore a history of visions and dreams. The thirteenth is the fact that the United States is a nation of doers, and its history is therefore a history of deeds and actions. The fourteenth is the fact that the United States is a nation of thinkers, and its history is therefore a history of ideas and theories. The fifteenth is the fact that the United States is a nation of feelers, and its history is therefore a history of emotions and feelings. The sixteenth is the fact that the United States is a nation of believers, and its history is therefore a history of faith and belief. The seventeenth is the fact that the United States is a nation of doubters, and its history is therefore a history of skepticism and doubt. The eighteenth is the fact that the United States is a nation of seekers, and its history is therefore a history of search and discovery. The nineteenth is the fact that the United States is a nation of givers, and its history is therefore a history of generosity and giving. The twentieth is the fact that the United States is a nation of takers, and its history is therefore a history of greed and taking. The twenty-first is the fact that the United States is a nation of builders, and its history is therefore a history of construction and building. The twenty-second is the fact that the United States is a nation of destroyers, and its history is therefore a history of destruction and destruction. The twenty-third is the fact that the United States is a nation of creators, and its history is therefore a history of creation and creation. The twenty-fourth is the fact that the United States is a nation of destroyers, and its history is therefore a history of destruction and destruction. The twenty-fifth is the fact that the United States is a nation of creators, and its history is therefore a history of creation and creation. The twenty-sixth is the fact that the United States is a nation of destroyers, and its history is therefore a history of destruction and destruction. The twenty-seventh is the fact that the United States is a nation of creators, and its history is therefore a history of creation and creation. The twenty-eighth is the fact that the United States is a nation of destroyers, and its history is therefore a history of destruction and destruction. The twenty-ninth is the fact that the United States is a nation of creators, and its history is therefore a history of creation and creation. The thirtieth is the fact that the United States is a nation of destroyers, and its history is therefore a history of destruction and destruction.

and care of him; but in the midst of the worst stages of it she escaped from all contamination. The physicians were there day after day mingling with all their patients, and returning home to their families, and visiting the sick all around them; and yet the infection did not show itself anywhere beyond the limits of the hospital. They disrobed themselves when they came just outside of the boundaries of the inclosure; and when they returned were thoroughly smoked before reinvesting themselves with their usual apparel.

At no period since the settlement commenced, has the town suffered severely from what has been commonly denominated contagions. Several times in the last century those diseases to which children are most subject prevailed to a considerable extent, and, many died. The throat distemper occasionally appeared, though its ravages were not very extensive. But in contrast with other neighboring towns the virulence of these diseases in Wells and Kennebunk was much less severe. In 1816, the spotted fever prevailed, and several died. So also about 1820, a great many were afflicted with a fever. Of what type we do not remember. But none of them died; while in the neighboring town of Arundel great numbers were carried off by it.



CHAPTER XXXVI.

THE JAY TREATY—MEMORIAL OF CITIZENS OF WELLS RELATIVE THERE-
 TO—ADDRESS OF THE INHABITANTS TO PRESIDENT ADAMS—HIS REPLY
 —POLITICAL PARTIES—OPPOSITION OF WELLS TO THE EMBARGO—PE-
 TITION TO THE PRESIDENT—RESOLUTIONS PASSED AT TOWN MEETING
 —MEMORIAL TO THE GENERAL COURT—THE NON-INTERCOURSE ACT—
 MEMORIAL OF THE INHABITANTS OF WELLS TO THE PRESIDENT ON THE
 WAR QUESTION—WAR DECLARED—AMERICAN VESSELS CAPTURED—THE
 PRIVATEER GLEANER—REJOICING OVER THE TAKING OF THE GUERIERRE
 —CONVENTION AT KENNEBUNK TO NOMINATE CANDIDATE FOR REPRESENTATIVE TO CONGRESS—TOLL-BRIDGE BUILT OVER KENNEBUNK RIVER
 —BRIDGE MADE FREE—FISHERMEN TAKEN BY PRIVATEERS—THE “HORSE
 MARINE LIST”—CAPTURE OF THE PRIVATEER ALEXANDER—BANK
 ESTABLISHED—PUBLIC DINNER TO HON. CYRUS KING—THE SHIP BUL-
 WARK OFF KENNEBUNK HARBOR—SOLDIERS CALLED OUT—SLOOP JULIA
 RECAPTURED—COMMITTEE OF SAFETY CHOSEN—“COMPANY OF EXEMPTS”

PRIVATEER McDONOUGH CAPTURED—THE PRIVATEER LUDLOW—PEACE
 DECLARED—GREAT REJOICING AT KENNEBUNK—VOTE OF THE INHAB-
 ITANTS OF WELLS ON THE FIRE PROOF QUESTION—ANOTHER GREAT
 FRESHET—TEMPERANCE—COURT RECORDS KEPT AT KENNEBUNK—CUS-
 TOM HOUSE MOVED TO KENNEBUNKPORT—DEATH OF JUDGE WELLS—
 DEATH OF THOMAS McCULLOCH—BIOGRAPHY OF NATHANIEL WELLS.

No material disagreement on questions of political interest had hitherto arisen to disturb the peace of the town. There were some strong men among the inhabitants who were watchful of all public relations of the country, and of the Legislature, and administrative action of the Commonwealth; men who were careful of their effect on the special interests of the town. Dr. Hemmenway, Nathaniel Wells, Samuel Emerson, Jacob Fisher, and Benjamin Brown, endeavored to inform themselves and examine the merits of all measures proposed for the public welfare. The remainder of the inhabitants being for the most part engaged in agriculture, found little time to devote to political or municipal economy, and generally trusted to the knowledge of these prominent men to direct their action on all

The first of these is the fact that the law of international law is not a single, unified system. It is a collection of many different rules and principles, each of which may apply to a different set of circumstances. This is why it is so difficult to predict the outcome of a dispute. The second is the fact that the law of international law is not always clear. It is often ambiguous, and this can lead to different interpretations. The third is the fact that the law of international law is not always enforced. There is no central authority that can enforce the law, and this can lead to a lack of respect for the law. The fourth is the fact that the law of international law is not always consistent. There are many different rules and principles, and they may not always be consistent with each other. The fifth is the fact that the law of international law is not always fair. It may be biased in favor of certain countries or groups of countries. The sixth is the fact that the law of international law is not always just. It may be based on power rather than on justice. The seventh is the fact that the law of international law is not always effective. It may not be able to prevent or resolve disputes. The eighth is the fact that the law of international law is not always respected. It may be ignored or violated. The ninth is the fact that the law of international law is not always understood. It may be too complex or too technical. The tenth is the fact that the law of international law is not always accepted. It may be seen as a mere tool of power rather than as a set of principles that should guide the behavior of states.

subjects as citizens and as voters of the town. It is a mark of wisdom that they did so, for they were men in whom they could safely confide. Their opinions of men and measures were adopted by the people generally. There was seldom any wrangling on great questions. The people were generally harmonious and discreet in their action. They were almost universally John Hancock men. They had unshaken faith in him as long as he lived; voted for him as Governor ten or eleven times almost unanimously. This union led to concurrent action on most questions.

The most interesting subject which came before the town at the meeting in 1795, was Jay's treaty with England. This treaty, as is well known, in consequence of some of its provisions, produced intense excitement all over the country. The question of its ratification became a matter of controversy in most of the larger cities and towns. The people were divided as to its expediency. Its opponents assailed it with great violence. Copies of it were obtained and burnt before the door of the British minister, and in Boston, Jay was burnt in effigy. Even the integrity of Washington was attacked. But the town of Wells took the matter very coolly, there being at that time no unprincipled partizans to stir up discord and strife for merely personal interests.

At the town-meeting, May 2, 1796, holden for the consideration of this subject, John Storer was chosen moderator. The merits of the treaty were discussed, and the following memorial unanimously adopted:

"To the Hon. Senate and House of Representatives of the United States:

The memorial of the inhabitants of the town of Wells, in the Commonwealth of Massachusetts, respectfully states, that at the adoption of the Federal Constitution they were and ever since have been uniformly of the opinion, that the power of making treaties with foreign nations was exclusively vested in the President of the United States, with the consent of the Senate. That, accordingly, the treaty with Great Britain, lately made and ratified by that authority, has now become the supreme law of the land; that the faith of our nation is thereby sacredly and solemnly pledged for its due observance, and that if carried into timely and honorable effect, will produce many and important benefits to our country.

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. The author also discusses the role of the American people in the development of the country, and the importance of the American Revolution. The paper concludes by discussing the future of the United States, and the role of the American people in shaping that future.

The second part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. The author also discusses the role of the American people in the development of the country, and the importance of the American Revolution. The paper concludes by discussing the future of the United States, and the role of the American people in shaping that future.

But, as from recent information, they have serious occasion to apprehend a dangerous delay, if not a total failure in the execution thereof contrary to their rightful expectations, and being under impressions of the strongest conviction that a continuance of the differences with Great Britain, without a warrantable hope of an amicable termination, or of indemnification for past losses, our commerce unprotected by a navy, subjected again to unlimited spoliation, and that confidence in our national honor and fidelity so essential to the peace and prosperity of a rising republic irretrievably forfeited, will be among the inevitable consequences resulting from such omission. They, therefore, with a spirit becoming independent freemen, anxious for the welfare of their country in a situation so critical, and with all possible respect for the representatives of the United States, most earnestly request and recommend, that uninfluenced by any partial considerations of policy, your Honorable House would in their wisdom seasonably make the necessary provision for carrying the treaty into full and complete effect."

The foregoing memorial was ordered to be subscribed in behalf of the town by Nathaniel Wells, John Storer, Samuel Emerson, Jonas Clark, and Benjamin Titcomb, and transmitted to George Thatcher, representative in Congress.

In what respect this treaty was to be so beneficial to the town does not appear. This favorable judgment was probably based, not so much on the merits of the treaty itself, as on the fact that the matters in controversy were settled. Peace and free intercourse were more important than any provision of the treaty. Wells at this time had a great many small vessels, and it was therefore very material to the prosperity of the town that its navigation should have the free use of the ocean, and of British and American marts. The unanimity of the inhabitants on this question, we suppose, had its origin in their personal interests. England had prohibited since the war any vessels from the United States from entering her ports in the West Indies. The treaty opened them to our vessels not exceeding seventy tons. So that in this one respect it was very favorable to Wells, and this concession on the part of Great Britain, we suppose, inspired the inhabitants with the desire for its execution.

As before suggested, the harmony and quiet of the town had not yet been disturbed by noisy and selfish partizanship. The people



had not sufficiently recovered from the embarrassments of the war, to give their thoughts to other matters than the recovery of their former condition. They were not sufficiently independent to leave their daily labors for political scheming. Though in some parts of the country there were manifest indications of a rising party spirit, it had not yet reached the inhabitants of Wells. The votes for Governor may still be regarded as unanimous, there being in 1797 eighty-four votes for Increase Sumner, and two only for James Sullivan. At the town-meeting in May, 1798, for the purposes of strengthening the union sentiment of the people, and to prevent the intrusion of discord which threatened the peace of some other towns, it was thought desirable to take the sense of the town on the condition of the country, and to give the Government some expression of the sentiments of the people in regard to the administration of national affairs. It would seem to us of the present day, that the people manifested rather an overweening sense of the importance of the opinion of this little town, in the assumption that their views on these questions could be a matter of any great interest to the President. But Wells was then an old town, and its severe trials and unflinching patriotism were well known to all acquainted with its previous history. Judge Wells also was not disposed to be forgotten or lost in the crowd which was now beginning to press on for preferment, and at this meeting it was proposed by him to forward to the President the following manifesto:

"Wells, May 7, 1798. Whereas, it appears that the French Government consider the country as divided in their political sentiments, being partly in favor of their own Government, and partly in favor of France; voted, unanimously, that this town is in favor of our own Government, and that they highly approve of the conduct of the present administration, and repose entire confidence in the wisdom, integrity, and fortitude of the President of the United States, and are ready to support such measures as shall be adopted by the General Government for the preservation of our liberty and property."

"Voted, that Nathaniel Wells, Esq., Jonas Clark, Esq., and Dr. Thatcher Goddard, be a committee to forward an address in substance agreeably to the foregoing vote."

In pursuance of this authority, the committee prepared and forwarded the following address :

“To the President and Congress of the United States of America :

At the time when the agents of a foreign nation boast of their intriguing talents, and of having a French party in this country devoted to their interests, with whose aid they pretend they can impose on the people of the United States, and by their deceptive skill prevent them from uniting in opposition to the unreasonable and unjust demands of France; and at a time when so many attempts have been made to defame the administration of our government, the inhabitants of the town of Wells have thought it expedient to address you; and, accordingly, at their meeting held on the seventh instant, unanimously directed us respectfully to declare to you, and through you to the world, their firm and unshaken attachment to their country, its constitution, its laws, and constituted authorities, to declare to you their entire approbation of the measures from time time adopted by the Supreme Executive of the nation in respect to our foreign relations, and in particular towards the French Republic, to declare to you their great indignation against those enemies of our country, whether foreign or domestic, who have been busy in sowing the seed of discord, and propagating an opinion that we are a people divided from our government and opposed to its measures; and, at the same time to assure you that although they deprecate the calamities of war, yet reposing the highest confidence in your patriotism, wisdom, and firmness, they will most cheerfully afford every support in their power for carrying into complete effect all such measures as you shall deem necessary in defence of the country, and for securing that freedom and independence which are equally dear to the American people and their government.

NATHANIEL WELLS,
JONAS CLARK,
THATCHER GODDARD.”

Wells, May 10, 1798.

To this declaration of the patriotic spirit and resolution of Wells, the following answer was received :

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"To the inhabitants of the town of Wells, in the State of Massachusetts:

Your address to the President and Congress has been presented to me by your representative in Congress, Mr. Thatcher. Unanimous resolutions at a meeting of one of our towns cannot pass without a real unanimity of opinion and sentiment. Those of the respectable town of Wells on this occasion are very satisfactory. The agents of a foreign nation have had too much colour for boasting of their intriguing talents, and of having a party in this country devoted to their interests. Your unshaken attachment to your country, constitution, and laws, your approbation of the measures of the supreme executive authority of the nation, and resolutions to afford every support in your power, are as honorable to your character as they must be satisfactory to the nation and its government.

JOHN ADAMS."

Philadelphia, May 28, 1798.

Adams had been into the District of Maine at various times, and had some knowledge of the town of Wells. The inhabitants had been in political sympathy with him, and to encourage them in this relation, this flattering letter, we suppose, was written. It could hardly have been expected of the President of the United States that he should feel it a matter of duty or of complaisance thus to have noticed this action of the town. But he was not accustomed to neglect any duty, however small.

Notwithstanding this manifestation of the views of the people, sustained by such high authority, the intriguers, as they were termed, succeeded in sowing the seeds of discord among the people. Parties grew out of the circumstances referred to in the memorial. Federalists and Republicans very soon divided the population. This division continued to gain strength, through the administration of John Adams. The various interests of the people affected materially their political principles. An honest, magnanimous patriotism seldom controls the action of a large proportion of any community. We are not speaking specially of either of the parties which were then contending for power. We know not which of them is to be regarded as the apostates. At any rate, the union in the town was broken. At the meeting in 1798, Geo. Thatcher had a unanimous vote for representative to Congress; and at the meeting in 1800 almost the same

unanimity prevailed. In 1802, the votes for Caleb Strong were 185, and for Elbridge Gerry, 18. But in 1803 the unanimity was completely broken up. There were Federal and Democratic electoral candidates. The former received 110 votes, the latter 176. There was not sufficient excitement to call out all the voters. Men were actively engaged in their business pursuits, and were not disposed to leave them for matters of general interest. But the majority of the town were now clearly Democratic. In 1807, the power reverted to the Federalists.

The embargo declared the latter part of this year, 1807, did not commend itself to the Federalists, or the majority of the people of Wells. They were extensively engaged in navigation, and were prospering in the employment of their ships, and had but little sympathy with the fears of President Jefferson, that there would be great exposure of our merchandise, seamen, and vessels, if permitted to go to sea while the English and French decrees threatened them with capture. All the leading men of the town were ship-owners. There were more square-rigged vessels in Kennebunk than in any other town in Maine, the total tonnage being about 8,000; and these owners regarded themselves as having the right to determine whether it was best to send them to sea or not. They chose to run the risk of loss; and they felt that neither the President, nor any one else had a right to interpose measures against what they thought best in their own business. They therefore took the embargo very seriously to heart. It was the death blow to business. Jefferson came in for anathemas everywhere and on all occasions; and the representative in Congress, Richard Cutts, received his full measure of reproach.

The people withstood this interference with their business as long as possible. But their patience becoming exhausted, a town meeting was called in August, 1808, and a committee, consisting of Nathaniel Wells, Joseph Moody, and Samuel Emerson, was chosen to prepare a petition to the President, to be signed by the selectmen, setting forth the views of the town on the embargo and asking for a suspension of it. The committee presented the following, which was accepted by the town, signed by the selectmen, and forwarded to the President

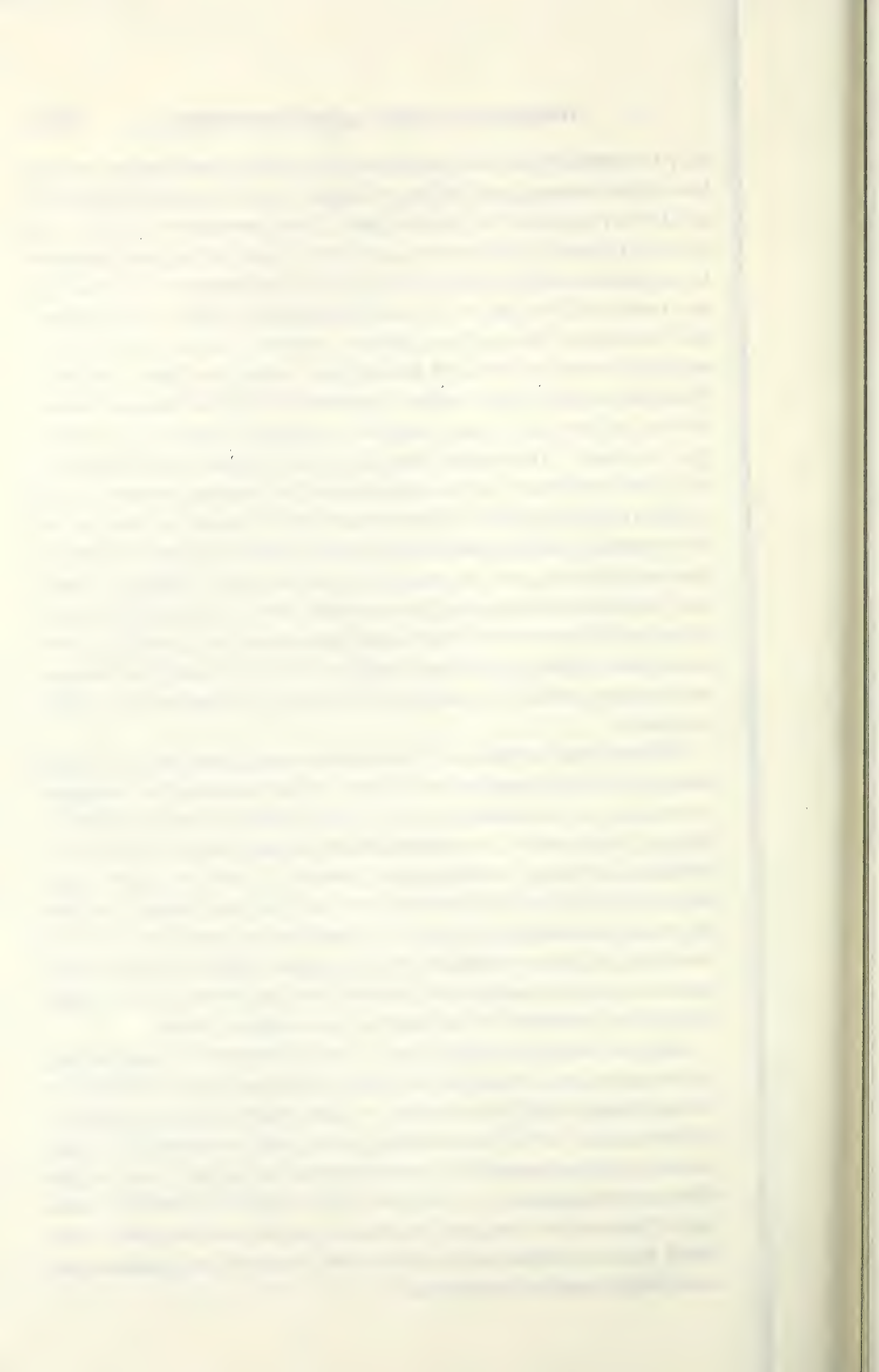
"The inhabitants of the town of Wells, in the District of Maine, in legal town meeting convened, respectfully represent, that they are



duly impressed with the importance of a ready submission to the laws of our country, and feeling willing to endure personal privations to add anything to the public good, have peaceably yielded our wishes to the will of the nation, and have borne with great patience the regulations with which we have been embarrassed. Placed by an overruling Providence on a soil penurious of the conveniences and comforts of life, we have hitherto resorted to the ocean for a supply of what the hand of nature has denied us from the field. From the union of these means, the sweat of the face has not flowed in vain, and we have been enabled to obtain wherewith to make glad the heart. Refraining from all political discussions of the policy of the restrictions on the commerce of the country, we are willing to believe that, although it is a measure which strikes at the root of our prosperity and happiness, the motives which originated them are pure and patriotic, and we cannot but feel the most confident assurance that when the course of events shall have been such that the causes which gave rise to them shall have ceased, or proof the most irrefragable demonstrates their inutility, the opportunity to the mariner to again unfurl his sails will by our government be eagerly embraced.

Although the turmoils of European nations give rise to embarrassments to our commerce, and those embarrassments are assigned as the cause of our embargo, yet if those turmoils have produced a chain of events which, in a considerable degree, remove those embarrassments and give birth to new sources of trade, we have hopes the best founded that the several acts of Congress laying the embargo will, in whole or in part, be immediately suspended. In the revolution in Spain we believe we see opened a wide avenue to commercial enterprise, and we feel assured that the wants of that people will be the guarantee for the safety of an extensive trade.

Congress having invested you, sir, with the power of suspending the embargo laws, whenever the French Decrees or the British Orders in Council shall be rescinded, or such other events take place as in your opinion it will promote the public good to suspend the same, we seize with eagerness the present moment to request you to give effect to that authority, or that you will be pleased to notify a meeting of Congress for that purpose, should you believe the powers with which you are clothed inadequate to the prayer of our petition, and as in duty bound will ever pray."



As all the country, more especially the commercial part of it, was suffering in like manner as the inhabitants of Wells by the restraint of navigation, we presume that other petitions were crowded upon the President of the same character; but none of them appear at the time to have had any influence on Mr. Jefferson, and if they were of like character with that of Wells, we do not discover any special reason why they should. The pretenses of the petition that the people had borne the evils of the embargo with great patience, had no foundation whatever. They had no patience with it. Continual murmuring was going up from every seaport, and the newspapers of the day too plainly speak of Jefferson and his policy, and this inhibition of commercial intercourse, with great bitterness and wrath. We do not say whether justly or unjustly; but we only allege the fact, in opposition to the hypocrisy and prevarication of the address. The people were not quiescent under the embarrassments and trials which the embargo brought upon them. They believed there was no occasion for it, and therefore they had the right to complain, and did so from the beginning to the end of it. Jefferson knew as well as everybody else, that our seaports were suffering from this act of Congress, and that the whole seaboard was continually fretting under its operation. The resolves adopted in January following, falsify this manifesto throughout.

The embargo was continued, and the people continued to murmur under the grievance. On the 23d of January, 1809, another meeting was holden, to consider what measures the town would take in reference to the embarrassments which had come upon the business of the inhabitants by the action of the government. At this meeting George W. Wallingford, Joseph Moody, and Joseph Thomas were appointed a committee to consider the distress under which the people labored, and to report such resolutions thereon for the town's action, as the occasion might require. At the same meeting the committee made report, and the following resolves were adopted, with but six dissenting votes.

"Resolved, as the sense of this town, that we consider the protection of life, liberty, and property among the primary objects of civil society; that to cherish and guard them should claim the first attention of government, and that the dereliction of these fundamental

principles should arouse to action the people, the legitimate source of all government.

"Resolved, that to tamely submit to the first encroachment of rights inalienable, and which have been expressly reserved by the social compact, is as a recognition of the meanest slavery, and to which a people worthy the appellation of freemen will never yield while a single vestige of patriotism remains.

"Resolved, That we consider the several Acts of the general government, laying an embargo, unequal and unjust; and that it is a duty we owe ourselves and our posterity, to resort to all legal means to redress these injuries; among which remedies are those of peaceably assembling to deliberate and express our sentiments of the conduct of our rulers and of the state of our public affairs.

"Resolved, that we consider the right of navigating the ocean, as legitimate as the air we breathe,—each derived from the same source, and equally removed from the rightful control of every power but that from which we inherit them; an infringement of which is not delegated expressly nor by implication; not warranted by our political relations, foreign or domestic, nor consonant with our national honor, but wholly subversive of the objects of civil society.

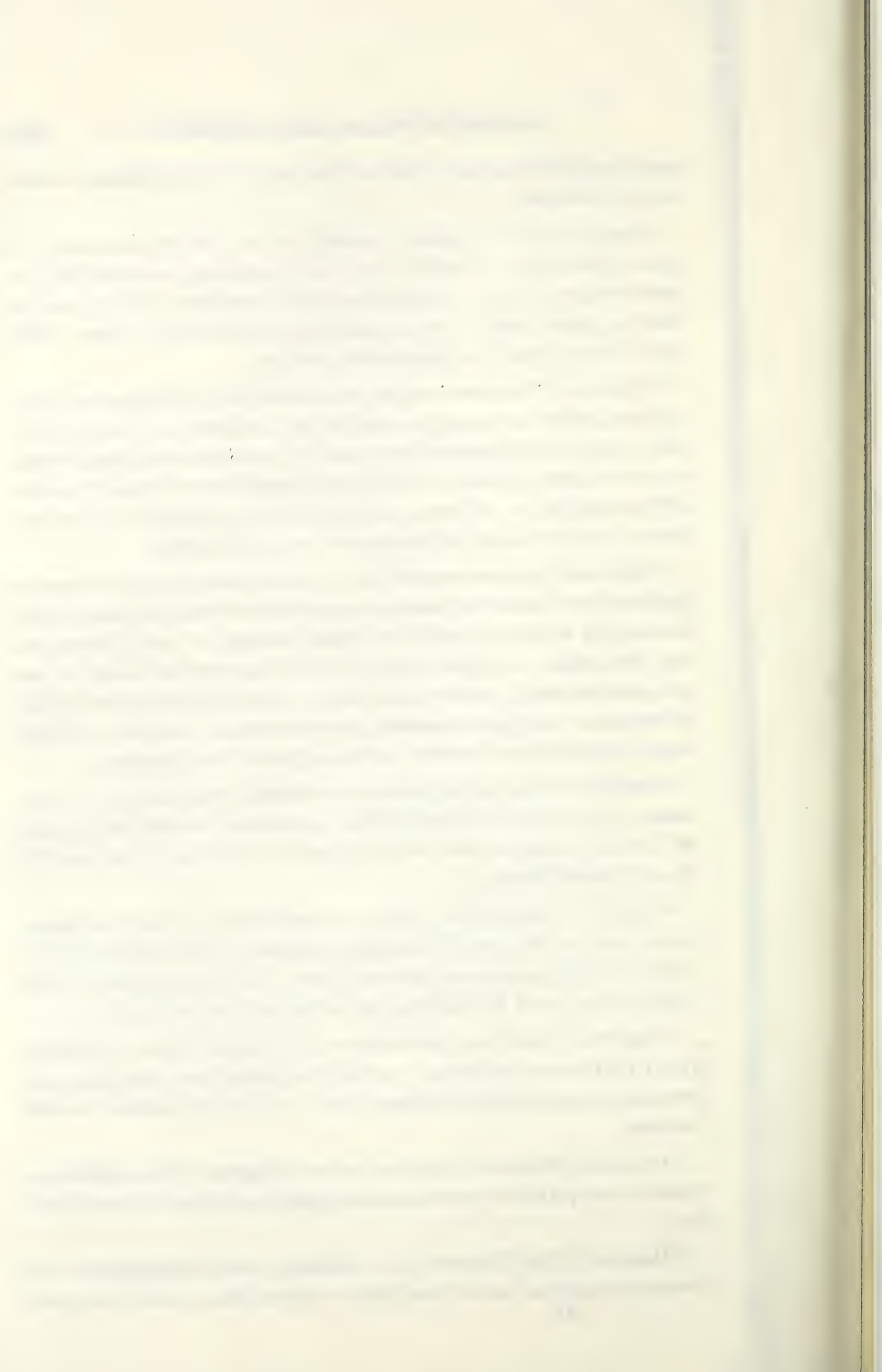
"Resolved, That we deprecate the cringing sycophancy which has marked the conduct of our national government toward the tyrants of Europe, while we view with indignation and alarm its hostility toward Great Britain.

"Resolved, That had an honest neutrality and a manly independence (such as the great Washington pursued) been maintained towards the belligerents, our national honor had been preserved, our rights secured, and the miseries we suffer had been avoided.

"Resolved, That the Constitution of the United States is a blessed gift of God to our fathers as a reward for their virtue, constancy and patriotism, sealed with their best blood; and we will defend it with our own.

"Resolved, That we deem the law of Congress of the ninth instant an usurpation of power not delegated, and therefore not binding.

"Resolved, That Congress in restricting the communication between ports of the same State, have exceeded the powers delegated



to them by the constitution of the United States ; that being a power reserved to the individual States, or to the people by the eleventh and twelfth articles amendatory of that Constitution.

"Resolved, That we consider the conduct of our representatives in Congress as basely servile to executive will ; highly treacherous to his constituents, and justly deserving the execration of every friend of his country.

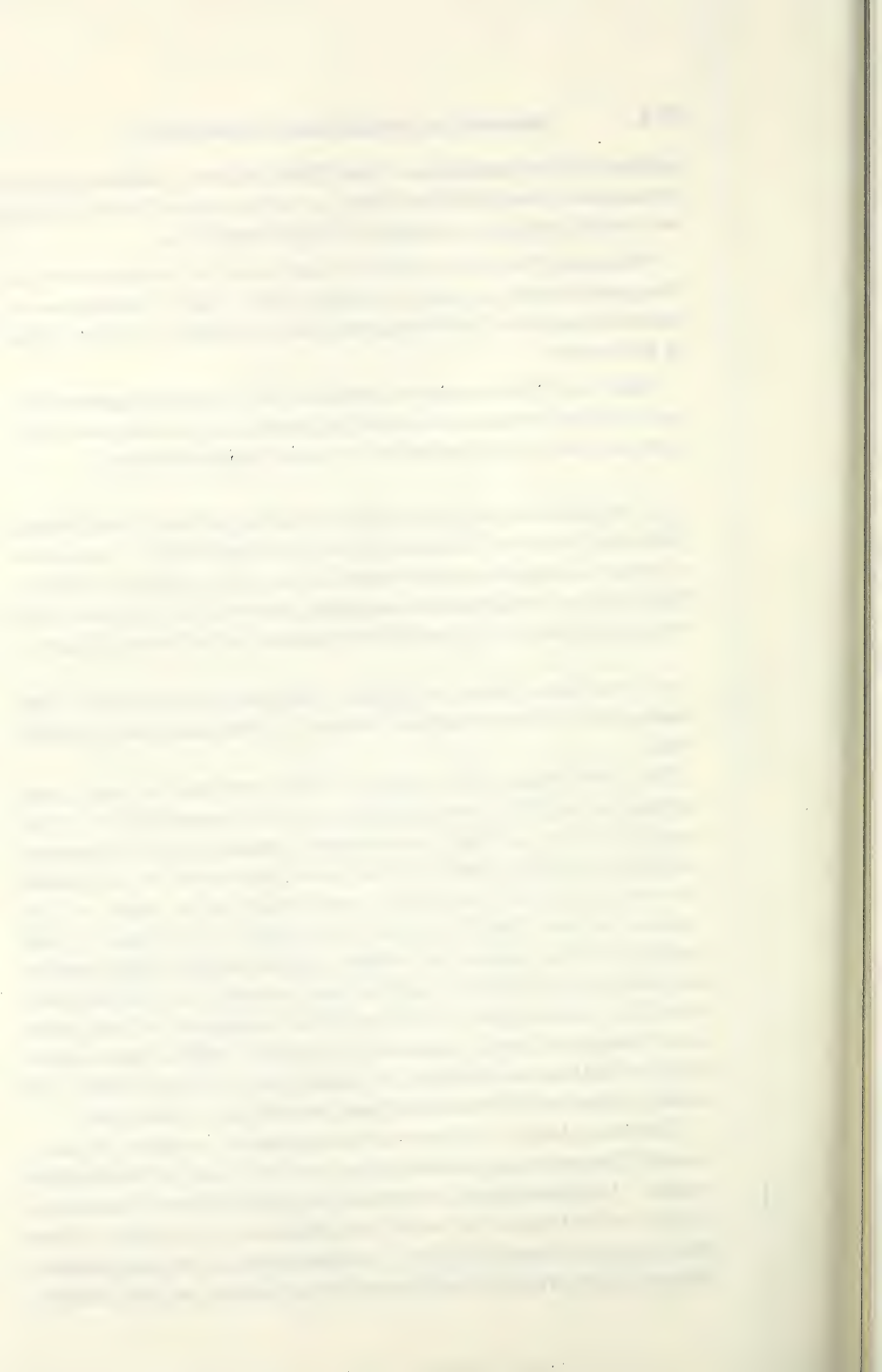
"Resolved, That having no confidence in our national government, we will direct our attention to the Legislature of our Commonwealth, in whose wisdom and patriotism we have fullest confidence."

At the same meeting Samuel Emerson, Joseph Dane, John Bourne, Nathaniel Wells and Nathaniel Frost were appointed a committee to prepare a memorial to the General Court upon the same subject. The following was presented and duly accepted by the town, and the representative was directed to present it to the General Court :

"To the Hon. Senate and House of Representatives of the Commonwealth of Massachusetts in General Court assembled, January, 1809.

The inhabitants of the town of Wells convened in legal town meeting on the 23^d January, 1809, beg leave respectfully to represent, That they consider the embargo system, and the measures adopted to carry the same into effect, as highly oppressive and against the manifest spirit of the national constitution, in as much as it is therein declared that the right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures, shall not be violated nor excessive fines be imposed ; that they consider them as anti-republican, inasmuch as their effect is to destroy that equal possession of property, without which republican institutions cannot exist, by making the rich man richer, the man in competent circumstances poor, and the poor man poorer.

That they observe with great concern, that the majority of members of Congress seem determined on war with one or both belligerents. The absurdity of a war with both, and other circumstances, make it evident that a war with Great Britain only is intended. They feel it their indispensable duty to express their opinion that circumstances do not warrant hostilities with that nation, as they believe



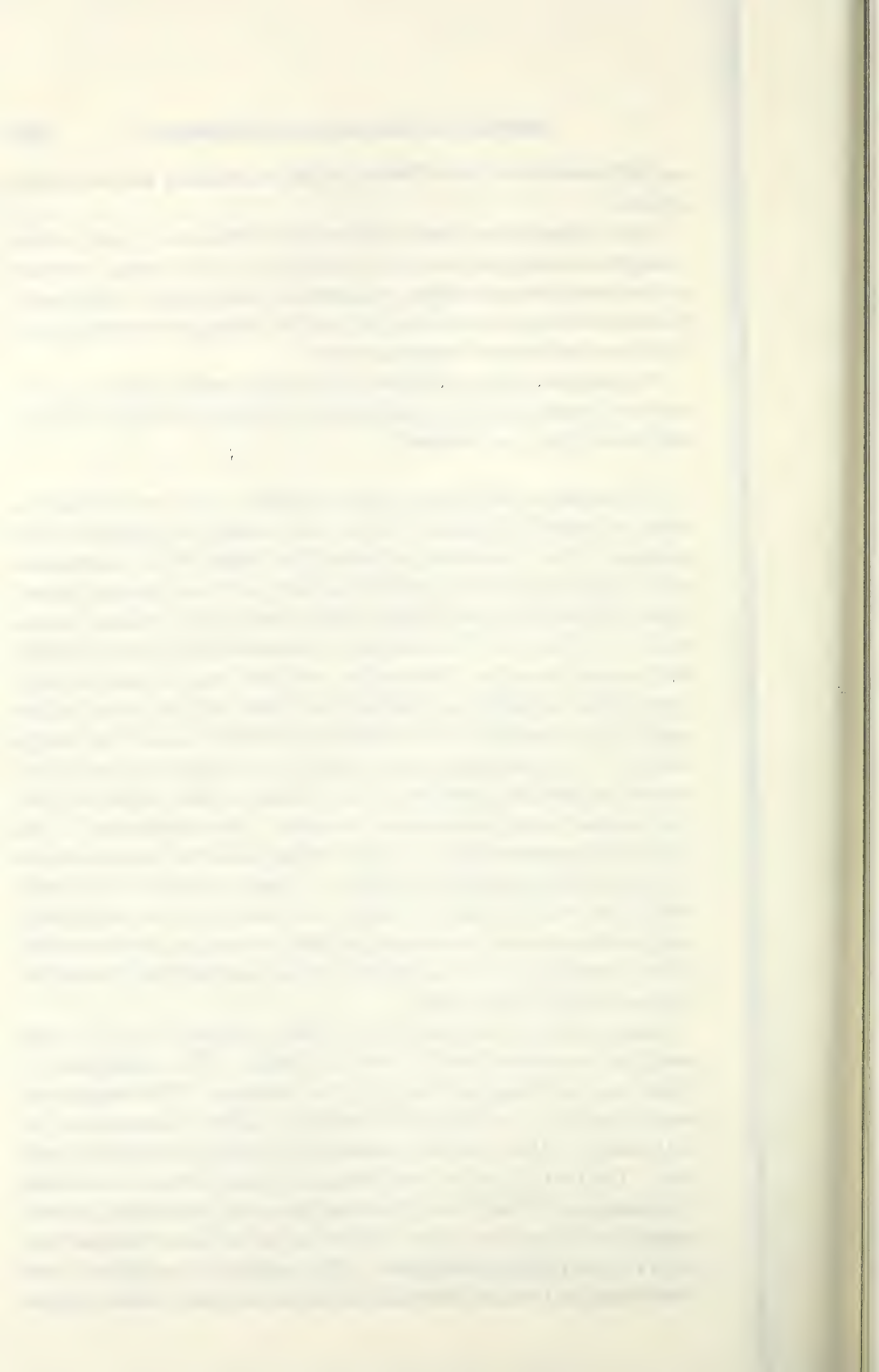
our differences with Great Britain might be amicably and honorably adjusted.

Your memorialists firmly believe that the same spirit which wrought our independence, will preserve it; that having, pursuant to their constitutional rights, petitioned to the national government for redress without effect, they rely on the State government for relief from their present embarrassments.

We therefore ask your Honors to take the awful situation of our country immediately into consideration, and may the God of mercy and justice give you wisdom."

The committee who reported this memorial were men of discernment and sound judgment, but we are unable to comprehend its positions. How the embargo violated that clause of the constitution which guarantees to the people the security of their persons, houses, papers and effects against unreasonable searches and seizures, we are unable to discover. The embargo restrained them from sending their vessels to sea for a little while; and this was ordered for their preservation and safety, exposed as they were on the ocean, where every day our navigation was being searched and seized by foreign nations. It is a strange construction of the constitutional provision referred to, that this detention of our vessels a little while in port, from national policy, contravenes its spirit. Our constitution is the basis of the government; every true citizen must feel the importance of preserving its provisions inviolate. Those principles to be available for our security must be clearly set forth; and no one should seek to clothe them with a meaning which the authors never intended. If the phraseology is not sufficiently precise and definite, it is subject to amendment by the people.

Although there is no force in any thing presented here as argument, the facts stated have a true foundation. The inhabitants of Wells were suffering exceedingly by the embargo. Their large commercial marine was rotting at the wharves; and as a consequence, all the business of the town and surrounding country had become stagnant. The best of lumber was reduced in price to five or six dollars a thousand, and West India goods and groceries, which had become material to life, were so raised in price as to be almost beyond the reach of many of the inhabitants. The owners of navigation, who would seem to be more interested in its use and safety than any one



else, did not perceive that there was any just occasion for confining it at home. The fact that these protests against the embargo were unanimously adopted, shows very clearly that the feeling of the ship owners was that of the people also. They regarded the acts of the government as tending to a war with England. They did not believe that there was any sufficient cause for a rupture of our relations with that nation, and therefore had no sympathy with any measures of that character. If our commerce had suffered from British aggression, commercial men surely were the persons most directly injured by it.

While there is nothing in this memorial but the enunciation of the great fact that our people were suffering from the embargo, which addressed itself with power to administrative wisdom, in the first resolves, we think, there are assumptions or principles avowed which cannot be accepted by considerate minds. The fourth resolution is very questionable. The world of humanity would not move on very smoothly without government. Navigation would be of no great value without law. Human action is not confined to land. The ocean is a great theatre of business life, and human passions as much need the directing and restraining hand there, as on the shore. God gave to us the sea in the same sense in which he gave us the land; and though we do not claim to have entered very fully into the councils of the Almighty, we are strongly inclined to the opinion that He intended that human governments should legislate for one as well as the other; and we also think there are some substantial reasons for the judgment, that navigation would not be of any great service to those concerned in it, if the position of the resolve should find acceptance. Anarchy any where is not very favorable to prosperity. If we would resolve against a grievance, it is desirable that our resolutions should carry with them sanctions of consistency and rationality.

The embargo having been so unwelcome to the mercantile portion of the community, and its operation so severe on the eastern part of the country, Congress thought it expedient that it should be discontinued, and that what was termed a non-intercourse Act prohibiting trade at English or French ports, should be substituted in its place. This modification of the Act relative to navigation had some effect in subduing the excitement growing out of the embargo. Still, it was not what the people wanted. But the government considered

our foreign relations to be such that some restrictions were necessary, and this restriction was continued till 1810, when it was manifest to the people of Wells that war was about to be the result of our complications with England. The Republican party who were rapidly gaining strength, were bent on war. Although great unanimity had prevailed in Wells in regard to the embargo, a different state of feeling was now awakened. The advocates of war had increased. The Republican, or Democratic party in town, had become sufficiently magnified to embrace a quarter part of the voters. Great excitement necessarily ensued, and at the town meeting in 1810, for the choice of Governor, Christopher Gore, the Federal candidate, received three hundred and sixty-one votes, and Elbridge Gerry, the Democratic candidate, one hundred and thirty-two votes. But the ardor of men for retaliating the wrongs and insults of Great Britain did not hold out. Men are frequently very courageous when danger is at a distance, but their enthusiasm is apt to cool at its near approach. War with England was not so cheering in the immediate prospect of it; and at a meeting of the town on the 27th of July, 1812, it was moved that the sense of the people be taken "whether Wells should declare for war or peace." A vote was accordingly taken—four voted for war, and two hundred and forty-six against it. So that virtually the town of Wells was unanimous against the war of 1812.

Having thus ascertained the sense of the townsmen on the subject, it was thought necessary that a large committee should be appointed to give expression to this feeling in a memorial to the President of the United States, and Nathaniel Wells, George W. Wallingford, Joseph Thomas, Joseph Dane, Tristram Gilman, Joseph Bourne, Joshua Eaton, Benjamin Titecomb, Samuel Curtis, Samuel Waterhouse, Nathaniel Cousins, John Cole, and Capt. William Cole, were chosen. The struggle with Great Britain would be initiated with some misgivings on the part of its supporters as to the consequences. Apprehensions prevailed in Congress as well as in the Executive department, that New England would not go into the contest. The opposition to all proceedings tending to such a result was manifestly very strong. We depended on our commerce for all business enterprise. In that interest the public feeling was absorbed. The destruction of commerce was inevitable from a war with England. The committee which had been chosen to express the sentiments of



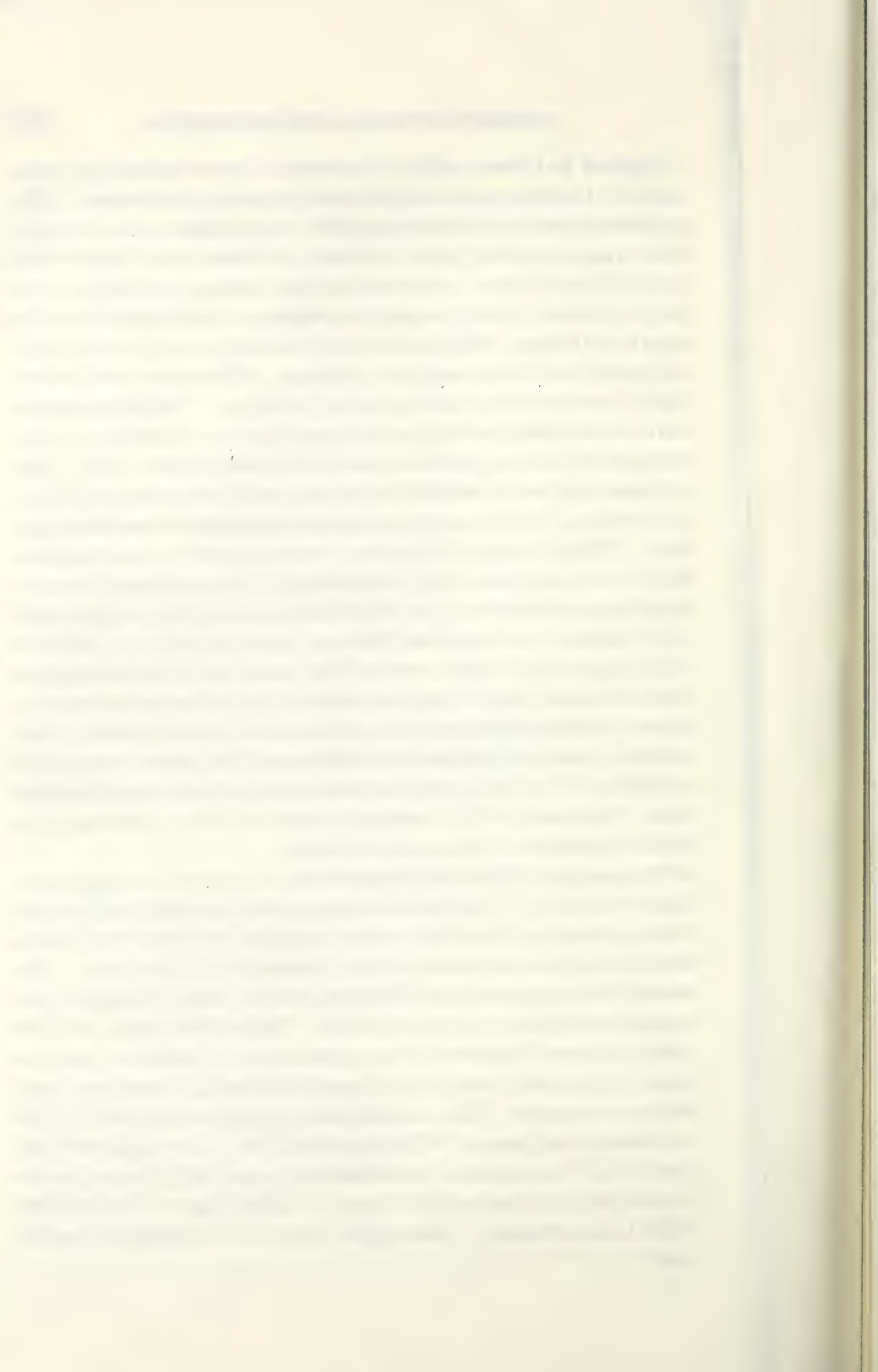
the people in a memorial to the President, who were all men of influence, entertaining this view of its effect on the town, reported several resolutions embodying their sentiments, drawn up with great care and deliberation by Judge Wells. They are too long for insertion here. They begin with a recurrence to the first principles of the constitution, and enunciate the dangers of party spirit, the importance of the expression of public sentiment in regard to disastrous expedients to which an inflamed spirit may bring the country, and reiterate the common axiom of the right of the people to assemble and petition for a redress of grievances. They then declare the war to be unjust, unnecessary, and inexpedient; that the powers of the government over the military ought to be carefully watched, and concur with Governor Strong that the militia of the Commonwealth should not be put under any other than their own officers, sustain the address of the minority of the House of Representatives, oppose the acquisition of any new territory, assert the submission of the minority to the will of the majority, as a sound Republican principle, and that a change of measures is only to be effected by a change of rulers; that any alliance with France "whose diplomatic intercourse is proverbial for its fatality and puny faith, should be avoided;" that the inhabitants of Wells are "attached to the Union as the last hope of a Republican theory, and that the restrictive system is at variance with the design of the Union, and adverse to the interests of the people."

Though these resolves may be politically sound, they expressed simply the view of a small country town, and had no weight whatever in changing the policy of the government. It is somewhat remarkable that the people of Wells should have thought otherwise. An embargo was laid on the 4th of April, 1812, on all vessels in port, and war was declared on the 19th of June following.

The business of the town was soon at a stand-still. Lumber immediately declined, and thence trade with the interior towns was stopped. Our seamen were out of employment, and navigation still at the wharves. Soon its effects began to be more directly felt. The brig Concord, commanded by Daniel Tripp, was captured, though while the captors were in the pursuit of another vessel, she made all sail and escaped. The brig Hesper was taken and sent to Halifax, and owners were now in constant anxiety for vessels which were still at sea.

England had been guilty of grievous offenses against our commerce in boarding our navigation and impressing our seamen. The government and people had borne with these insults a long time, and there was a lingering pride of country in almost every heart which could ill brook these unwarrantable acts against our flag, and the people generally were prepared to rejoice at any triumph over the enemy on the sea. Ship-masters and mariners soon partook of the war spirit, and were ready for revenge. "Free-trade and sailors' rights," was now the moving spring of action. The old merchants were not so ready to fall in with any open participation in a war which they had regarded as uncalled-for and unjust. But these mariners who were wedded to the sea could not endure an idle life on the shore. Their energies demanded application to some employment. Though most of these men were opposed to the war, now that it was upon them, they concluded that the most speedy way to bring it to a close was to join in and help fight it out. They accordingly obtained the schooner *Gleaner*, fitted her up as a privateer with six guns, and with a crew of fifty men, under the command of Capt. Robinson, she set out on a cruise; but her career was soon at an end. She captured one prize, and had just secured another, when both the prize and privateer were taken, and the latter was ordered to Halifax. The first prize, we think, never arrived at an American port. The result of this enterprise was not very encouraging to further operations of the same character.

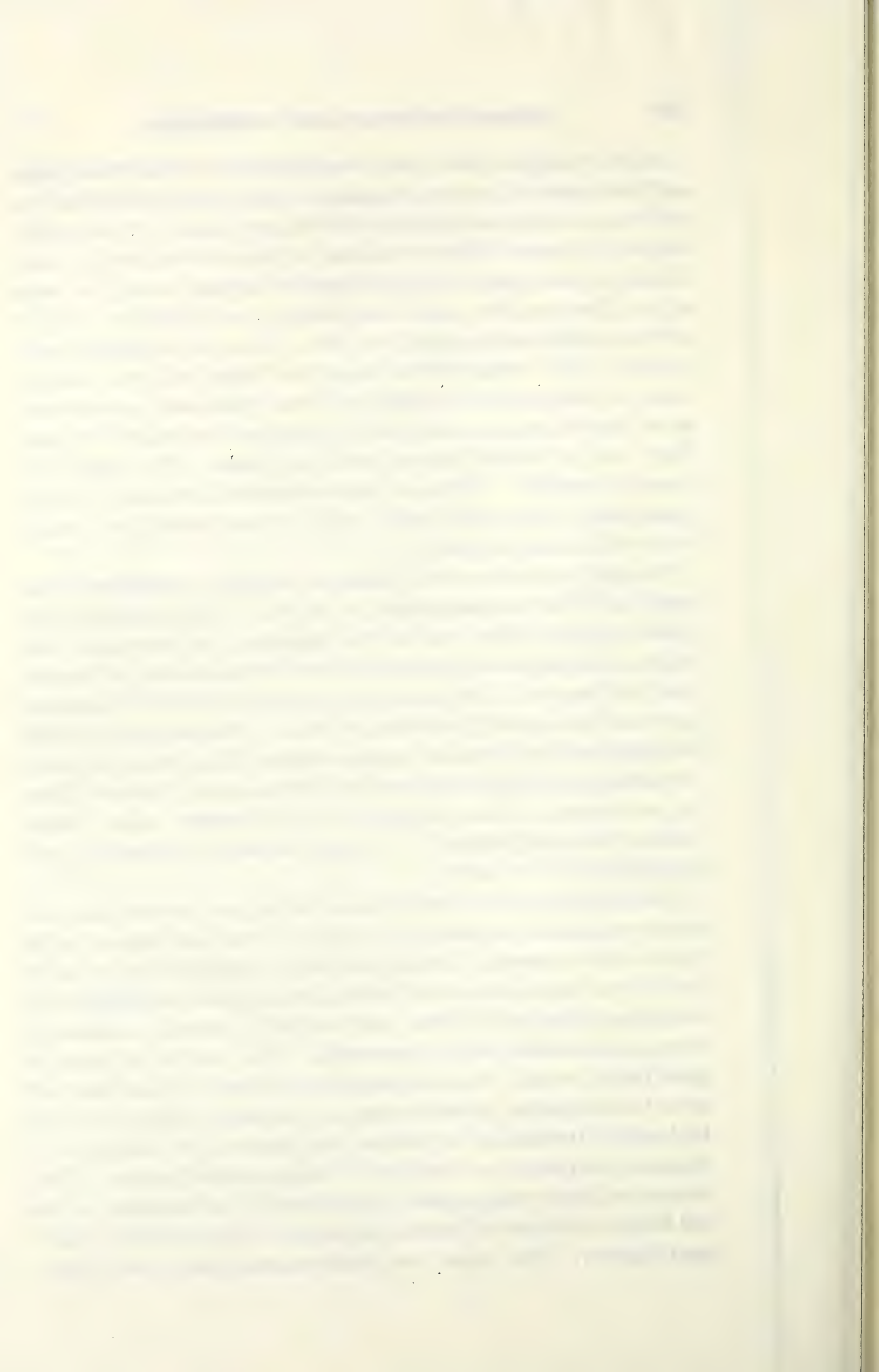
The people of Wells had always been in favor of the augmentation of the navy. Their business was on the sea, and they wished for its protection; but they had no sympathy with the war operations on the land, and none offered themselves for the army. The news of the capture of the *Guerriere*, on the 19th of August, was received with great joy by all parties. The bell was rung, and the people gathered together for congratulation; a collation was prepared, cannon were fired, toasts were drank, and gladness was upon every countenance. The following were a part of the toasts which the occasion suggested: "The American Navy. An enlightened and patriotic administration of a commercial people will always patronize this efficient species of defense." "The Frigate *Constitution*," "The United States," "Isaac Hull," and "The Federal Constitution."



As our voyages at this period were principally to the West Indies and back, most of our vessels reached their home port before the war was generally known by the British navy at sea. There were a few on the coast of Europe, but most of them arrived safely home. The brig *Dromo*, Capt. Perkins, arrived in August, having on board a Capt. Cassneau, who sailed from Boston Dec. 11, 1811, in a brig of 130 tons, which was capsized Dec. 15th. There were eight persons on board. The vessel drifted about 161 days, and was near the coast of Africa when the captain and one other man were rescued by an English vessel in latitude 28° north and longitude 13° west. They were afterward put on board the *Dromo*. The rest of the crew had perished. We think that another such remarkable case of preservation through the terrible perils of cold, storm, and hunger is not to be found in history.

Though the capture of the *Guerriere* was very gratifying to the people, it did not reconcile them to the war. The opposition continued not less bitter than at the beginning. A convention was holden at Kennebunk in September, for the nomination of a candidate for Congress. The people came together without distinction of party and nominated Cyrus King, of Saco. The unanimity continued about as it had been, and at the election, King, whose opinions were strong against the war, received 622 votes, and Richard Cutts 41; so also at the choice of electors in the autumn, when Clinton received 650, and Madison 72. In April following, Strong for governor had 580, Varnum 97.

Though the general aspect of public affairs was discouraging, the people maintained a reasonable courage and were not disposed to let the time run to waste. Looking forward to a brighter day, when it would be so much needed, they at this time built the long bridge over Kennebunk river at the Port, and obtained a charter authorizing them to take toll for their remuneration. This bridge has been of great public benefit. In a few years after its erection, these tolls had come to be regarded as burdensome and somewhat injurious to the business of Arundel, and a petition was presented to the Court of Sessions to lay out a new road, with a bridge at the Narrows. This was set on foot for the purpose of inducing the stockholders of the toll bridge to dispose of it to the towns, at a low price, for a common highway. This object was finally accomplished; the bridge,



after a few years from the time when this history ends, being made a public highway and therefore free, was afterward maintained by Kennebunk and Kennebunkport.

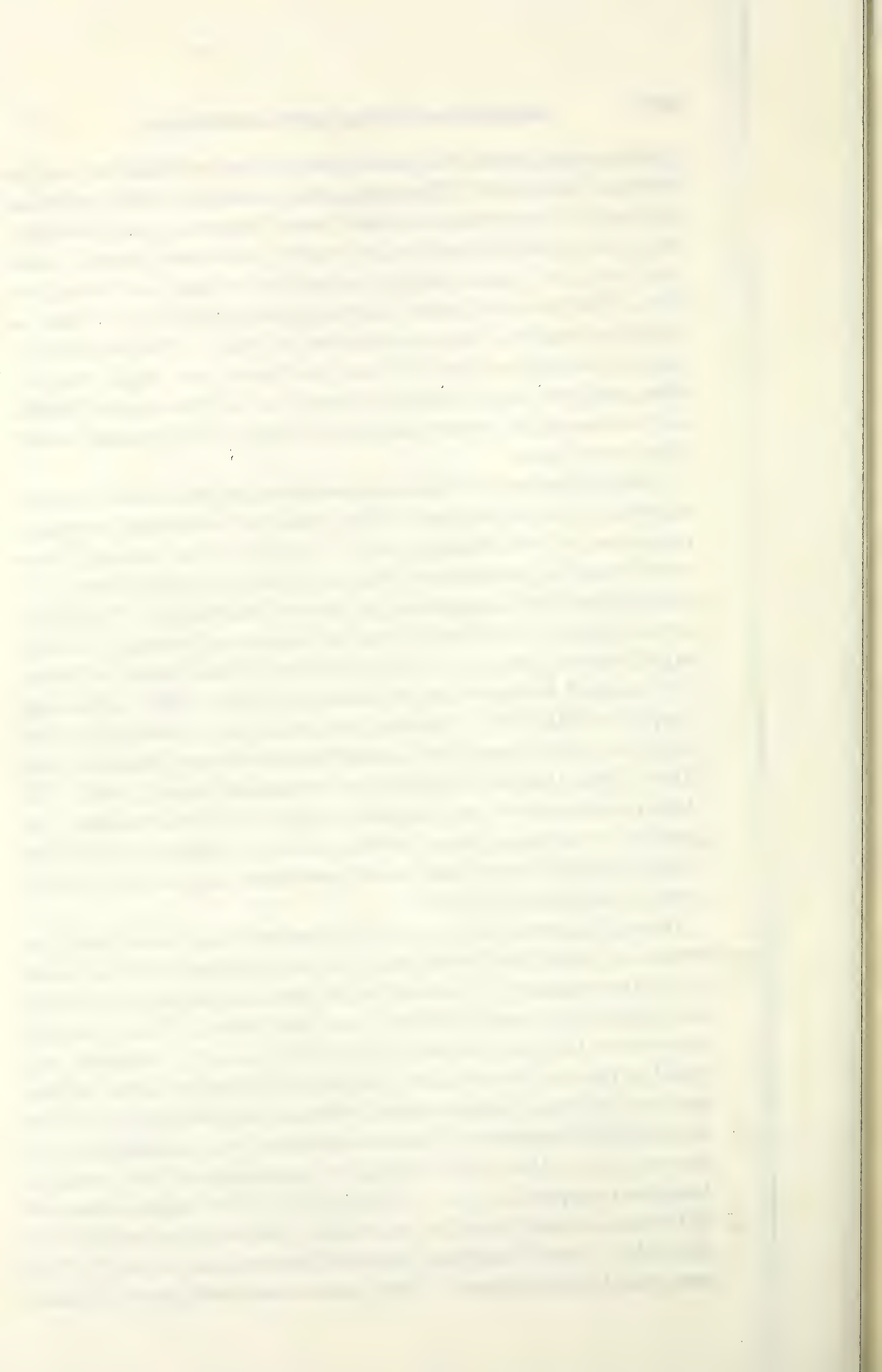
Many of our seamen and others employed themselves in fishing during the war. Some of them, though in small boats, were captured, but were detained only a short time. They were treated very kindly and released. Some of our sloops and small schooners continued, though at great risk, to follow the coasting business. Several of them were taken by the privateer *Wolverine* and sent to Halifax. The schooner *Friendship*, bound to Boston, was taken, but ransomed for \$500. A great part of our business was done by land coasters, four horse teams which ran regularly to Boston, and were designated in our newspapers under the head of "Horse-marine List."

One of the most exciting events of the war was the capture of the privateer *Alexander*, of Salem, a ship mounting eighteen guns, and commanded by Capt. Crowningshield. She was chased on shore at the western end of Great Hill, a short distance from the present mouth of the river, on the ninth of May, 1813. The English sloop-of-war *Rattler* had with her a small tender, and the first report was that two British frigates had chased a small vessel into the bay, and one of them had got on shore. The bell was rung, and the people from all quarters gathered on the hill. An iron nine-pounder was all the cannon which could be had, and an attempt was made to drag it from the Port to the scene of action, but it did not reach the ground. The *Rattler* was anchored about half a mile from the shore, and the tender between her and the *Alexander*. Many of the people were armed with muskets; but a single broadside would have cleared the hill. While the people were waiting with intense interest, and watching the movements of the enemy, a flag of truce was sent on shore, and they were notified that the captain had surrendered his ship upon condition of the release of the baggage and personal effects of the crew, and that all resistance from the shore would be fruitless. The people concurred in that opinion, although this action of the captain would not have prohibited the recapture of the ship if they had had the power. Still, some of them wanted to give her a shot; others wanted to prevent the captors from carrying her off. But there were no means for any effectual resistance. She was a beautiful ship, and it was terribly

grating to the pride and sensibilities of the multitude to see her taken and carried off. The whole affair on the part of the privateer appeared to the spectators to have been blundering and cowardly. After she struck the beach, a gun might have been pointed downward and a hole made through her bottom, so that she would have filled. But the crew jumped overboard and made for the shore as quickly as possible. One or two were drowned. The weather being calm, as soon as the tide rose the vessel was caged from the shore, and very soon, with all sail set, was on the way to Halifax. At the time of her capture she had on board 120 prisoners, having taken seven prizes.

Notwithstanding the disastrous results of the war and its paralyzing effect upon the business of the place, the merchants conceived the project of establishing a bank. What particular necessity there was for such an institution at this period, or what object was to be accomplished by its operations, we have no knowledge. We do not perceive how it would have given any impulse to business, or aided any of the stockholders in the acquisition of the means of living. But an act of incorporation was obtained in June, 1813, authorizing a capital of \$100,000. The stock was taken up, a building erected (now the custom house), and Joseph Moody elected President, and Henry Clark, Cashier. Business was commenced April 1, 1814. We think it was never of any material benefit to the stockholders. So great were the losses by the inability of their debtors to pay, that when its business was closed, a very small part only of their investments was returned to them.

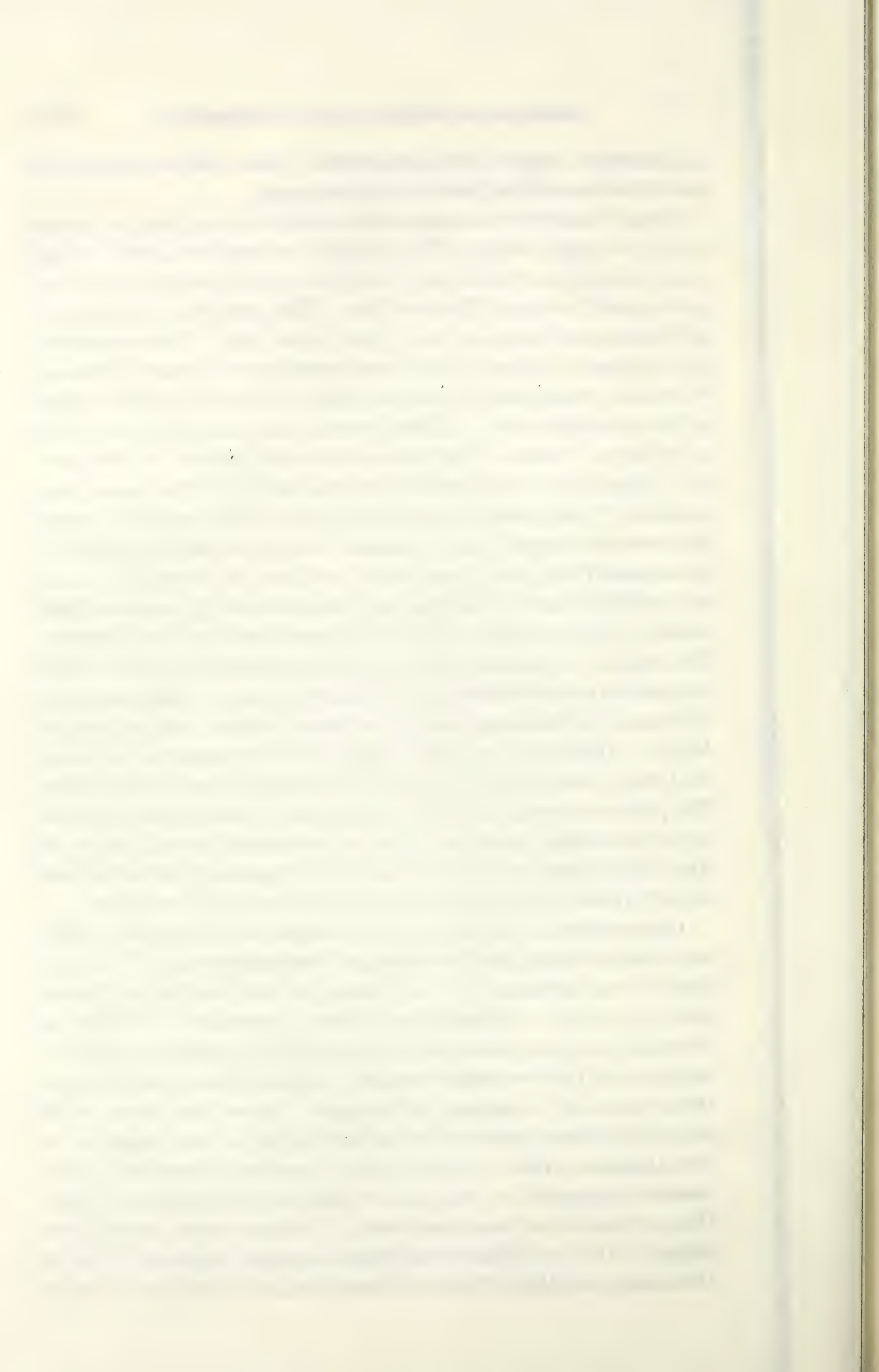
During the course of the year 1814, several brigs were fitted for sea, to sail under the Danish flag; but this stratagem did not work very advantageously. Four or five of them were captured and sent into Guadaloupe; most of them were condemned. These projects for business being unsuccessful, the people generally continued opposed to the war, though a few had become reconciled to it. At the election this year, Strong received 546 votes and Dexter 111. But a more decided expression of public sentiment was manifested in a dinner given to Hon. Cyrus King, in approbation of his course in Congress in opposition to it. About eighty of the business men of Wells and Arundel joined in the festival. Jacob Fisher presided at the table. Samuel Emerson, Eliphalet Perkins, and John U. Parsons were Vice-presidents. Many toasts were drank, most of them



demonstrative against the government. Some further account of the celebration will be found on a future page.

Though business was stagnant, something exciting kept the people almost constantly awake. The *Bulwark*, seventy-four, was on the coast, looking into the harbors. In June, she went into the Pool and captured a ship of Thomas Cutts. The next day she appeared off Kennebunk, inspiring many with great fear. Five companies were ordered out and were kept under arms through Sunday. Watchmen were posted at various places to give the alarm in case of any attempt to land. All the vessels were moved up the river out of sight. Some of the families sent their furniture to the interior. The money was removed from the bank. But the alarm soon subsided. The *Bulwark* disappeared Sunday night and the companies were discharged. A fort or small breastwork had been built on Kennebunk Point, and a company of artillery, of about thirty men, was stationed there. This company was relieved by another of light infantry, from Limington. They kept guard as far as Cape Porpoise. This scout, it is believed, made the only successful capture which was made by the inhabitants of Wells or Arundel. The sloop *Julia*, of Boston, had been captured by a British cruiser and ordered to Halifax. During her voyage to that port she encountered a violent head wind, which drove her back on the coast of the United States. The prize master put on board was ignorant of navigation, and having no knowledge where he was, but supposing himself to be off Nova Scotia, gave up the command to the captain, who ran her into Cape Porpoise, where she was taken possession of by our guard.

Apprehensions of an attack at the harbor for a time kept alive considerable anxiety, and a meeting of the inhabitants of Wells and Arundel was holden at the Lord store, at the Landing in Kennebunk, on the 19th of September, where a committee of safety, or council of war, was chosen, to advise as to all measures which the exigencies of the hour might require. Among these measures was the formation of a company of exempts. Notice was given to all persons who were exempt from military duty to come together, to form themselves into a company for the common protection. Large numbers responded to the call for this patriotic purpose. Sixty-three of them were from Kennebunk. A company was speedily organized. Dr. Jacob Fisher was chosen Captain; Major John Taylor, Lieutenant, and Major Timothy Frost, Ensign. John Low, Reuben



Littlefield, Joseph Porter, and Amos Stevens were Sergeants. Capt. John Tripp, Capt. Joseph Taylor, William Taylor, and John Fiddler were Corporals. Nearly all the leading men were enrolled in this company; but they were not called to any actual service. There had been no change of feeling as to the inexpediency and injustice of the war. The company was organized for mutual protection. At the next election the expression against the war was the same as it had been before.

This awakening of the older men to the necessities of the hour could not fail to have its effect on the younger. A new impulse was given to privateering. Some in other places had acquired wealth by embarking in it. Accordingly, workmen were soon engaged in building a brig suitable for the purpose, and in a short time she was completed, and armed with one long 24 pounder and four sixes. She was named McDonough, and manned with seventy men, under the command of Capt. Weeks. As she was built expressly for the purpose of a privateer, high hopes were entertained of her success. She put to sea amidst the cheers and good wishes of the people; but she had been out only one day when she was descried and pursued by a British frigate. Both her topmasts gave way in the chase, and five hours after that she was captured, and sent on her way to Halifax. Had it not been for the disaster to her topmasts she might have escaped. After their arrival at Halifax the crew were transported to England, where they were accommodated at Dartmoor, at the king's expense, till the close of the war.

But the people were not discouraged by this unhappy issue of the enterprise. Another brig of 208 tons was soon started, and was of such a mould that the builders considered her a match for any of the cruisers on the coast. She was built with great rapidity; all the work being hastened that she might be got to sea as soon as possible. Peace rumors were floating about, and the enterprising projectors, we suppose, feared that unless the greatest despatch was made, all their hopes of acquiring wealth might be suddenly blasted. She was soon finished, named Ludlow, and sent to sea under the command of Capt. Mudge. But though we speak of her as finished, such was the haste to get her out of Port, that no part of her was painted. Her armament was also very incomplete, and the provision for the crew very scanty. All deficiencies were to be supplied by captures. Prizes would supply them with every thing needed. She sailed for

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and integration. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of entrepreneurs, and its history is therefore a history of innovation and invention. The seventh is the fact that the United States is a nation of leaders, and its history is therefore a history of vision and leadership. The eighth is the fact that the United States is a nation of heroes, and its history is therefore a history of courage and sacrifice. The ninth is the fact that the United States is a nation of dreamers, and its history is therefore a history of hope and aspiration. The tenth is the fact that the United States is a nation of believers, and its history is therefore a history of faith and conviction. The eleventh is the fact that the United States is a nation of doers, and its history is therefore a history of action and achievement. The twelfth is the fact that the United States is a nation of builders, and its history is therefore a history of construction and creation. The thirteenth is the fact that the United States is a nation of thinkers, and its history is therefore a history of reflection and contemplation. The fourteenth is the fact that the United States is a nation of feelers, and its history is therefore a history of emotion and feeling. The fifteenth is the fact that the United States is a nation of learners, and its history is therefore a history of education and enlightenment. The sixteenth is the fact that the United States is a nation of workers, and its history is therefore a history of labor and industry. The seventeenth is the fact that the United States is a nation of farmers, and its history is therefore a history of agriculture and food. The eighteenth is the fact that the United States is a nation of soldiers, and its history is therefore a history of war and peace. The nineteenth is the fact that the United States is a nation of citizens, and its history is therefore a history of rights and responsibilities. The twentieth is the fact that the United States is a nation of people, and its history is therefore a history of life and death.

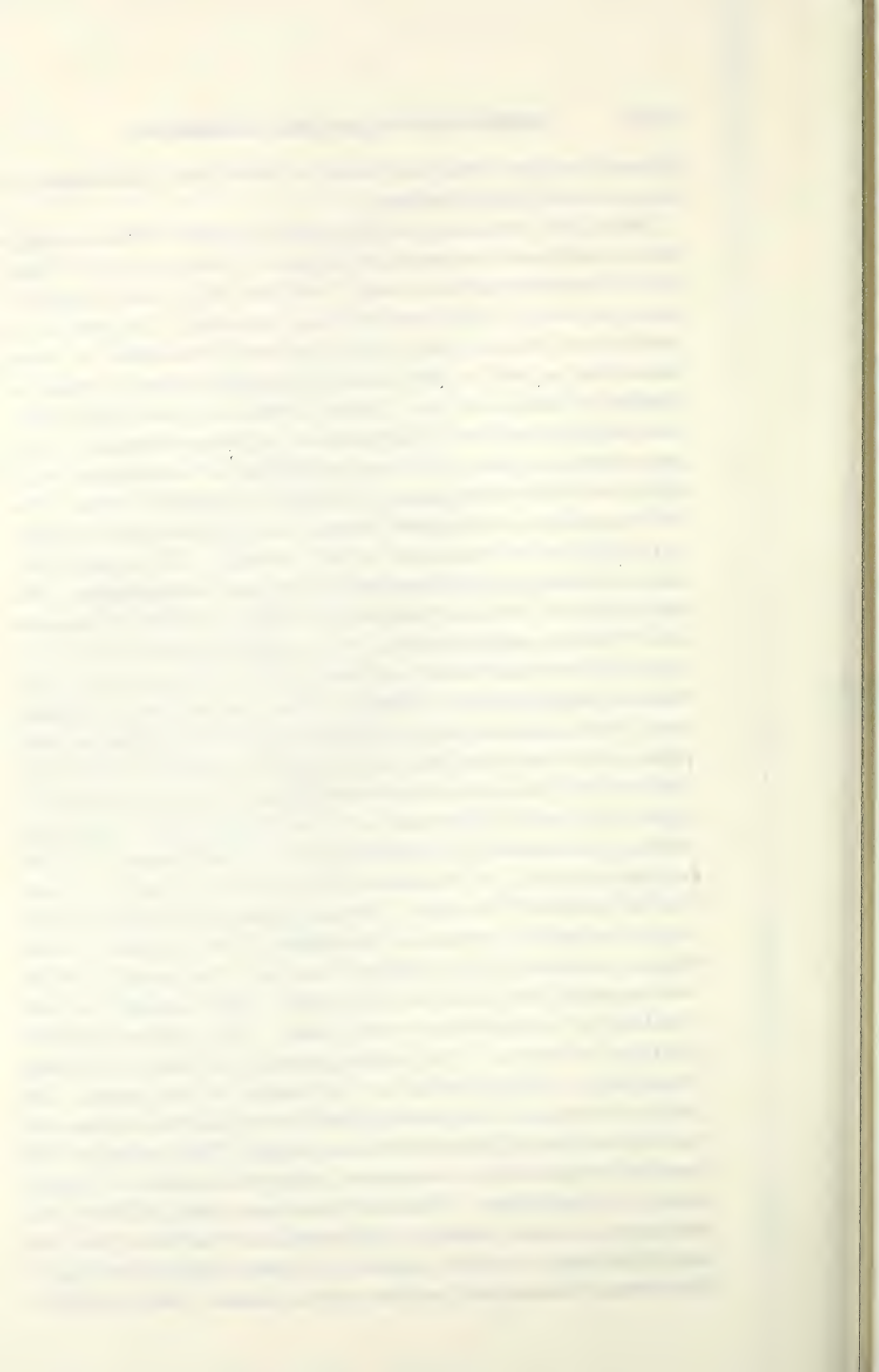
Salem on the 22d of January, and from thence was soon again at sea. But in course of a few days they began to realize the effects of their folly in building too hastily. The brig leaked so badly, that the pumps were required to be in continual operation. In a short time it was discovered that they were insufficient to keep her afloat; and the brig was put away for Porto Rico, while the whole crew were kept at work bailing out with buckets or whatever could be had fitted for the purpose. Laboring thus night and day they succeeded in reaching St. Johns, in the island of that name. It was said that she could not have been kept above water another day. Here they were, without money, without credit, and without any means of putting the brig in a condition to go to sea. But in this time of need they found a good friend who wished to go with his family to Havana, and who proposed to furnish the money to calk her, if they would carry him to that port. They were rejoiced to have the opportunity of making such a contract; and without delay accepted his proposition. With this fortunate aid they succeeded in getting her out of the water and repaired her. But before she was ready to sail, all their dreams of riches from plunder on the ocean vanished, by the receipt of the news that peace with England had been declared. They left St. Johns as soon as possible, and arrived at Havana, where they landed their passengers; sold their armament to obtain necessary supplies and sailed for home, arriving at Portsmouth after a short passage, and soon after at Kennebunk; where in April, 1815, she was advertised for sale.

Before the Ludlow was finished, another brig of the same size was on the stocks. But peace was declared before she was ready for sea, and she was sold to some one in Boston.

Such was the result of privateering with the people of Wells and Arundel. Not a prize vessel reached an American port. Thousands of dollars were spent, but not a cent was earned. The war was in every respect disastrous, and when the news of peace was received in February, 1815, there was great rejoicing. The bell was rung and cannon fired. The people gathered together and a grand cavalcade was soon inaugurated, which started for the Port to congratulate those who had been common sufferers with them in the evils of the war. The out-door commemoration was followed by a peace ball, at which there was music and dancing, interspersed with free liba-

tions of rum, gin, brandy and wine, in which male and female indulged to their heart's content.

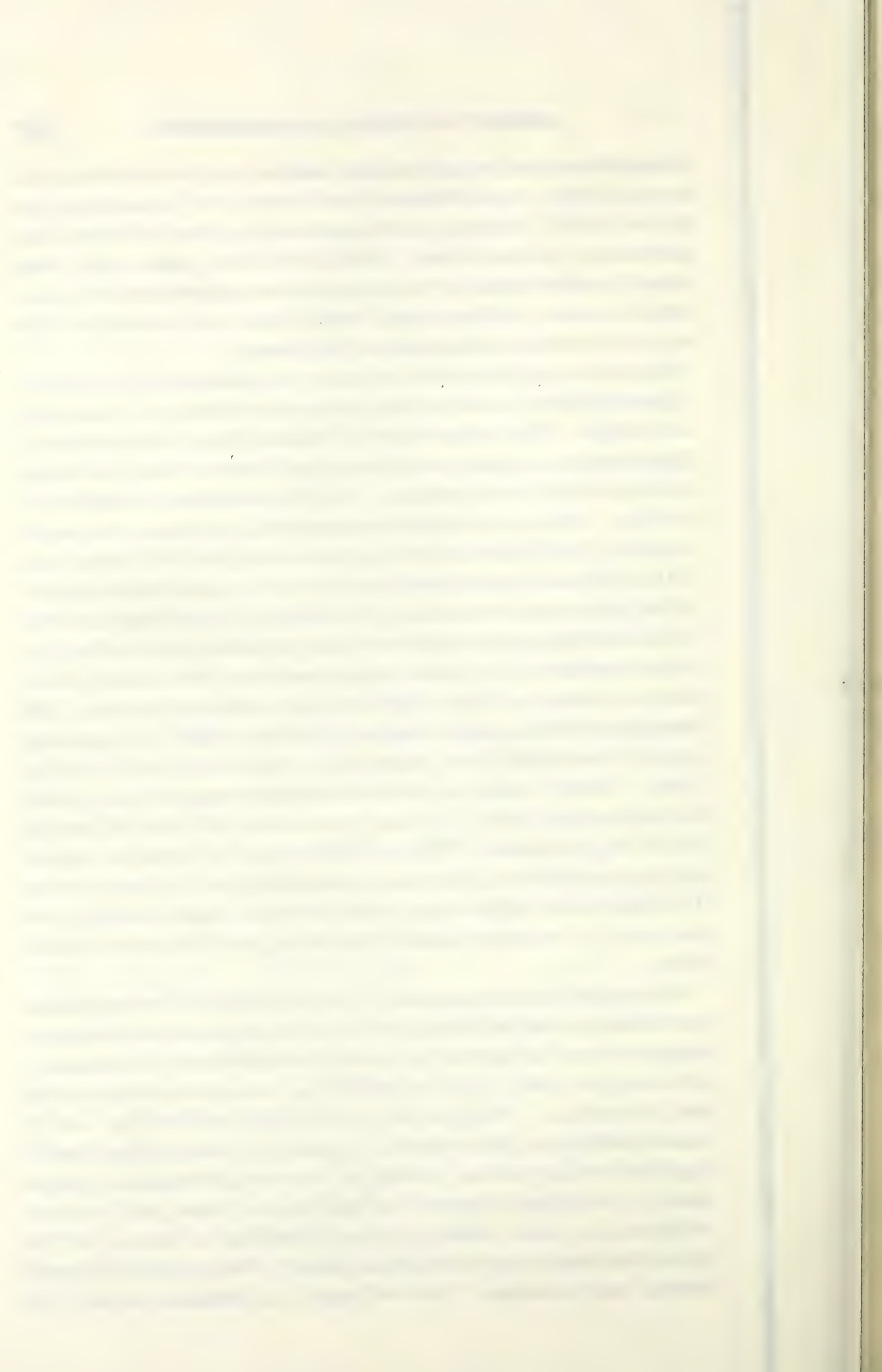
During this war many of the people, especially of the mercantile class, found themselves out of employment. Idleness was no element in the characters of these men. Life was of no value without an active use of it. They must be doing something. As soon as the weariness of the day was over, they were accustomed to amuse themselves as well as they could by going from house to house and playing checkers, cards, etc. In the daytime they could find solace when meeting together, by imprecations on the government. It is a great comfort to some men to enjoy freedom of malediction; to be able to unburden their pent-up thoughts in emphatic words. Perfect composure under supposed wrong, whereby one's ruin is certain to result, is not to be expected of frail mortality. Even good Christian men dealt out hard blows on the national administration. But this spirit soon wore itself out, and the people generally, by the middle of the war, soothed by some of the naval victories, came to concur in the sentiment that it was best to give to Great Britain an effectual admonition that the liberty of the seas was not exclusively hers. Some other matters in the year 1814, making a draft on their purses, which were now but poorly supplied, withdrew their attention from this dead-lock on their navigation. Some of the people of Alfred had become impressed with the thought that a fire-proof building was necessary for the safety of our public records. These impressions, it may well be presumed, grew out of a desire to expedite the growth of that town. But the opposition to the movement was not so much on account of the burden of the expense of erection, as on account of the proposed location. The people of Wells were urgent to have it built at Kennebunk. The necessity of such a building no reasonable man could doubt. The question excited a good deal of interest. The people generally felt that its decision would have a material bearing on the location of the courts. The public convenience would, without doubt, have been better subserved by their location at Kennebunk than at Alfred. This judgment had been freely expressed by committees having this matter in charge, and by the Legislature. Of course there were some in Wells who endeavored to rouse attention to this subject, so that when the feeling of the county was to be tested by a popular vote, the town gave 559 votes for Kennebunk, and four only for Alfred. But this ballot



did not determine the question, and another trial was ordered the next year, 1814, when 665 votes were thrown for Kennebunk, and five for Alfred. But the general result was in favor of Alfred, and the fireproof was built there. Had a little more public spirit been infused into the masses of the county by the supporters of the Kennebunk location, a different result would have been reached, and this might have been the shire town of the county.

Other events in 1814 served to occupy the attention of the people. A great freshet occurred in May, doing much damage to dams, mills, and bridges. The bridge over the Mousam river in the village of Kennebunk, was entirely swept away, and for some time foot travelers were carried over by boats. But this excitement lasted only a few days. Business of all kinds was stagnant, and thence the people were idle. But idleness is not always an unmitigated evil. Sometimes, in their dull and vacant hours, men are led to think of their sins, and to look about them for a remedy for other and more dangerous evils. In this dark hour, while there were many who were led to a freer use of the intoxicating cup, there were others who were thereby awakened to a sense of their obligations as members of society. The distresses of families about them exhibited too clearly the degrading iniquity from which they proceeded, to leave any doubt as to the cause. Poverty works no hindrance to the ravages of the appetite for intoxicating liquor. In many cases a man will give all that he has for its gratification. Wife and children may be driven to despair, and even to starvation, but there is no relenting of the mad passion. The unfortunate subject may mourn over his fearful bondage, but the power of releasing himself from it is gone; he is the doomed slave.

So manifest was the increase of the ruinous sin of intemperance, that those who had withstood its allurements began to feel that some measures must be adopted to check the inebriate in his downward path, and the town voted to publish the law against intemperance and drunkenness. They might as well have published the law of assault and battery, to restrain the lightning of heaven from assaulting their dwelling houses. God's law was always before the eyes of men in the misery, disgrace, and perdition of those who were its violators; and what could the mere knowledge of human law do where this manifest law of God had failed? This posting of a human statute was powerless. The evil was in no measure stayed. Its



dark shadows were all over the town as well as the country, and this glorious inheritance of Christian civilization and civil and personal liberty was evidently tending to an ignominious and dishonored end.

In a few years after, more fortitude gained possession and took the control of some hearts. A board of selectmen was elected in the new town of Kennebunk, who resolved to face the enemy in the boldest way, and they posted the names of about thirty of the inhabitants of the town, notifying all the licensed retailers to furnish "to none of them strong liquors, directly or indirectly," assuring all violators of this order that the penalties of the law should be inflicted on them. This, to those who were not already gone beyond the saving power of self-respect, must have come with astounding effect. One of the most fatal qualities of intoxicating liquor is its deceptive power. The drunkard is seldom aware that he is a drunkard. Though it is apparent to everybody else, yet he does not know it. From many of these inebriates, imprecations undoubtedly came down on the heads of these courageous town officers. But they were unmoved by their anathemas. The result of this action of the selectmen was probably favorable to the cause of temperance. If none of the wretched slaves themselves were rescued from their evil ways, their children, we think, were essentially benefited by this public declaration of their fathers' shame. We have carefully looked through the list, and we are not aware that more than two of the descendants of these men have walked in the footsteps of their fathers.

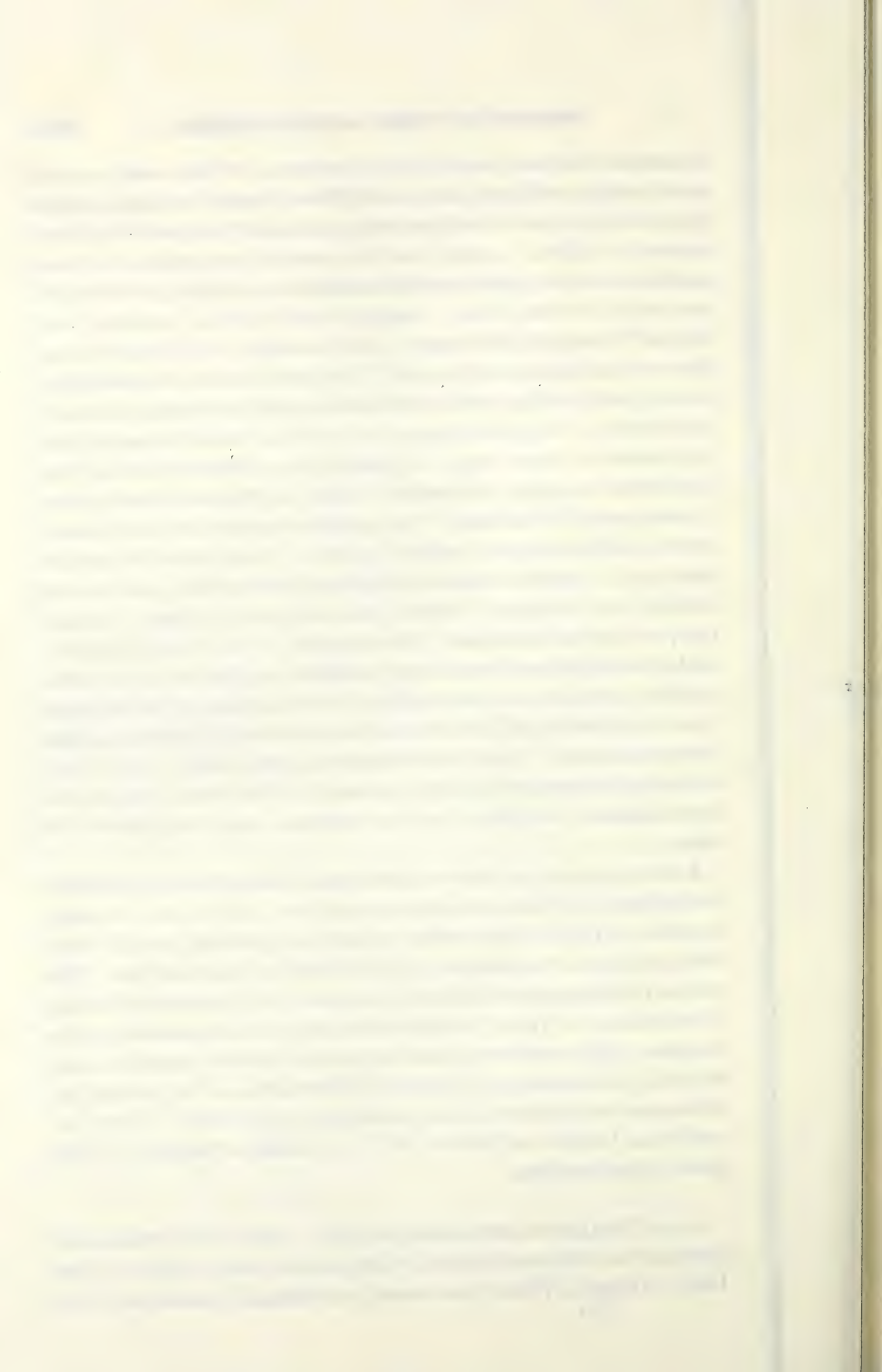
Not long after this manifesto against these intemperate men, a new board of selectmen came to the conclusion that no licensed retailers were necessary for the public good, and withheld all licenses for the sale of ardent spirits. A few years after that, the general temperance reformation began, and the new position was assumed that intoxicating drinks were not necessary for any one. The people generally resolved totally to abandon their use, and thenceforward the doctrine of total abstinence has found favor and support with the public, as the only antidote to that baneful indulgence which has ruined so many who might otherwise have been useful members of society.

In 1815, Daniel Sewall, Clerk of the Courts, and Register of Probate, moved from York to Kennebunk, having purchased the new house of John U. Parsons, who moved to Parsonsfield. Though

Kennebunk had not become the shire town, all the court records were brought and kept here until Maine became an independent State, when Jeremiah Bradbury was appointed Clerk, and they were removed to Alfred. In this year the custom house which had been established at this place since Kennebunk was made a port of entry, was moved to the Port. Joseph Storer was the collector, and George Wheelright, the deputy; and thereafter all the business was done at that place, as it is now. The large number of vessels then entering and clearing would seem to have made this change necessary years before. The public appear to have been intent on making improvements in some way. A petition was circulated, asking the Legislature to compel the owners of dams on Mousam river to open a passage-way for salmon. This petition was presented at the next session, and notice duly ordered upon it. But when the subject came up it appeared that some had not been notified, and thus the measure was defeated. Why it was not taken in hand a second time, we are not informed. The freedom of the river for this valuable fish might have been a very profitable acquisition to the town. Another attempt was also made to have the term of the Supreme Court then holden at York removed to Kennebunk; but this project was unsuccessful. There was evidently a great want of spirit and determination among the people generally. They were anxious for improvements, but there was no resolution that they should be made.

But the recovery of their personal status before the war furnished the mainspring of action to almost every one; and as all, of every condition in life, felt the burdens of the war pressing heavily upon them, the spirit of opposition to it did not at once die out. The personal feeling against Madison on account of it continued during life with many of them; but this animosity was not extended to his successor. All party feeling and all personal, selfish opposition was allayed by the induction of Munroe as President, and a general acquiescence was manifest in the proposition to give him a hearty reception on his visit to Maine in 1817, the details of which we have given in another place.

JUDGE WELLS, the town clerk, died this year. It is a remarkable fact that this office was holden by him and his father from the year 1738. Nathaniel Wells, then elected, was annually chosen until the



year 1776, when he died. The son succeeded and was annually elected during life. One of the most unfortunate incidents of our elective system is the continual changing of the incumbents of office. This has grown out of that party spirit which has sent demoralization through all the departments of our civil and municipal administration. Men of experience, thoroughly versed in all the routine of their official positions, are compelled to give place to others, ignorant of the duties required, and in many cases having no other fitness for them than the imputed qualification given by zealous membership of the party to which they belong. If our country should ever come to the verge of ruin, its decadence will have been wrought out by the gradual influence of this corrupting agency. The spirit of party will override all genuine patriotism.

One of the sad events of this year was the death of THOMAS McCULLOCH, at Cambridge. He was the son of Hugh McCulloch, and brother of the late Secretary of the Treasury. He had reached the last year of his college life with unusual distinction. His high intellectual powers and that firm moral principle which seemed to have been interwoven with, or a material part of, his natural instincts, together with that kindness of heart for which he was specially distinguished, attracted the love and good-will of all with whom he had intercourse, and so won the favor and affection of his classmates that they caused a monument to be erected to his memory. In this class were George Bancroft, Caleb Cushing, George B. Emerson, Samuel I. May, now maintaining a prominent rank among the intellectual celebrities of the country. This tribute of men of that class to the memory of young McCulloch must be regarded as giving high sanction to the memorial. The monument is a marble tablet or slab, standing on six sandstone posts in the cemetery at Cambridge, and bears the following inscription in Latin. As it will be more acceptable to our general readers, we give the English translation:

“Here lie the remains of Thomas McCulloch, a student of Harvard University, born in the town of Kennebunk, State of Massachusetts.

By nature he was most richly endowed with all the gifts of mind and body which excite our love, delight, and respect; moreover,

The first of these is the fact that the majority of the patients who are referred to the hospital for treatment of a mental illness are not actually suffering from a mental illness. They are referred to the hospital for treatment of a physical illness, and the hospital staff are not aware of the fact that the patient is also suffering from a mental illness. This is a serious problem, because the hospital staff are not equipped to deal with the patient's mental illness. The second problem is that the majority of the patients who are referred to the hospital for treatment of a mental illness are not actually suffering from a mental illness. They are referred to the hospital for treatment of a physical illness, and the hospital staff are not aware of the fact that the patient is also suffering from a mental illness. This is a serious problem, because the hospital staff are not equipped to deal with the patient's mental illness.

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frank and pleasant in his deportment, he easily won the affection of all before he sought it. He was desirous of honor and fame; but envy did not pollute his bosom, nor did calumny soil his lips. Most studiously devoted to education and learning, he had explored all the recesses of the human intellect and had plucked flowers from the whole domain of literature, and now, after the completion of his third academic year, from the highest pinnacle of literary honor which he had reached by his talent and diligence, he descended, alas! to the tomb. For, hurried away by a most painful malady, which had brought death to many unfortunate ones, on the 7th day of September, 1817, he breathed most calmly his last.

Age 21.

The love of his fellow students hath raised this monument, their tears have hallowed it."

From this period to the end of our history we know no material facts worthy of record. Some considerable spirit was excited in the last years of the union of the towns by the questions where the town meetings should be holden, and whether a poor house should be built. But the former, just at the crisis of a separation, became a matter of little importance, and the latter, if an affirmative vote had been given, would only have been a source of bitter contention, in imposing a heavy burden on the inhabitants of Kennebunk, without any compensatory return; and all desired, knowing that division must speedily ensue, to part in peace.

NATHANIEL WELLS, who, during his active life, had been one of the most valuable and distinguished of the inhabitants of Wells, died in 1816, on the sixth day of December, at the age of seventy-six. His father, rightly estimating the importance of knowledge, and perceiving in his son evidences of an intellect which might bring him forward to honor and usefulness, determined to give him the benefit of a liberal education. He was accordingly fitted for college, and entered Harvard University in 1756, whence he graduated in 1760. He was there regarded as possessing endowments fitted to give him eminence and rank among the great men of the land. He was distinguished for strength of intellect, a tenacious memory, deep thought, and uncommon power of argumentation.

The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It is composed of members who are physicians, dentists, and other health care professionals. The Association's primary concern is the advancement of the medical profession and the improvement of the health of the people. It does this by publishing the Journal of the American Medical Association, which is one of the most important medical journals in the world. The Journal contains articles on a wide variety of medical topics, including medicine, surgery, dentistry, and public health. It also contains information on the activities of the Association and its members.

The Journal of the American Medical Association is published weekly, except for one issue which is published bi-weekly. It is available to members of the Association at a special rate. Non-members can also purchase the Journal, but at a higher price. The Journal is also available in microfilm and microfiche format.

The Journal of the American Medical Association is a valuable resource for medical professionals and the public alike. It provides up-to-date information on the latest medical research and practice. It also provides information on the activities of the American Medical Association and its members. The Journal is a must-read for anyone interested in medicine and the health of the people.

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He made great proficiency in the acquisition of science, taking a high stand among the students.

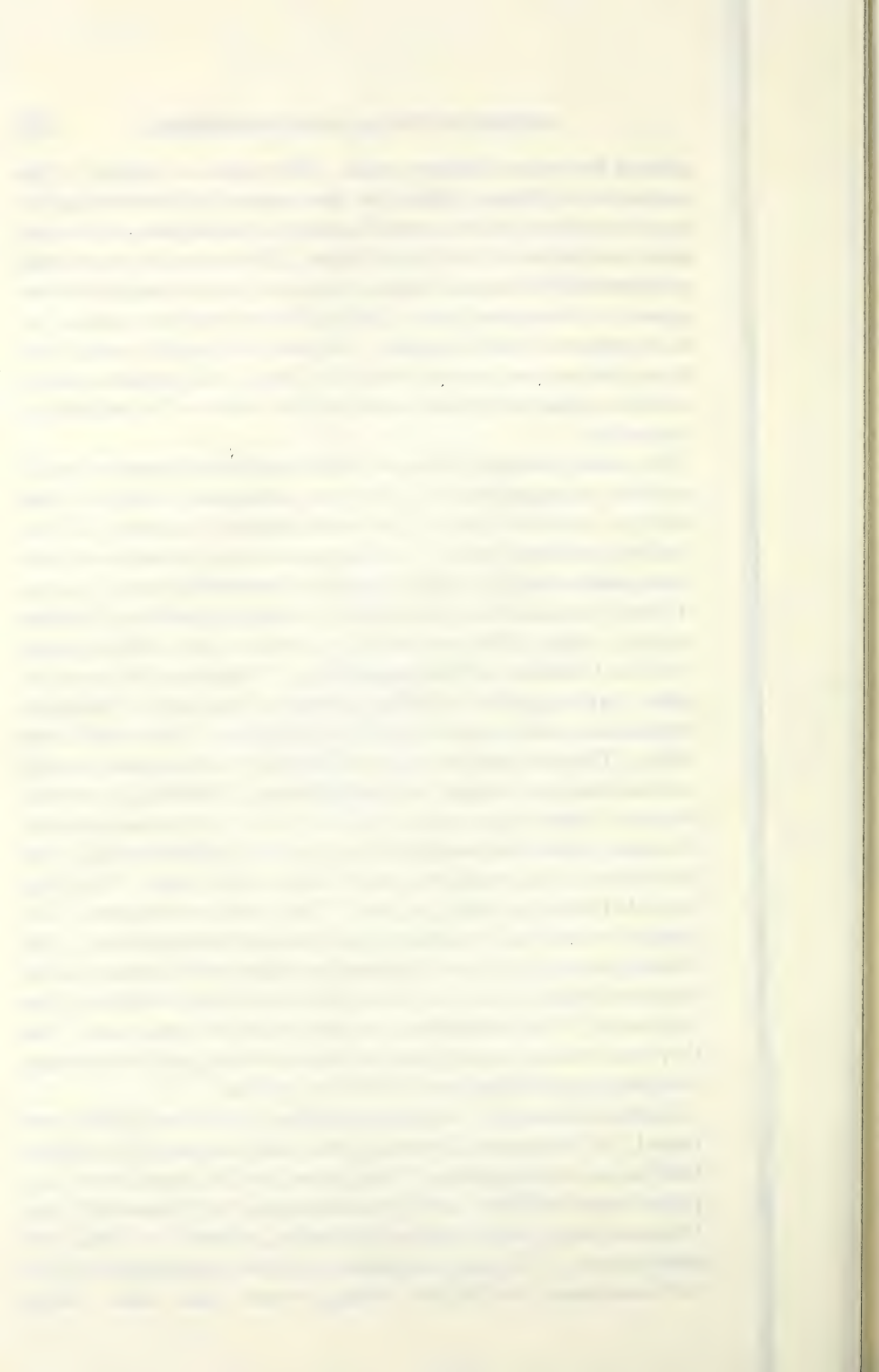
He does not seem to have been inclined to either of the professions. After graduation he resorted to the business of school keeping, in which he employed himself many years. Afterward, by the desire of his father, now far advanced in life, he returned to the old homestead in Wells, where he spent the remainder of his days. The people soon understood the value of such a man in the management of affairs of common interest. His sound and ripe judgment, quick perceptions, and general manliness of character gave him a popularity among the townsmen which he never afterward lost. He was, in consequence, early placed in positions of responsibility. In 1770, he was one of the selectmen of the town. In the trying period, perceived by him to be rapidly approaching, in which the souls of men were to be tested, his opinions were received with great deference. We think, from the evidence that we have, that he was not immediately decided as to the proper course of action for the people to pursue. He was satisfied that England was wrong; that her assumption of rights over the colonies was unwarranted; but what should be done by the feeble colonies in opposition to her assumptions, was not so easily settled. He finally came to the determination that, as there was no reasonable alternative, the people must fight.

Intelligence was received from Boston in May, 1773, that the liberties of the country were in peril, and M^r. Wells was appointed one of a committee of correspondence, to ascertain facts and determine upon the proper action of the town. In 1774, he was appointed a Justice of the Peace by Governor Hutchinson, which office he held under various appointments during life. His father, who was town clerk, died in 1776, and he was chosen to fill the vacancy. As there were then no such political excitements or party interests, disordering the public well-being, as have prevailed in later years, he was annually elected to the same office to the close of life. In 1779, he was chosen a delegate to the convention at Cambridge to form a constitution for the State of Massachusetts. In 1781, he was appointed by Gov. Hancock a special Justice of the Inferior Court of Common Pleas; afterward he was Chief Justice of the Court, representative to the Legislature, and member of the Senate. He was

selected for various fiduciary trusts. He was also a member of the convention at Boston, holden for the purpose of determining the question whether the State would assent to the adoption of the proposed constitution of the United States. He was on the commission with Samuel Phillips and Nathan Dane, who had in charge the management of the eastern lands. In fine, his services were sought for on all matters of public interest. He was the people's man, fitted for any station, and always ready for duty. His opinions carried with them great weight and controlled the action of a majority of the people.

The most prominent element of his intellectual character was a proclivity to argumentation. He was cotemporary with Dr. Hemmenway, who was one of the most eminent logicians of New England, and found much of his happiness in the discussion of those great questions which involve the eternal interests of men. On some of these questions there was a wide diversity of sentiment between the two. Judge Wells was strongly Arminian, not differing much from the Unitarians of the present day. Whenever they came together, any suggestion of either adverse to the views of the other, awakened at once a controversy of which neither of them would ever weary. They had occasion to go to Berwick to attend some council or association, and stopped at a public house. Probably, in continuation of a debate begun on the road, they there got into an animated discussion which was continued to a late hour in the evening, when the Doctor said he would step out of doors a little while. The judge responded that he would go, too. They went out together. The landlord waited and waited, till his patience was exhausted. Not knowing what might have happened to cause such a strange detention after twelve o'clock, he went out to ascertain the status of the disputants. It is unnecessary to state where he found them. But they were still in the very heat of the controversy, each wide-awake in defending and taking care of his own opinion.

Neither of these men had any inclination to yield an opinion once formed. All arguments directed to that end were parried or neutralized in one way or another. They formed no judgment on any important matter without careful consideration; and thence felt that their conclusions were sound, and, therefore, adhered to them with great tenacity. Yet they were men of a liberal and generous spirit, and entertained the kindest feelings toward each other. Judge



Wells was a deacon of Dr. Hemmenway's church, and was regarded by all as a man of stern integrity. Difference of theological speculation did not lead to denunciation or separation. The church of Christ in those days, though it embodied a great variety of adverse thought, went forward harmoniously in the work of the Master.

Judge Wells was an exceedingly useful man. On all matters involving the interests of the town, he was consulted with great confidence. Politically, he belonged to the Federal party, and was regarded as one of its most prominent supporters in the District of Maine.

As the Wells family is one of the oldest in the town, we give a brief genealogical sketch of it. They all descended from Thomas Wells, a physician, who came over from England in the *Susan and Ellen*, Capt. Paine, in the year 1635.* He settled at Ipswich, in the State of Massachusetts, and died there in 1666. He married Abigail, daughter of William Warner, and came to Wells in 1657. On June 29th of that year (1657), he purchased of William Symonds "two hundred acres of upland and fifteen acres of meadow, having a dwelling-house standing upon the same." He had children, viz.: Nathaniel, married Oct. 29, 1661, to Lydia Thurley, and died December 15, 1681. John, born —; died in Wells, April 11, 1677. Sarah, born —; married John Massie, of Salem. Abigail, born —; married June 19, 1661, Nathaniel Tredwell, of Salem. Thomas, born Jan. 11, 1647; died July 10, 1734. Elizabeth, born —; married — Burnam. Hannah, born —. Lydia, born —; married Mar. 25, 1669, John Ropes, of Salem. How long he continued here is unknown, but he had an allotment of land on Little River, and in a few years returned to Ipswich. His wife died in 1671.

John is the only one of the children in whom we have an especial interest. He was left in possession of the farm in Wells, and married Sarah, daughter of Francis Littlefield, of Wells, who was born Nov. 16, 1649. They were probably married in 1664 or 1665; he died the 11th of April, 1677, leaving four children, viz.: John, Thomas, Patience, who married Nathaniel Clarke; Sarah, who married first Samuel Libley, of Salem, who was killed by the Indians in their

*NOTE.—It has been said that when he embarked from England, he took with him his wife, Ann, then twenty years of age, who died soon after their arrival here; but we have not satisfactory evidence of this fact.



assault upon Haverhill, Aug. 29, 1708; and secondly, about Dec., 1710, John Sayer, of Newbury. John, the eldest son, became a "mariner." He went to Boston, was there in 1702 and 1707. He returned to Wells; was there in 1723. He married, probably while a resident in Boston, Mary Peck, February 18, 1697. He made his will, May 10, 1748, and died in that year. His estate inventoried £2,000, a large sum for that time, including one negro, inventoried at £100. He left three children, John, jr., a blacksmith; Mary, who married — Maddock; Hannah, who married Thomas Goodwin.

It appears by the town records of Newbury, that in 1696, Thomas Wells married Sarah Browne, and had four children, who were killed with their mother, by the Indians. Soon after the murder, Thomas Wells returned to Newbury. The town records of Salem state that "Thomas Wells, of Newbury, and Lydia Gale, of Salem, were married Oct. 12, 1704." She was the widow of Abraham Gale (who died about 1702), and daughter of John Ropes and Lydia Wells, youngest daughter of Thomas Wells, of Ipswich. They had three children. Nathaniel, born Aug. 21, 1705. He was the first Deacon Nathaniel Wells, of Wells, and was town clerk for many years. He died in Wells, in July, 1776; Joshua was born March 17, 1707; Lydia was born May 29, 1709. She married Samuel Clark.

Thomas, with his family, returned to Wells previously to March 3, 1718, as he was at that time chosen deacon of the church there. He died August 26, 1737.

John, jr., son of John, married Deborah, the daughter of Dependence Storer, of York, Me., October 11, 1733, and had eight children, John, Samuel, Susanna, Samuel, Daniel, Dependence, Hannah, Mary.

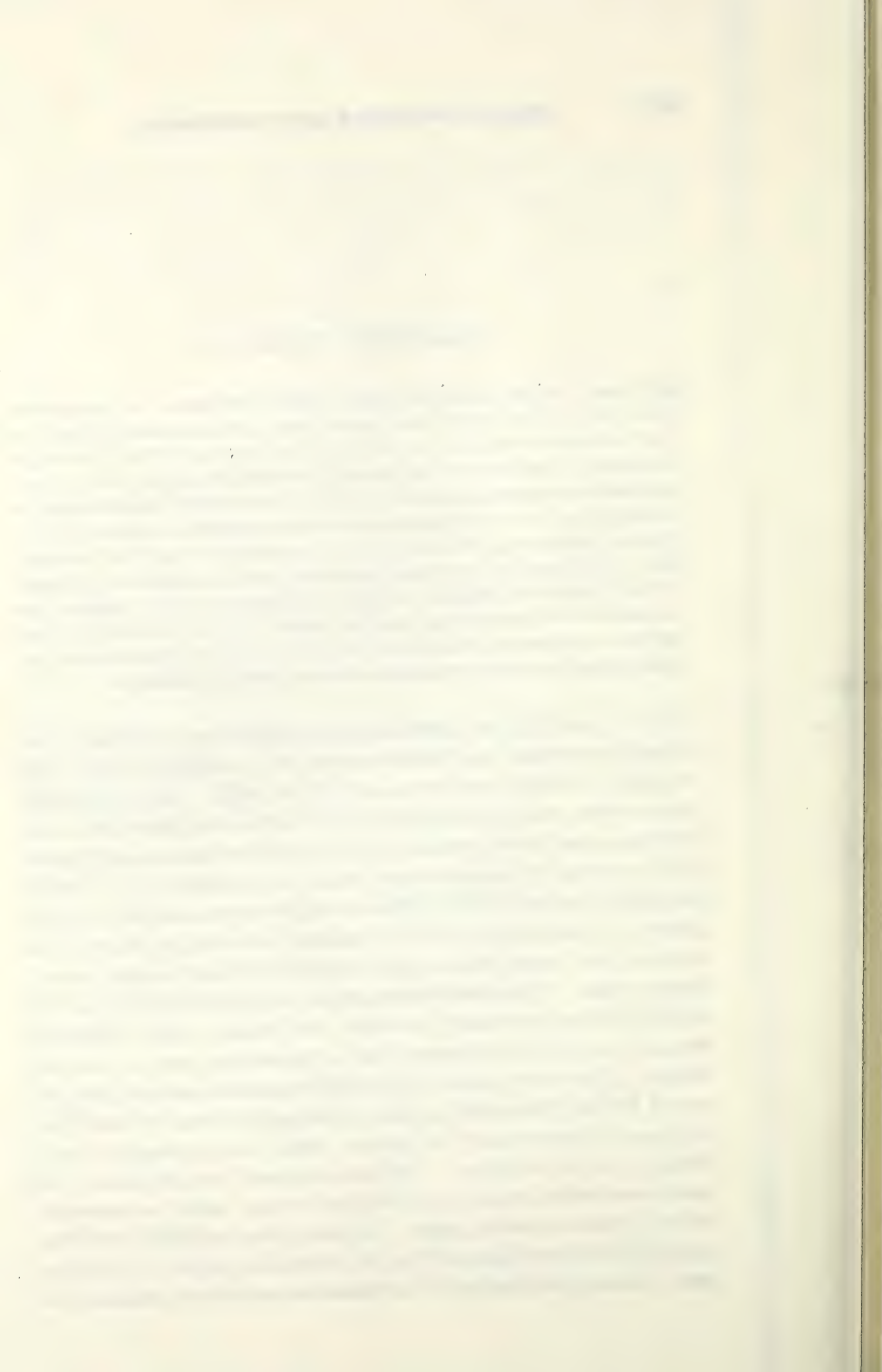
Nathaniel, son of Thomas, previously referred to, and usually designated by the title of "Town Clerk," married about 1736, Dorothy Light, of Exeter, N. H., and had six children, Dorothy, Nathaniel, Robert, Martha, John Light, and Ebenezer.

Judge Nathaniel married Abigail Winn, January 1, 1770, and had seven children, Dorothy, Nathaniel, David, Abigail, Theodore, Timothy, Theodocia.

CHAPTER XXXVII.

THE FIRST PARISH—REV. BENJAMIN WHITE ORDAINED AS COLLEAGUE WITH DR. HEMMENWAY—HIS RETIREMENT AND DEATH—REVISION OF THE CREED—INVITATION TO REV. DAVID OLIPHANT—REV. JONATHAN GREENLEAF ORDAINED—THE SECOND PARISH—ADDITIONS TO THE MEETING-HOUSE—STEEPLE ERECTED AND BELL PURCHASED—DESCRIPTION OF INTERIOR OF THE MEETING-HOUSE—SINGING—MUSICAL INSTRUMENTS—ORGAN INTRODUCED—STOVES SET UP—INFIRMITY OF REV. MR. LITTLE—REV. NATHANIEL H. FLETCHER ORDAINED AS COLLEAGUE—HIS ADDRESS—THE CREED—MARRIAGE OF MR. FLETCHER—JOSEPH SMITH—HIS ATTEMPT TO OVERTURN THE MEETING-HOUSE—JACOB COCKRAN—LETTER OF REV. JONATHAN GREENLEAF TO REV. MR. FLETCHER—ACTION OF THE PARISH RELATIVE THERETO—SUNDAY SCHOOL ORGANIZED.

In the year 1810, Dr. Hemmenway having become so infirm as to be unable to preach, the Parish came to the conclusion that it was necessary to obtain some one to supply the pulpit. He concurred in this necessity, and in conformity with a custom then prevalent in the churches, a fast was appointed for the 31st of October, to seek Divine aid in a matter of so much importance. In pursuance of a vote to this effect, Benjamin White, who was highly recommended, was employed as a candidate, and so well satisfied were the people with his services, that it was voted to give him an invitation to settle as colleague pastor. To induce his acceptance, the parish offered him five hundred dollars as a salary, and after the decease of Dr. Hemmenway, the use of the parsonage, and a reasonable time to visit his friends. The offer was then considered a generous one, and was accepted by Mr. White May 4, 1811. His pastorate was so short that we deem it unnecessary to give in detail the ceremonies introductory to his ministry. He was ordained June 26, 1811. His health was feeble, and much of the time he was under the necessity of being absent from his parish. He was a true and faithful minister, making it the great object of his life to lead his people to righteousness. During the short period in which he was able to maintain his



position, he was very successful in his labors. Many were added to the church. His bodily frailty, perhaps, contributed much to his power as a preacher. He felt that he was on the confines of the grave; and the sympathies of his hearers were thereby more closely drawn to him. But he was soon obliged to succumb to the relentless power of disease. After long absence, he writes from Thetford, March 9, 1814, "I have but a short time to tarry in this world." He then submits the question of his dismissal to his people. A council was called on the 14th, and in concurrence with the church, it was voted to dismiss him. He died on the 23d.

During the ministry of Mr. White, an important revision was made in the creed and covenant of the church. We have regarded all these expressions of belief as declarations of the minister only; and we suppose this new enunciation of Christian doctrine and duty to be the production of Mr. White. It was undoubtedly drawn by him and assented to by the church, the people generally having so much confidence in their minister, and so little in themselves, that they did not attempt to qualify their creed by any thoughts which came up in their own minds. Most Christians take an interest in these pronouncements of religious doctrine, and find satisfaction in comparing them with those of other churches. And, therefore, we insert this new creed entire.

"Confession of Faith, and covenant adopted by the First Congregational Church in Wells, Oct. 11, 1811.

You believe there is one God, the Father, Son and Holy Ghost, who created, upholds and governs all things.

You believe the Scriptures of the Old and New Testament to be a divine revelation from God, containing all the doctrines which we ought to believe and all the duties which we ought to perform.

You believe that God first made man in his own image, consisting in knowledge and holiness.

You believe our first parents sinned, and by sinning lost communion with God, and became exposed to his just displeasure.

You believe that Adam's posterity, in consequence of the union constituted by God between him and them, are born destitute of holiness, with hearts inclined to sin and under condemnation, and must perish unless saved by Sovereign grace.

You believe that God sent his only begotten son into the world to

make an atonement for sin, and hereby open a door of mercy for our fallen race.

You believe regeneration necessary to eternal life, and to be the foundation of every Christian grace.

You believe that God has established a church in the world, and that none ought to be admitted to its ordinances except those who give evidence of faith in Jesus Christ.

You believe there are two sacraments in the church, Baptism and the Lord's supper; and that it is the duty of professing [parents to devote their infant offspring to God in Baptism]." This clause between the brackets was afterward stricken out, and the words, "Christians to observe both these ordinances," inserted in their place.

"You believe in the doctrine of justification by faith, the resurrection of the dead, and final judgment. You believe that the whole world will be assembled before God at the last great day, and be rewarded according to their character; when the righteous will be received into everlasting life, and the wicked punished with endless destruction.

These things you profess to believe.

Covenant. You now in a serious and solemn manner choose the Lord Jehovah, Father, Son and Holy Ghost to be your God.

You engage, by Divine grace assisting you, to walk in all his commandments in a blameless manner.

You engage to maintain the worship of God in his house on the Sabbath, and as you have opportunity, to attend upon his daily worship in the family and in secret; to observe the Sacraments in the Church, Baptism and the Lord's Supper, and to support church discipline faithfully, according to the rule prescribed in the Gospel.

You engage to watch ever your heart and life in the fear of the Lord, and guard against everything that may bring dishonor upon the cause of the great Redeemer; to seek the prosperity and enlargement of this church as far as you have ability and opportunity.

This you covenant.

We now consider you a member (or members) of this church in communion and fellowship with us, and engage to treat you with that affection and watchfulness which your sacred relation to us requires. And we earnestly desire that by our faithfulness we may as-

assist each other in the service of our Redeemer, that we and you may obtain mercy of the Lord, and finally be prepared to enjoy his presence forever."

The following was afterward added as the second engagement: "You engage to study the Scriptures in a careful and prayerful manner, in order to learn the duties you owe to God, to your neighbor, to yourself, and to your offspring."

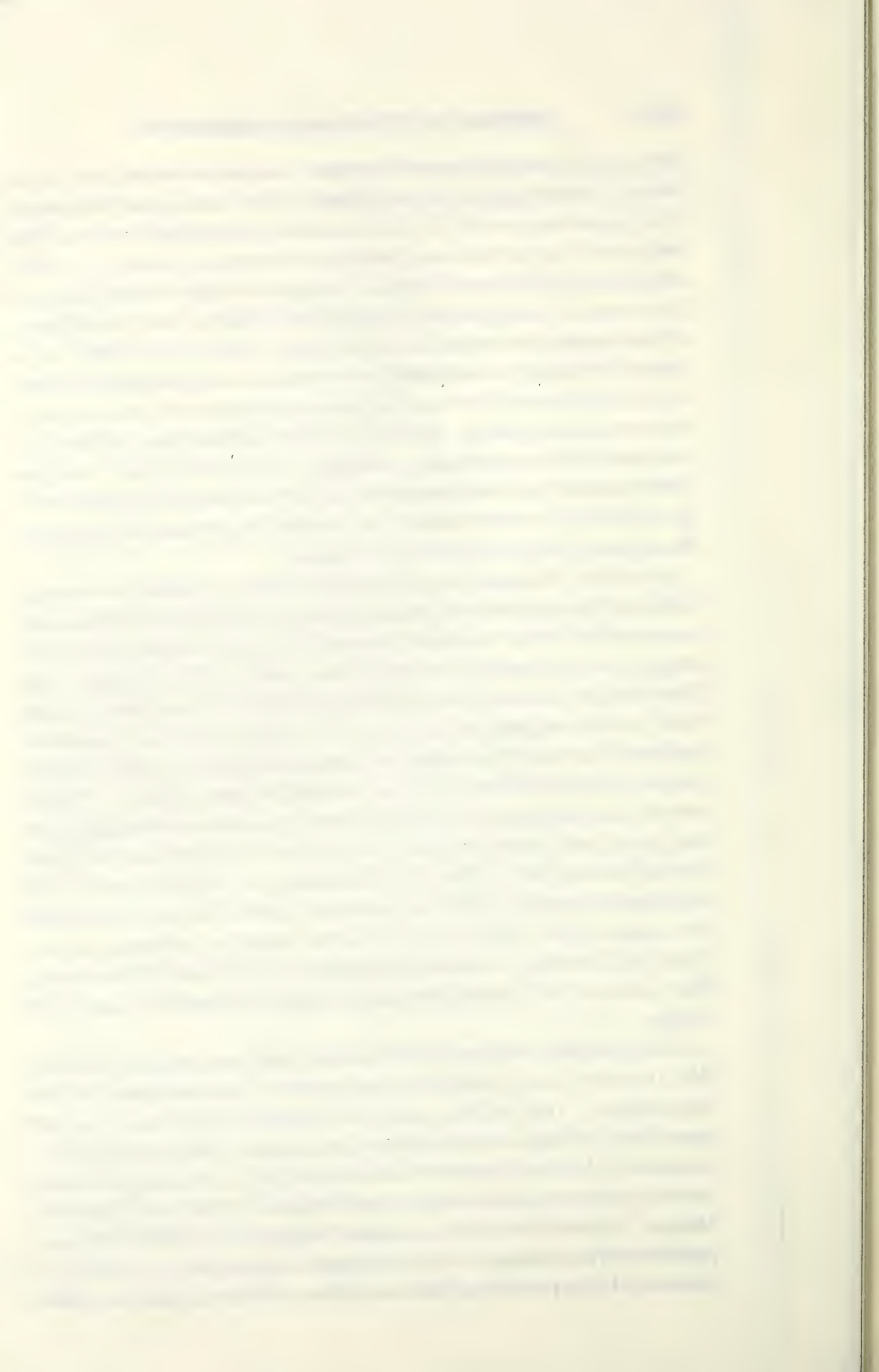
Mr. White did not adhere strictly to the practice recommended by the synod of 1662. He would not baptize the children of those who were not members of the church in full communion. For the half-way covenant he had no respect; believing that one could not be honest in that profession who would not, also, come to the Lord's Supper. This refusal to baptize the children of non-professors or half-way Christians, touched the hearts of some of his society very severely. They had long been accustomed to witness this ceremony in the church in its free ministration, and felt that it was a great sin to withhold its beneficent influences from any one. The sight of even the most unworthy dedicating their offspring to the Lord, took strong hold of their sympathies. They could no longer find peace and comfort in a church which had thus failed to sanction this sacred and endeared custom. William Boston and his wife Elizabeth, though childless, requested to be discharged from the church, and to be recommended to the church of the Rev. Mr. Fletcher. James Rankins and Ruth Boston, also, for the same cause, left the society. These, also, had no children for baptism.

After the dismissal of Mr. White, Rev. David Oliphant was invited to take charge of the society. He had been some years in the ministry and was a very popular man. To secure his services the parish offered him four hundred dollars and the use of the parsonage. But the position did not meet with his acceptance. Yet he took advantage of the opportunity, presented by the invitation, of preaching to the people an effective discourse. In his answer he states that his health is feeble, the climate of the seacoast unfavorable to his constitution, and the labor of a large scattered parish too hard for him; and also that the offer of a salary was unreasonable, and he regretted "that a people so long distinguished for their ardent desires to have the Gospel preached to them, should at this time, when

they need its sacred instructions more than ever before, set up so strong a barrier against the enjoyment of its blessings as the refusal of a proper support of it." It is somewhat questionable whether this reply was in good taste, and prudent as became a servant of Christ. Mr. Oliphant had been living in a larger and richer community, and his notions of the appropriate salary for a minister were the offspring of the associations which he there enjoyed. But in all these border towns the people were limited in their means, and business paralyzed by the exigencies of war, and no one could feel that it was a time for the increase of salaries. Beside, the salary offered was as liberal as that received by neighboring ministers. We believe that the profession should be so well remunerated for their services, that no anxiety for family support should be allowed to prevent the clergyman from giving his whole heart to his people.

Jonathan Greenleaf was afterward invited to preach as a candidate, and his services were so acceptable that the Parish unanimously concurred with the church in inviting him to the ministry, and making to him the same offer which was made to Mr. Oliphant. Mr. Greenleaf, by letter of Feb. 13, 1815, signified his acceptance, adding that it was no part of the plan of his life to become a parochial minister, but that Providence had ordered otherwise; and, in consonance with this Divine direction, he should speak plainly. That he should not cry peace to all, but should proclaim everlasting joy to the good, and misery to the evil. He was ordained on the eighth day of March, 1815. Rev. Mr. Mittenmore, of Falmouth, made the introductory prayer; Rev. Mr. Brown, of North Yarmouth, preached the sermon; Rev. Mr. Sweat, of Sanford, made the ordaining prayer; Rev. Mr. Fletcher, of Kennebunk, gave the right hand of fellowship; Rev. Mr. Calef, of Lyman, the charge, and also offered the concluding prayer.

All the council were not in full accord with the doctrinal views of Mr. Greenleaf, and some little controversy was awakened by his expressions. But in the main, the members concurred. In his preaching he fully carried out the programme prefigured in his acceptance. He was independent and decided in his theology, adhering strictly to the doctrines assumed and declared by the early Synod in Boston. Under him the old custom of baptizing the children of non-professors who assented to the baptismal covenant, was revived. He revered this practice of the forefathers, "believing that no person



would assume this covenant without faith in Christ, and that the church was bound to receive the children of such to baptism, and themselves to full communion whenever they desired it, if their lives were such as become the Gospel;" such persons so offering their children to be regarded as putting themselves specially under the discipline of the church. How this discipline was to be exercised, does not appear.

From this time during the remaining years of this history, there was much trouble in the church by the unfaithfulness of some of the members. But the principle of forgiveness to the erring brother or sister was still adhered to, in forgiving offenses upon mere confession and alleged repentance. In our view, this was a most baleful practice, and had little tendency to restrain subsequent aberration. The same persons in a very short time after forgiveness, again dishonored their profession by going astray from the Christian path. We have already expressed our opinion of this practice.

But a position was assumed in one case which, we think, cannot find support in a sound Christianity. A member neglected to attend public worship with this church for nine months, and in the meantime attended a Baptist meeting, and had a Baptist minister preach in his own house, whereby the church say, "religion was wounded, and its enemies had occasion to blaspheme." We cannot concur in such a judgment. Christ has but one church in the world, and all Christians are members of it. Going from one meeting to another, or from one church to another, or having any Christian minister preach in one's house, is no departure from the law of Christian duty, and the enemies of religion are never led to blaspheme by any such action. It is the denial of religious freedom, the intolerant spirit which provokes blasphemy in disbelievers. We hesitate not to say that if the delinquent had attended another Congregational church, and its minister had preached at his house, no such grievous charge would have been made against him. The offense was in thus manifesting his sympathy with another denomination; and we believe in the view of the common Father, it would have been a much more acceptable charity to have continued to sympathize and love him as an anxious and earnest disciple, than it was to receive one back into the church who had been guilty of a criminal offense, upon the mere declaration that he was sorry for his offense, and asked forgiveness. We pretend not in any part of this work to express any opinion on the theology of any



class of Christians. But religion is a personal-matter, interesting the individual more than any one else. His own conscience and reason must guide him in the use of the means for its growth in his spirit. If he has come to believe that the teachings of the Baptist are better fitted for his improvement than those of the Congregationalist, then it is his right to avail himself of them, and by the change no dishonor is brought on the Church of Christ. But it should be made a serious question with the church of departure, whether its denunciations of such an one have their sanction in the law of God.

In a former chapter we have given a history of the various embarrassments and difficulties attending the building of the meeting-house of the Second Parish. The work was protracted twenty-five years, and then not completely executed. After all this delay, and the exciting controversy to which it gave rise, it was found that the house was not large enough to accommodate all the people. New residents had come in and the population was largely increased. A young minister, with a clear voice and a mode of address more captivating than that of the old pastor, had been settled over the Parish, and more of the townsmen were attracted to the sanctuary. It now became necessary to make a material alteration to provide pews for all. Accordingly, at a Parish meeting held on the 20th of June, 1803, it was voted that the meeting-house be enlarged, by making an addition on the back side, not exceeding 28 feet, and not less than 24, with the addition of a belfry, and that before proceeding, the pews should be sold, as located according to a plan drawn by Thomas Eaton; but that no such work should be done if the sale of the pews did not meet two-thirds of the expense. Tobias Lord, William Jefferds, Jacob Fisher, William Taylor, and Joseph Moody were appointed a committee to carry the vote into effect. At a meeting on the third day of April, 1804, it was voted to purchase a bell.

The pews were sold at auction on the 21st of September, 1803, bringing sufficient prices to authorize the committee to proceed with their work. A contract was entered into with Thomas Eaton to make the contemplated alterations. But, notwithstanding this plain vote of the Parish, it was determined to saw the building in two, lengthwise, and move the rear half back twenty-eight feet, so as to make the additional pews in the centre of the church, and leave all the old pews uninjured. This was, we presume, more satisfactory to

the owners of the pews in the portion to be moved, as it would leave them in precisely the same relation to the pulpit as before. The rear half of the building was accordingly moved back, and the intervening twenty-eight feet filled with the new pews. Previously to this change, there were but three long pews on each side of the broad aisle. These had been built a short time before the change. Ten more were added on each side, and about sixteen square pews in the other part of the house. The old roof was taken off and reconstructed, with the end of the attic toward the road. The steeple was erected in 1804, and the bell soon after raised to its position in the belfry. It was first rung in the fall of that year at nine o'clock in the evening. This was the third in the District of Maine, that of Mr. Smith's church, in Portland, having been obtained in 1753, and that of the Congregational church, in York, on the 20th of September, 1788. In its outward aspect, excepting the painting, the meeting-house remains now as it was then completed. The contract with Eaton was a hard one, and being satisfied of that fact, the Parish subsequently gave him five hundred dollars.

Having thus erected a house of worship, not only satisfactory to the people, but inspiring them with some degree of pride by its magnificence, far excelling in beauty and symmetry any other in Maine, they felt the importance of taking care of it, and in accordance with the narrow view of religious instruction which then prevailed, and still rules in many minds, the Parish voted "that no orations should be delivered in it." Notwithstanding the increased light which a progressive civilization is shedding on the world, great moral darkness still hangs over a large portion of the race. Thousands yet feel that religion has no need of knowledge or education. Men cannot be made to comprehend the postulate that learning is the handmaid of virtue; that all the sciences even are ministering angels to a healthy and substantial religion; that ignorance has been the bane of godliness in all ages. Orations at that period, perhaps, more than now, were an important agency in the diffusion of knowledge. The orator labored hard to make his subject instructive and valuable to his auditors. The house of God should always be open for benevolent purposes, for every object involving the well-being of humanity. But this old vote still remains on the record of the Second Parish in full force. For one occasion it was suspended, but for many years it has been disregarded.

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is therefore a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and its history is therefore a history of the struggle for equality and the recognition of the rights of all citizens. The fourth is the fact that the United States is a nation of free people, and its history is therefore a history of the struggle for liberty and the protection of the rights of all citizens. The fifth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The sixth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The seventh is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The eighth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The ninth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The tenth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests.

As the internal arrangement of this house has been recently so modified that it bears little resemblance to that of which we have been giving an account, it may interest the descendants of the builders to have some further description of it. In the house as erected in 1774 there were no long pews; they were all square, with seats on the sides and ends. All the ancient churches were arranged in the same way. Over the pulpit, three or four feet above the head of the minister, was the sounding board, octagonal in form, about eight feet diameter and a foot or fifteen inches deep. This was hung at the centre from the ceiling, and was supposed to give a louder intonation to the words of the preacher, causing them to reverberate more distinctly through all parts of the house. Being neatly moulded and finished, it was rather ornamental to the house. It was continued in its place many years after the alteration in 1803. These sounding boards were a part of the internal structure of all the ancient churches. There were three aisles for access to the pews, the broad, and the right and left; a pew for old men on the left, and one for old women on the right, of the broad aisle. These two pews were moved forward with the rear half of the house. The front part of the galleries was painted, but no other portion of the house, except the pulpit, the deacon's seat, just under it, at the head of the broad aisle, and the pew of Dimon Hubbard. The exterior of the house and steeple was painted a dark yellow, not expressive of a very becoming taste in the people.

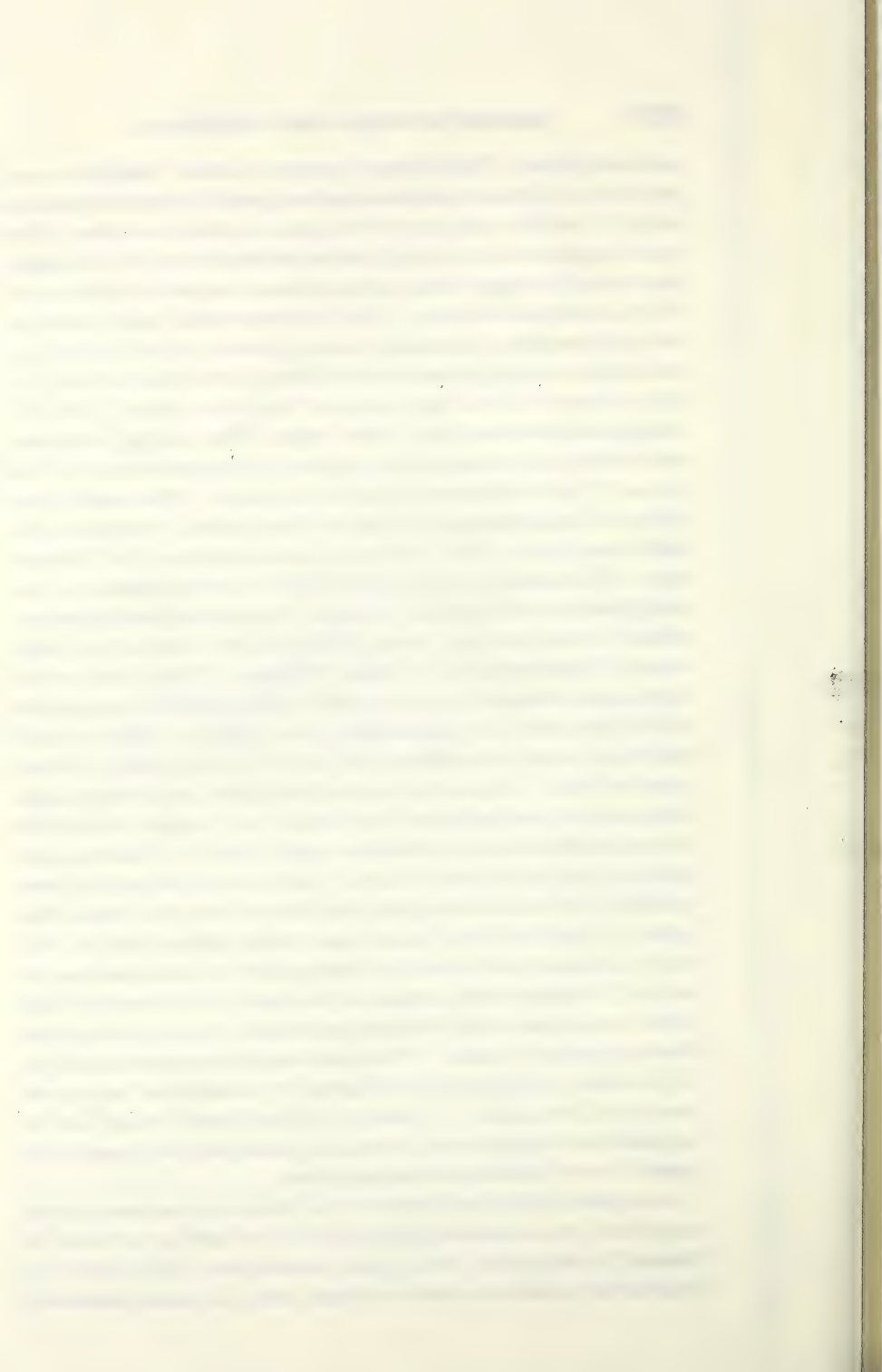
One memorable feature in the construction of this church, common to all churches of olden time, and regarded as indispensable to the comfort of the worshipers, cannot be forgotten by the survivors of that period. The seats were all furnished with hinges, so that in rising for prayers the seat could be raised, and be sustained against the back of the pew until the prayer, sometimes long enough to weary the soul of the Christian, was ended; when simultaneously all were let down, most of them dropping a few inches, and many of them, especially when occupied by children, slammed down with an impetus somewhat exceeding ordinary gravitation. So that any one living within half a mile would have the clearest evidence that the minister had ended his devotions; and the preacher himself, especially after one of his long prayers, would have a response from the seats tending to bring back his attention, at once, to things terrestrial. There was also another little arrangement well adapted to

wake up the sleepers, and parenthesize the sermon. Every pew had one or two rests hanging down on the front. These the lazy and sleepy could raise up to a horizontal position, sustained there by a prop, and lean the head on it for a comfortable nap. Of the great number of these in the house, at least two or three, by some motion of the nervous sleeper, during the sermon would have the props knocked from their places, causing the rests to fall with a detonation which would startle not only the sleeper, but everybody else in the house.

The part of the service belonging to the singers has always been regarded as material to an effective public worship. In ancient times it was a voluntary offering in all the churches. Men and women united themselves in choirs for the purpose, because they enjoyed sacred music. They sung with the heart, and sometimes, perhaps, with the understanding. It has been but a few years since this Christian custom has given way in any of our towns to a select choir, paid in whole or in part. No such change had taken place in the societies in Wells, down to the time when our history closes, and it is believed that even at the present day, of the large number of churches in the County of York, but very few have been compelled to resort to a measure so fruitful of dissensions and so inconsistent with the best interests of any religious society. With much more consistency should the people be called upon to pay for their services, all such as take part in the exercises of the conference or prayer meeting. The mode of singing in all the churches of New England, previously to the present century, was very uniform. The custom had been for one of the deacons to read a line, which would be sung; then another, which would be sung, and so on to the end of the hymn. Such was the usage in both the churches of Wells, all the congregation uniting. But in 1787, the people of the Second Parish presented a petition to the Society, that some new action might be taken in regard to the singing; that they would determine whether they would have the psalm read, or whether it should be sung without reading. On this petition it was "voted to Act Quia with the vote in the church the 22d of Nov. instant; that is, to sing the Fore Noon with Reading Line by Line. The Afternoon Vears by Vears." Jacob Fisher and William Jefferds were appointed a "Committee to Advise and Regulate the Singers." But it was a difficult labor which was thus put upon them. The singers would

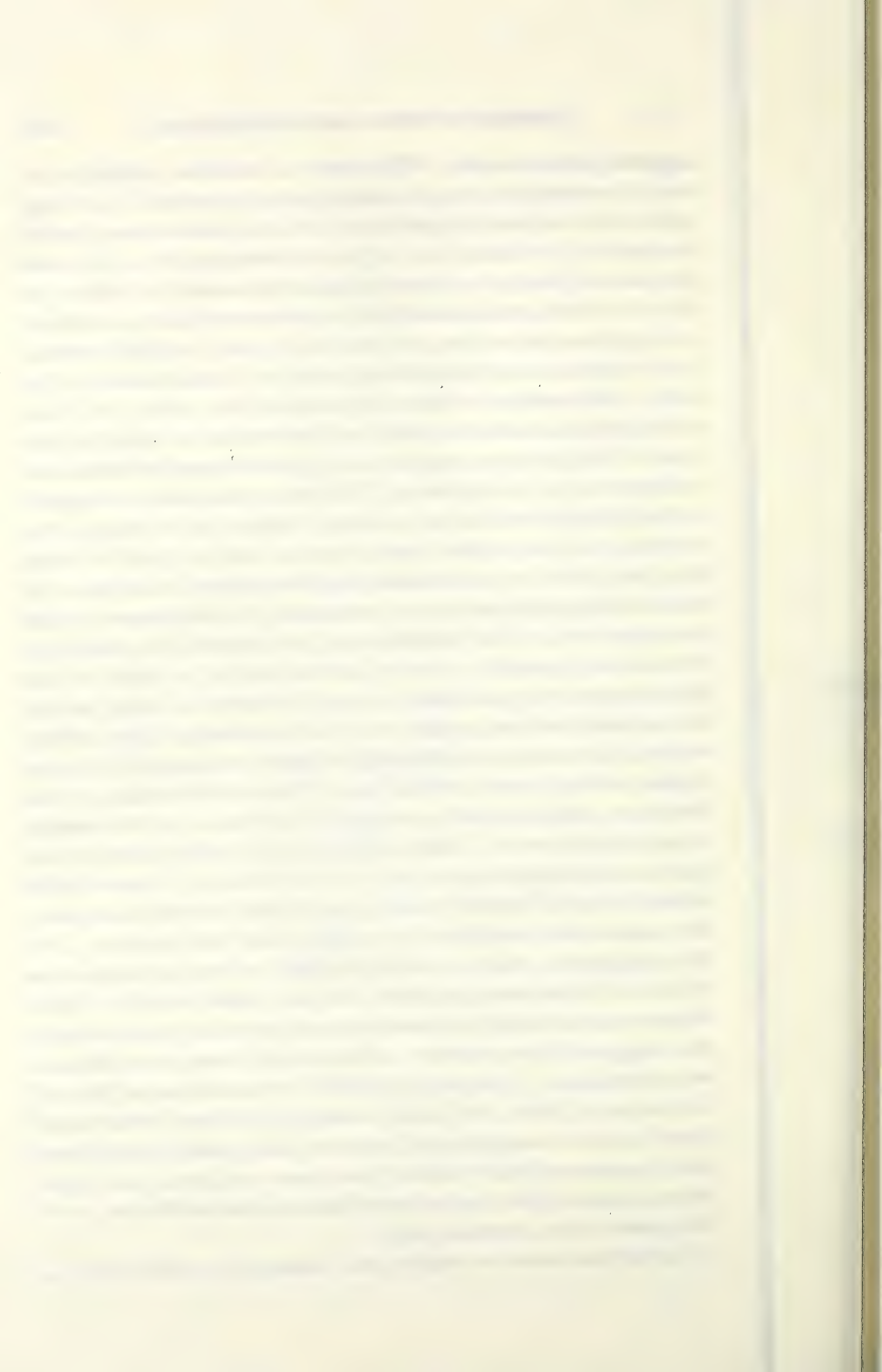
not be regulated. The difficulty appears to have been that some were lazy, and chose to sit down and sing, while others preferred to stand. The choir still occupied the seats on the lower floor. One would suppose that the sitting posture, whereby most of the singers were out of the sight of the audience, would not be the most acceptable to intelligent musicians. But the committee, being unable to bring the parties to satisfactory terms, appealed to the Parish, and, at a regular meeting, it was voted "That it is the Desire of the People in General that the Singers should keep their Seats." But this arrangement continued only a few years. The singing seats were very unfavorable to the freedom required in the performance of their duties. There was then no organ in the church. The bass-viol was the usual accompaniment or guide of the voices. Sometimes the fiddle came in to enliven the music, especially after Dr. Emerson came to Kennebunk, when its sharp, shrill strains constituted a material part of it on all special occasions. Sometimes the clarionet was added. It was not until about 1812 that the bassoon was introduced. This was played by Daniel Whitney. With these several instruments, the seats were very poorly adapted for the accommodation of the choir. A special meeting was called, in 1796, to see if the Parish would move the singers into the front gallery. It was voted to do so. To avoid all cause of complaint, as no very acceptable provision was made for them there, it was further "voted that the singers should not be disturbed until there is a handsome seat built for them in the front Gallery;" and to make the position more satisfactory, it was decided that they should have the whole front gallery. But this did not entirely meet their wishes, and in 1813, the Parish voted to "alter the front gallery to accommodate the singers." Such was the posture of the music of this church until 1819, when it was voted "that the proprietors of the organ may have liberty to set up the same." This instrument was manufactured by Dr. Furbish, of Wells, and was obtained by subscription among the members of the society. It was not of great power, as may well be supposed, and on one or two interesting occasions, the bassoon and bass-viol were summoned in as auxiliaries.

As a general postulate, it may be said that this religious society has always been ambitious, perhaps beyond its ability, to make its house of worship vie in beauty and convenience with that of any neighboring parishes, so that advancing time has been continually



suggesting improvements. While such an ambition evidently existed, it is remarkable that, for seventy years, in our cold New England climate, the people should have left their hearthstones, where they enjoyed the blazing heat of the old-fashioned fires, and traveled, some of them, six or seven miles, in the severity of winter, to sit in the church, and remain there sometimes two hours, enveloped in a rigorous atmosphere, untempered by any artificial warmth. Such an exposure now would be regarded as a manifestation of insanity. But somehow or other, the people of that period had come to feel that the severer the trials and endurances to listen to the word of God, the more acceptable and profitable was the attendance on the service of the sanctuary. The fires of the spirit were considered sufficient to sustain the necessary warmth of the body. For anything that the author knows, the pious and the godly of those days, with their firm constitutions, may have enjoyed these hours of sacred worship with interest and composure; but the memory of his own experience, in his youthful days, yet reminds him that they were not very grateful to sinners, neither can he be made to feel that they were very profitable to souls. But even the older part of the audience, hardened as they were by the returning rigors of fifty winters, had not become sufficiently callous to withstand all the severities without some artificial heat. This was furnished by the hand-stove, always carried to meeting in the winter by the women to keep the feet warm. Most of the men were in the habit of taking some internal stimulus to wake up the blood to a more lively action during the hours of worship, and if that proved inadequate, they assisted the circulation by knocking their feet together. But the younger part, who were not in the habit of availing themselves of either of these means, satisfied that they could worship a little better when the earthly tabernacle was not trembling than when it was, suggested the propriety of introducing some more effectual heating apparatus. Accordingly, in 1821, on the petition of Edward E. Bourne and others, the Parish consented that two stoves might be set up in the meeting-house; and from that period, church-goers, even the most spiritually minded, have never complained that warming the house of God was any impediment to their edification, or to the growth of an acceptable piety.

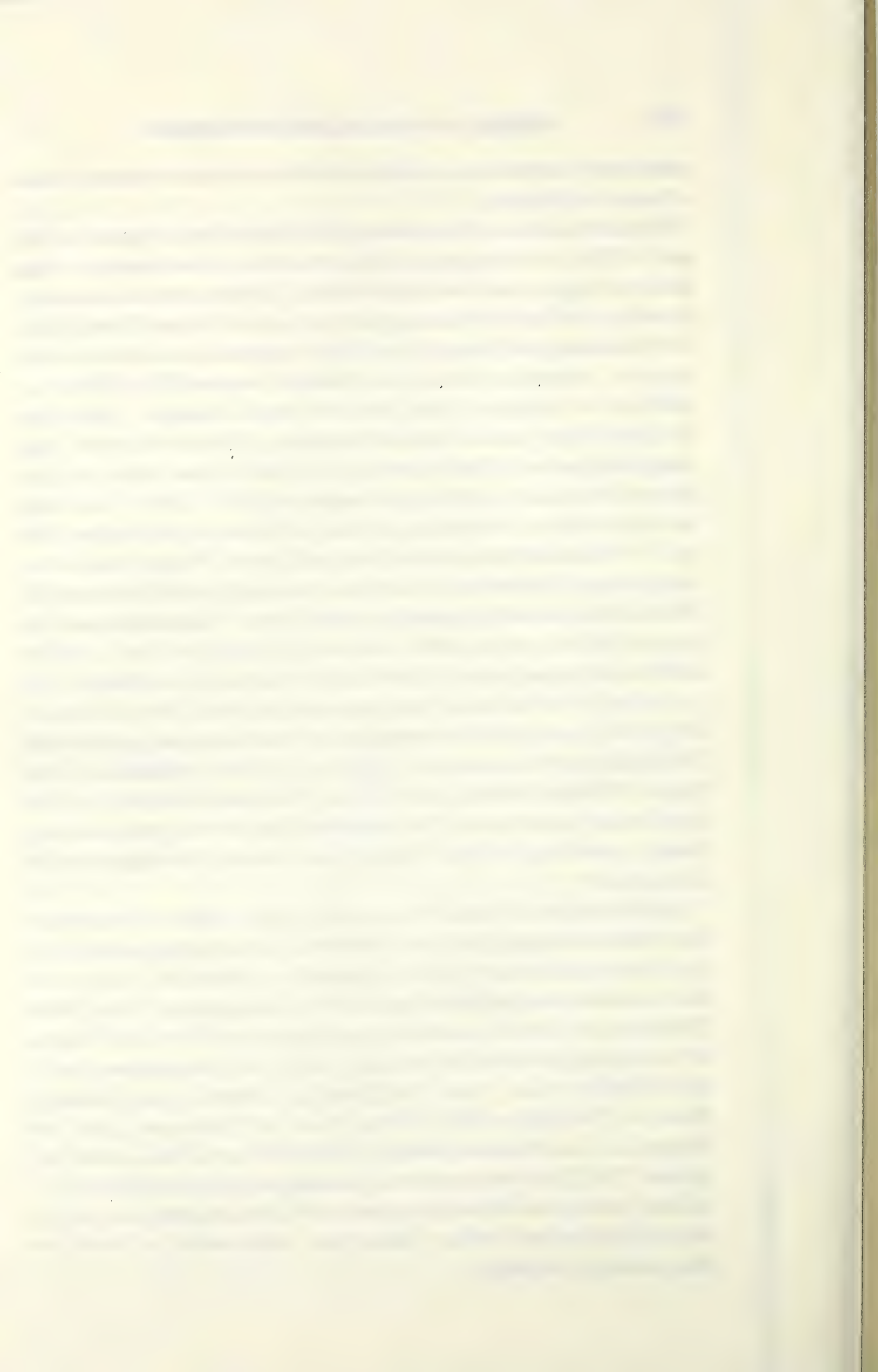
In 1820, the house was repaired and thoroughly painted. In this



satisfactory condition we here leave it for the consideration of facts of more vital interest.

Toward the close of the century, Mr. Little's health began to fail, and in 1799, in consequence of his infirmities, he was unable to continue the regular services of the church. It then became necessary to make provision for the supply of the pulpit. Jonas Clark, Richard Thompson, and Joseph Moody were chosen a committee for that purpose. Benjamin Green, who afterward became Chief Justice of the Court of Common Pleas, preached three Sundays. After him Mr. John Pison preached several Sabbaths. His services were very acceptable, and at a Parish meeting, July 8th, it was voted to give him an invitation to settle as colleague with Mr. Little; but being invited to a more acceptable position at Taunton, he declined the call. William Jefferds, Jonas Clark, and Joseph Moody were afterward chosen a committee to continue the supply, and Nathaniel H. Fletcher was invited to preach as a candidate. His services met the approval of the people, and it was voted to extend to him a call to settle as colleague pastor. Four hundred dollars were offered to him as a salary, with the use of the parsonage property. On the 5th of July, 1800, he signified his acceptance of the invitation, and the first Wednesday in September was appointed for the ordination. John Taylor, William Jefferds, Jacob Fisher, Thatcher Goddard, and Joseph Moody were chosen "a committee for securing the meeting-house, providing for the Council, and making arrangements for ordination."

An Ecclesiastical Council was holden on the third of September. Mr. Fletcher's theological views were read and adjudged satisfactory, and it was unanimously voted to proceed to ordination. The usual services were then performed agreeably to assignment. Rev. John Thompson, of Berwick, made the opening prayer; Rev. Dr. Tappan, of Cambridge, preached the sermon; Rev. Dr. Hemmenway made the ordaining prayer; Rev. Silas Moody, of Arundel, gave the Right Hand of Fellowship; Rev. Jonas Clark, of Lexington, gave the charge, and Rev. Edmund Foster, of Berwick, made the concluding prayer. Mr. Little was unable to take any part in the services. Satisfactory arrangements had been made with him whereby he was to receive his stipulated salary during life, relinquishing all claim on the parsonage property.



Mr. Fletcher's theology as read before the council, recognized one God as the Creator, the Holy Scriptures as a revelation from God, given for instruction in righteousness; and declaring the doctrine of universal depravity, that Jesus was miraculously introduced to the world, and that in him dwelt the fullness of the Godhead, that by his death he atoned for the sins of mankind; after his ascension he sent the Comforter, the Holy Spirit, whose assisting influences are necessary to our conviction, conversion, and salvation; that Baptism and the Lord's Supper are Christian ordinances, one a seal of initiation into the household of Christ, the other to be kept as a memorial of his death; that Jesus Christ will be the final judge of the actions of all, and from the righteous will divide the wicked, who shall go into everlasting punishment, while those who exercise a living faith in Christ, he will place on his right hand and crown them with unfading glory.

After the close of the ordination services, Mr. Fletcher read the following address to the church:

"Under a deep conviction of Divine omniscience, I now, in this public manner, renewedly declare my acceptance of your invitation to settle as colleague pastor, with your present aged minister, the Rev. Daniel Little. The full but singular unanimity which has marked your proceedings, united with the consideration of that friendly attention you have ever shown your aged pastor, calls forth my thanks, renders my prospects delightful, and demands my highest exertions for the happiness of your immortal souls. Partaking of human frailties in common with other men, I ask the remembrance of me in your daily prayers to the throne of victorious grace, that I may be directed by the God of wisdom, and be faithful to my trust.

Relying on your usual candor and friendship, and the promised aid of our ascended Saviour, with mingled cheerfulness and humility I engage in the sacred office, to the reputable and successful discharge of which I solemnly consecrate my labors and my life. May that endearing connexion which the transactions of this day are to sanction, be continually ripening, till we shall all be triumphantly gathered to our fathers, and be joined indissolubly with the redeemed of the Lord."

At this time the following was the creed in use in the church, as drawn up by Mr. Little, and which has been continued to this day:

"You (and each of you), profess a serious belief in the Christian religion, as taught in the sacred Scriptures, which you acknowledge to contain truths of Divine inspiration, and to be the only perfect rule of faith and duty.

You acknowledge the Lord Jehovah to be the only true God and your God.

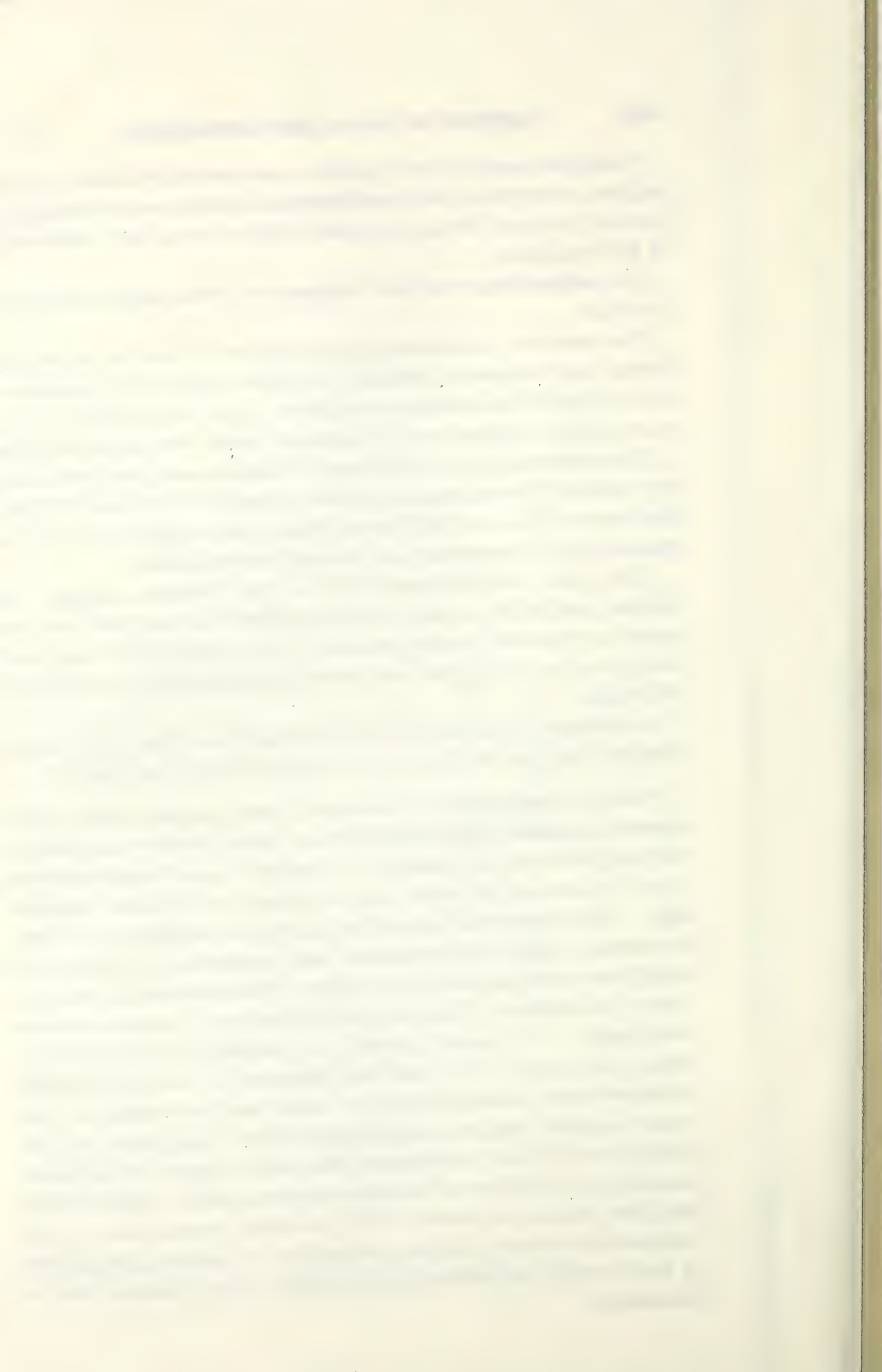
You own the Lord Jesus Christ, the Son of God, to be the Redeemer and Saviour of mankind. And you expect the remission of your sins and final salvation through him in the way of faith, repentance, and that obedience to his command which the Gospel requires.

You acknowledge the ordinances of Baptism and the Lord's Supper to be of Divine institution and command, and that you will yield obedience to them and to all other Divine commands, so far as Divine assistance shall accompany and prosper your endeavors.

Upon this your professed belief of the Christian religion, we declare your right to the privileges enjoyed in this church, and we expect as you shall have opportunity, and a conviction of duty shall direct you, you will give your attendance and testify your Christian fellowship.

In this view of your relation to this church, we wish you a mutual blessing from God the Father, and from our Lord Jesus Christ."

From the inauguration of the church, many people availed themselves of a scheme of partial redemption, whereby they were lifted up half-way from earth to heaven; not feeling free, as it was their wont to say, to come up to a full acknowledgment of Christian discipleship. This scheme was termed the half-way or baptismal covenant, in assuming which the covenanter only acknowledged the truth of the Christian religion, and the validity of its ordinances, for the baptism of his children. This plan had a great many zealous advocates and friends. The people generally revered this mode of dedicating the young to God and the Christian life, and most parents presented their children for baptism when but a few weeks old. But it now began to lose its hold on the affections of the people, and the ministry to feel that the ordinance administered upon such a confession merely, was of no real benefit to parent or child. Mr. White, of the First Parish, as stated in the preceding chapter, came to the conclusion no longer to follow the practice of baptizing the children of such partial religionists, giving thereby great offense to some of his society.



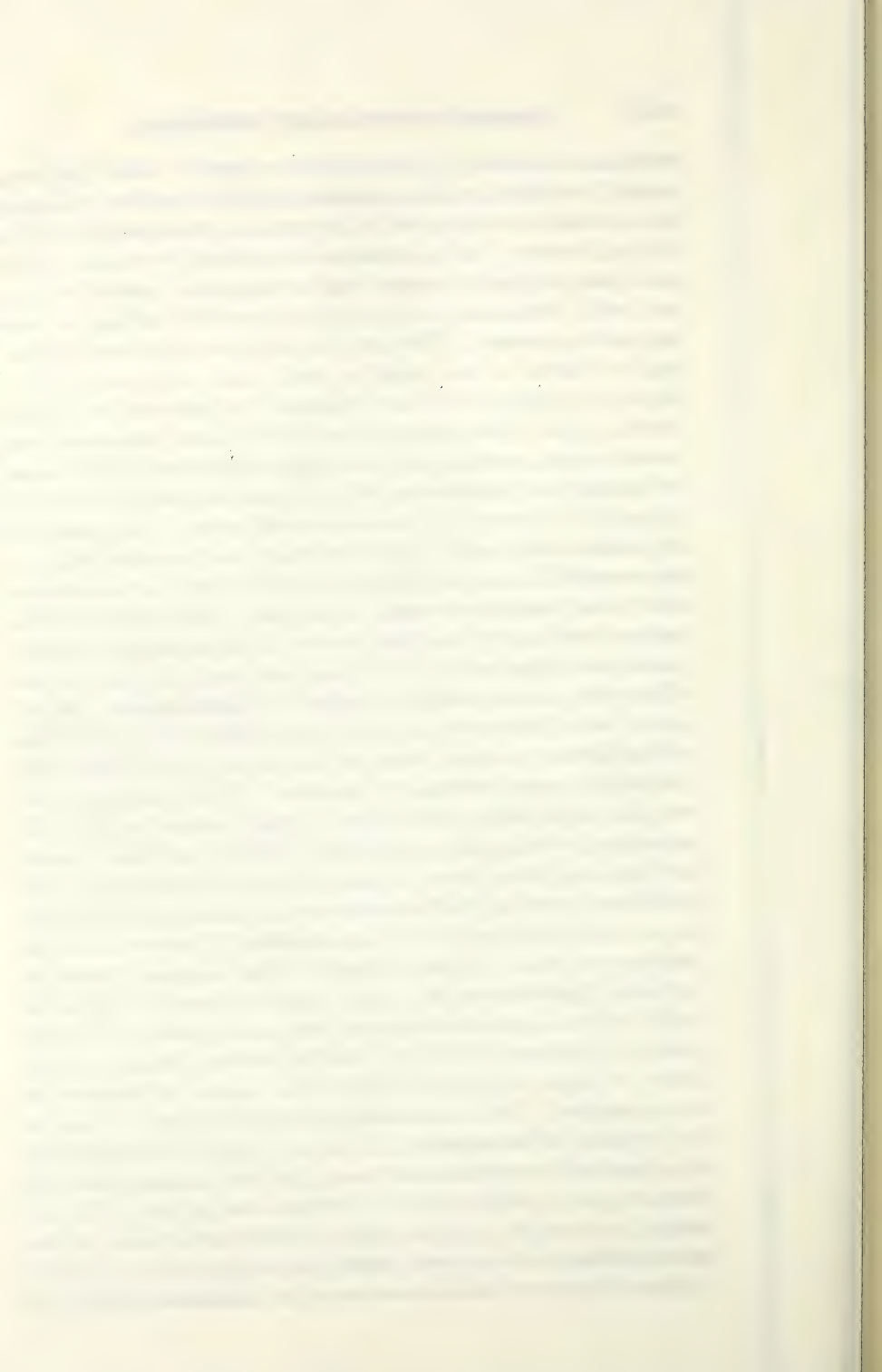
Mr. Fletcher entered on his ministry under very favorable circumstances. The society was large, and the people prosperous. Many were soon added to the church. Cheered and encouraged by the prospect before him, and having full faith in the Divine inspiration that it is not good for man to be alone, very soon after his ordination he took upon himself the covenants of the most intimate earthly relation, in a union with Miss Sarah Storer, daughter of John Storer, Esq., of Wells.

Mr. Little continued to attend public worship when able, occasionally taking part in the services. On Sunday, the third day of October, 1801, he was at meeting in his usual health. The next day, October 4th, while sitting in his chair conversing with some of his family, a paralysis came over him, and his life was suddenly closed. An immense concourse of his parishioners and friends attended his funeral. He was interred in the burying-ground adjoining the store of Henry Kingsbury, where a monument was erected to his memory. This monument, with his remains, has lately been removed to the new cemetery in the village.

It is well known to all readers of ecclesiastical history, that from the year 1810 onward to 1820, a very important change took place in the relations of the New England ministry. Discord began to break out in the churches. Clergymen uttered widely different theologies. Spiritual feuds were thereby increased, and some of the regular parishes were rent in twain. Sectarianism received new impulses, and thence went forward, daily gaining strength in the formation of new barriers against any reunion. This division of the standing order was a Godsend to those who had no affection for it, who maintained that a free religion was the right of every man; that any one had the right to preach the Gospel as he understood it; and that no one should be compelled to pay for the support of a ministry of which he did not approve. These men, and predecessors of similar views, had been proscribed by Congregationalism, and prohibited from preaching within its boundaries. Civil or ecclesiastical authority can never repress or subdue one's religious convictions, or prevent the open expression of them. Opposition openly imparts to them new strength. At this time all were obliged to pay taxes for the support of some regular ministry. Excepting the Baptist societies in Wells, there were no other than the original Congregational. Strong feelings were now cherished by many against these older

societies, on account of this compulsory support which they were annually rendering, and it was an easy task to inflame the passions of such persons to the adoption of any measures which might rid them of this grievance. In the enthusiasm engendered by religious excitement, men frequently imagine that all things are possible to them, and artful adventurers may easily stir up their feelings to some aggressive movement. They may be led to feel that they are fighting the battles of the Lord in doing what they can to overthrow the strongholds of their enemies. At this time, one Joseph Smith, a Free Will Baptist, came to Wells, and went about from house to house preaching this free religion, and endeavoring to arouse the people and inspire them with a deeper interest in the things of the spirit. To many, his words came with power. The passions of his hearers were excited. He was wrought up to such a frenzy by his successful labors, that he believed his mission was to overthrow all error and destroy the works of the devil. Thus infatuated, and perhaps sustained by the faith of some of his converts (having appointed and given notice of the day and hour), he came to the village with a determination to upset the meeting-house. He evidently had a full conviction that power would be given him from on high for that purpose. Some of the people of the Parish were present, but no one attempted to interfere. He went along the eastern side of the house and stopped midway, where he had a fair opportunity to bring his power to bear. He had read what Samson had done by Divine help, in pulling down the main pillar of the temple and destroying the thousands there gathered; and why should he not have the same help in accomplishing a lesser work for the overthrow of error? Having appealed to the source of all strength, and full of the faith that his prayer would be heard, he applied his hands to the sill, and straining every nerve and muscle to its utmost tension, endeavored to lift it. But the building would not move. Again and again he grappled with all his might; all his exertions were powerless. Either he had miscalculated the power of faith, or the character of his mission. He might, indeed, by perseverance have removed mountains (small ones), but the meeting-house was founded upon a rock, and all his efforts were in vain. He was obliged to abandon the great work to which he had come with so much confidence, and go away humbled and dejected by his failure.

One of the wags of the day endeavored to immortalize the story of



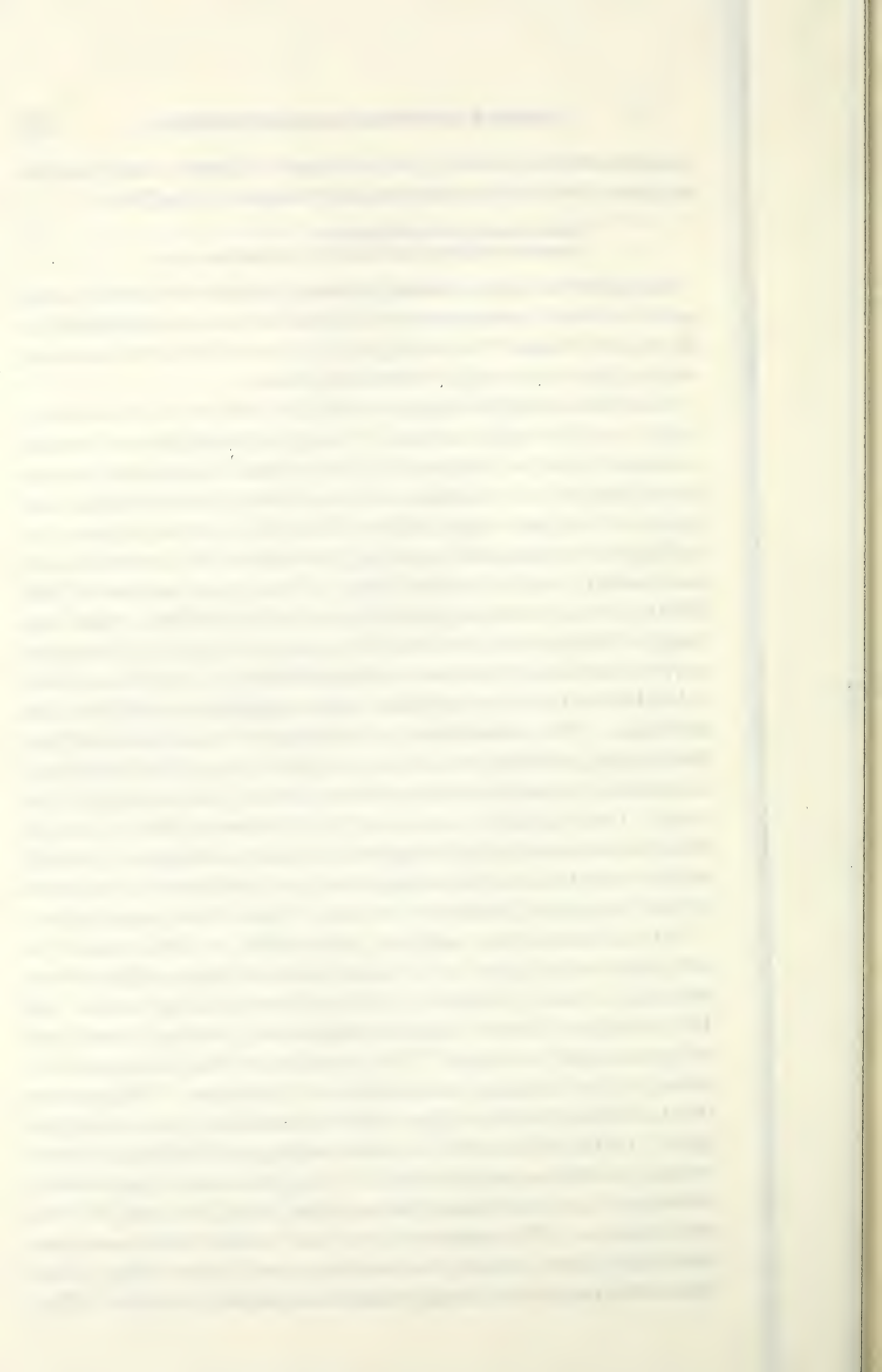
this great effort, by clothing it in the garb of poetry, only the first two lines of which have survived the "wrecks of time," viz.:

"Joseph Smith, the Baptistical rover,
Upset the whole town and turned the meeting-house over."

Enough of the poem remains, however, to settle its historic value; for in the very commencement he seems to have availed himself of the "poet's license" in stating as a fact that which never occurred, namely, the overturning of the meeting-house.

Notwithstanding this egregious folly, the zeal of the followers of Smith was in no degree abated. Though all intelligent and considerate men looked on with wonder, that rational beings could become the subjects of such a delusion as to be drawn after this fanatic, multitudes of men and women followed Smith in his wild vagaries, attending his meetings and receiving his words as the inspirations of one specially sent to awaken them to the great business of life. Meetings were holden at private houses and in the fields, where the frenzy of the assembly was roused to such an extent, that strangers, never before having witnessed such manifestations, would have been led to believe that they had fallen into a company escaped from the mad-house. The admonitions and warnings of considerate and reflecting men, and the jeers of the thoughtless, were alike ineffectual in subduing the mania which was thus degrading the humanity of so many. In the midst of a sermon of Mr. Fletcher on Sunday, one of these females came in, and rising from her seat in the gallery, poured out her exhortation to the congregation, until her tirade was cut short by the "muscular Christianity" of two or three of the congregation.

But this delusion was only the introduction or first stages of a still greater which grew out of it, and made sad havoc of the virtue and peace of many families in this and the adjoining towns. In 1815, one Jacob Cockran came to Kennebunk, holding himself out as a preacher of the Gospel. We do not know that he claimed to belong to any existing denomination of Christians. We presume that he did not, for the religion which he enunciated was entirely original. Of his previous life we know nothing, and his disciples were probably as little acquainted with it. He contrived to get himself introduced here, like Simon the sorcerer, giving out that he was some great one. He appears to have been invested with some extraordinary power, whereby he soon succeeded in bewitching some impressible hearts and drawing them into sympathy with him. The



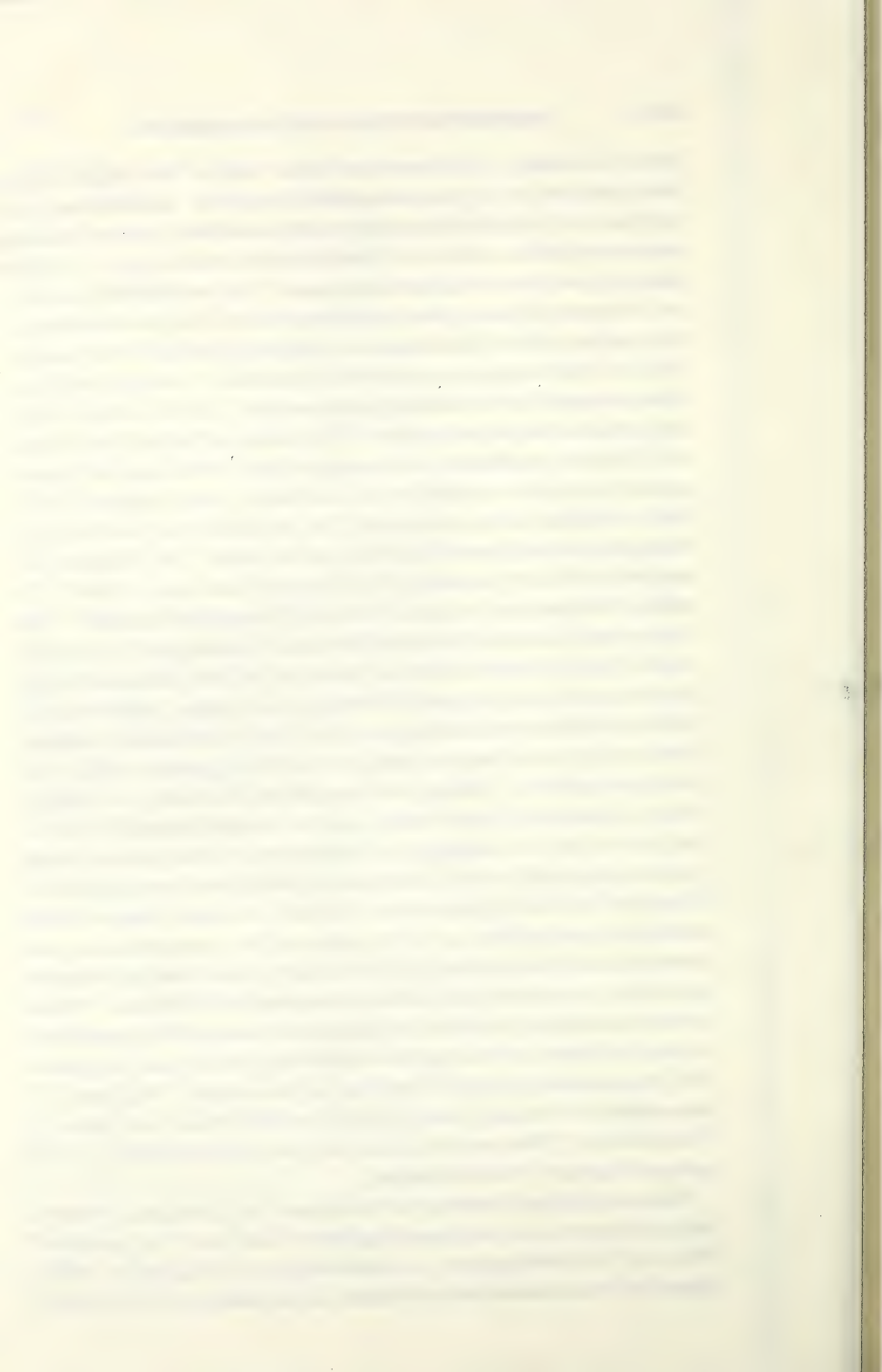
followers of Smith very readily fell in with, and took to heart, his ministrations. He visited specially among the people in the lower part of Kennebunk, holding meetings in various places. His services found so much acceptance there that he was encouraged to take a broader field; and he came into the village and held his meetings at Washington Hall. It is impossible to give any description which can fully represent the character of these religious manifestations. Though without education, Cockran was evidently possessed of intellectual power. He knew the way to bring the sensibilities of the unlearned into fellowship with him. The hall was crowded night after night, though it was considered dangerous for the young to come under the influence of his sorceries. He stood upon a table where he could see all the countenances of his hearers, and there went through with his exercises. One after another was led to cry out and fall upon the floor. In the progress of the meeting many were brought down in the same manner, some crying one thing, some another. We do not suppose that there was any deception on the part of these prostrates. The effect was actually produced by some power in him which he wielded very adroitly; all his subjects manifesting the intensity of their impressions by some strange utterances or unnatural contortions. Some fell into trances and continued so several hours; whether rapt in heavenly vision or not we cannot say, as we never made enquiry of any of the subjects. A considerable number of respectable citizens, as well as young females, were drawn into, and gave countenance to this movement. Some were finally brought into complete subjection to him. Meetings were holden at some of the houses in the immediate vicinity of the hall. Here a larger liberty was enjoyed, and the vociferations of the disciples came to the ears of the outer world with greater force. A stranger in his carriage was passing one of these houses when the spirit of the meeting was at its height, and was so startled by the screams which issued from it, that he directed the driver to stop and run to the next house and notify the people that a murder was surely being committed there. At another time, six or seven young women gathered on the meeting-house steps, and waving their handkerchiefs, cried out, Glory to God! Glory to God! and, with other ejaculations of a similar character, astonished the neighborhood. Some of these females were of respectable standing in society, and had had the benefit of a fair education.

If Cockran's operations had had their limits in these meetings, no very material injury might have resulted from them. But this would not have satisfied his designs. The associations here were not sufficiently familiar to meet the demands of his religion. He must have a place which would be abiding, where the community of his disciples could enjoy a common home and have all things common. He accordingly found an impressible disciple in a neighboring town, owning a large house, who was willing to open his doors and receive the brethren and sisters under his roof. To make the home fit for more complete freedom, some of the partition walls were taken away, converting the rooms into one, so that day and night they could enjoy all the communion and fellowship which they desired. Here he broached the new doctrine that spiritual men should have spiritual wives. This enunciation opened the eyes of a few of the converts, and they withdrew from the community. For causes of which we have not trustworthy recollection, a new project was started, and Cockran and his coadjutors determined to build a house fitted for their special accommodation. A lot of land was obtained on the Buxton road, five or six miles from Saco, and a house erected with the conveniences which the newly enunciated religion required. Some females from Kennebunk became associates and part of the great family. Here, under his own roof, Cockran and his disciples preached, and carried out this religion. How large his community was, we have not learned. But, while here, in the exercise and enjoyment of his spiritual freedom, violated law took hold of him, and he soon found himself an inmate of the State's prison. We have no further knowledge of him.

But the Parish was not disturbed by any such madness as this. In 1817, a more serious matter engaged the attention of the people of both parishes. No event in the history of Kennebunk has created such an excitement as did the revelation, at this time, of an anonymous letter from Rev. Jonathan Greenleaf, minister of the First Parish, to the Rev. Nathaniel H. Fletcher. This letter was received by the latter a year before; but Mr. Fletcher being of a discreet and careful temperament, and anxious to discover the author, made no disclosure of its reception to any one, even of his most intimate friends. His ear, however, was always open to every utterance which might shed a ray of light on the mystery. He could not, for a moment, entertain the thought that it was the production of any one not a mem-

ber of his society. He knew that there were a few of the Parish who were not in full sympathy with his public ministrations, and very naturally supposed that they might have been in some measure accessory to this manifesto of dissatisfaction, and his eye was more especially on their religious movements. By unremitted quietude, and constant vigilance, from revelations which it is here unnecessary to mention, a little light beamed on his mind, leading to the thought that the letter might have been the production of some one who had misrepresented his relationship to his society. In the council which had gathered for the ordination of Mr. Greenleaf at the First Parish, Mr. Fletcher manifested his non-accordance with some of the responses which were made by the candidate; more especially with that in relation to the atonement. Mr. Greenleaf had said that he believed that God himself had died on the cross. Mr. Fletcher immediately added, "you mean, Mr. Greenleaf, the Son of God." To which, Mr. Greenleaf rejoined, "No, sir, I mean God himself." This little episode indicated a wide difference of opinion, and it occurred to Mr. Fletcher that its effect on the mind of Mr. Greenleaf might have been adverse to good fellowship; and thence, harboring the feelings which not unusually grow out of such a ministerial collision, that he might have been the instigator of this aggression on his personal prerogatives. Having this thought on his mind, the field of vision became much more limited, and he confined himself to watching more closely the language and operations of a few persons, whose views he knew did not well harmonize with his own on religious doctrines, and by steady, persevering vigilance, he soon obtained light sufficient to satisfy him as to the author of the communication, and communicated the letter and all the facts to John Low and another gentleman, two of the most efficient members of his Parish. These persons immediately went to Mr. Greenleaf's house in Wells, exhibited to him the letter, and charged him with being the writer. Mr. Greenleaf at once acknowledged himself to be the author. We have no remembrance of having been informed what further took place at the interview. The purpose of the visit was fully answered in this acknowledgment by Mr. Greenleaf.

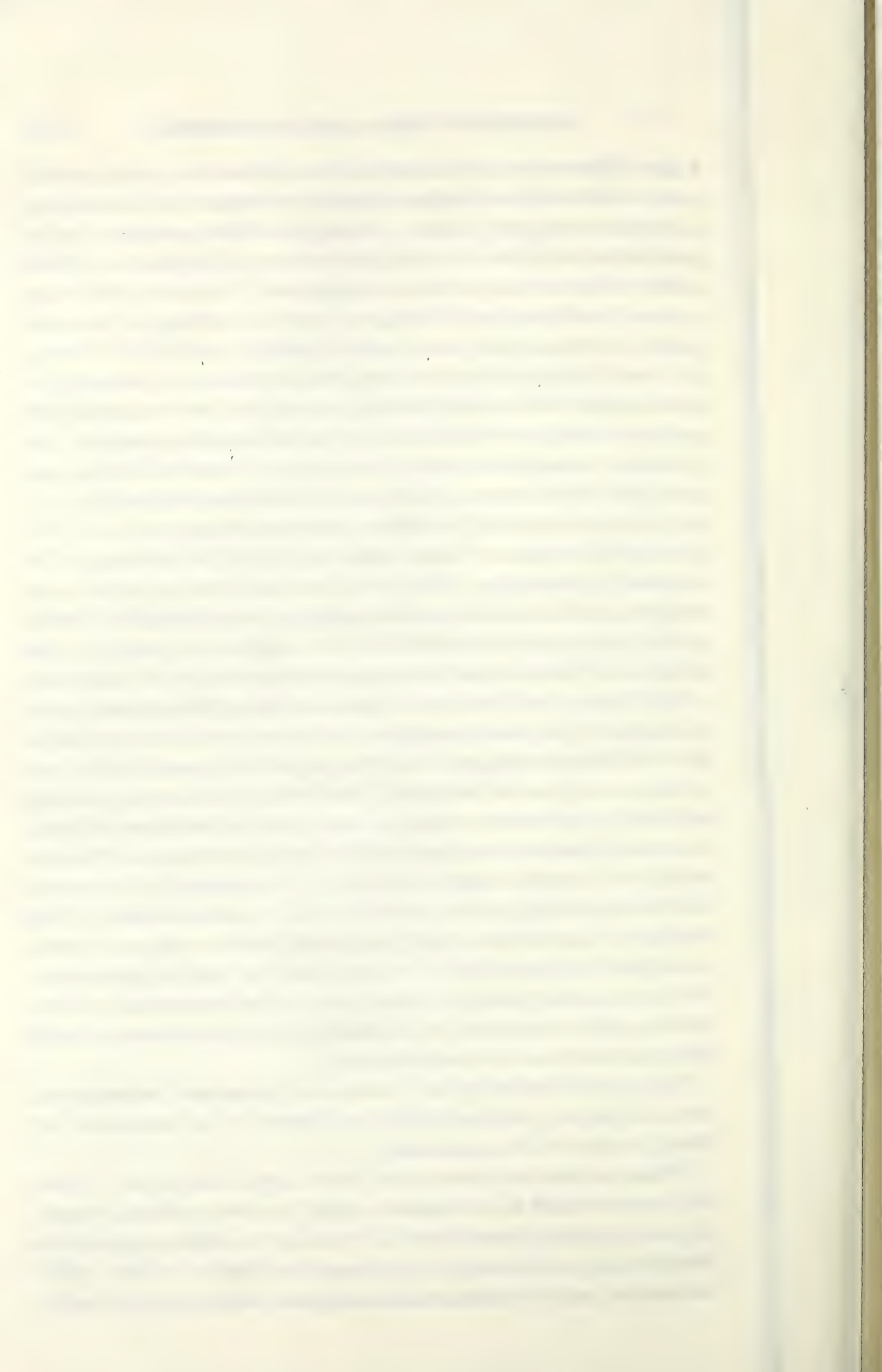
There immediately arose great excitement in Kennebunk, while a feeling of regret to a corresponding degree came over the people of Wells by this development. Communications denunciatory of Mr. Greenleaf were handed for publication to the editor of the Weekly



Visitor. But very wisely he declined their publication, on the ground that it would embitter feelings already too intense on the subject, and subserve no good purpose; although the little paragraph had a place in his next paper, that the great serpent had appeared in Wells a little to the eastward of the meeting-house. Such was the indignation of the Kennebunk Parish, and such the feelings of his own people, and we may add, such was the position in which Mr. Greenleaf found himself by the disclosure, that he deemed it necessary to write another letter to Mr. Fletcher, setting forth and explaining the motives and objects which led him to the unfortunate procedure. As the whole transaction is within the memory of many still living, and as we well know the strong feelings with which the religious views of the people are cherished, we forbear comment on any part of it. Mr. Greenleaf's explanatory letter, dated Aug. 8, 1817, is too long to be embodied in these pages. But in explanation of the act which now brought upon him such severe denunciation, he writes to Mr. Fletcher that he in conversation with him had signified his assent to the principles of Calvin—that he had avowed the same at the ordination of Mr. Payson; and yet, that at home and abroad his sermons were not marked by any such principles; that pious people were not satisfied with his preaching, and that “he prayed like a man who had no experience of grace in his heart;” and further, that he was making additions to his church of people who gave no evidence of piety, and that he was far from being satisfied with the evidence of his personal piety; and he thought he ought to be apprised of his errors. But how to do this, was the question which troubled his mind. The thought of a secret letter finally suggested itself as the only expedient; and after some further remarks, not by way of explanation, but in acknowledgment of some error in his statements, and reaffirming other statements, he proposed that the whole matter should be hushed and these letters destroyed.

To this Mr. Fletcher replied, that he had submitted the whole affair to his society, and could make or concur in no proposition for the adjustment of the controversy.

When the facts had come to the knowledge of the people, a petition was presented to the assessors, signed by many of them, requesting that a meeting should be called to take the whole matter into consideration, and to adopt such measures as justice to their spiritual teacher, and to themselves as a religious society, might require.



A parish meeting was accordingly holden on the first day of September, 1817. A large number gathered on the occasion. After being duly organized, the letter of Aug., 1816, and that of Aug. 8, 1817, were read. The first of these letters was as follows:

August 1816

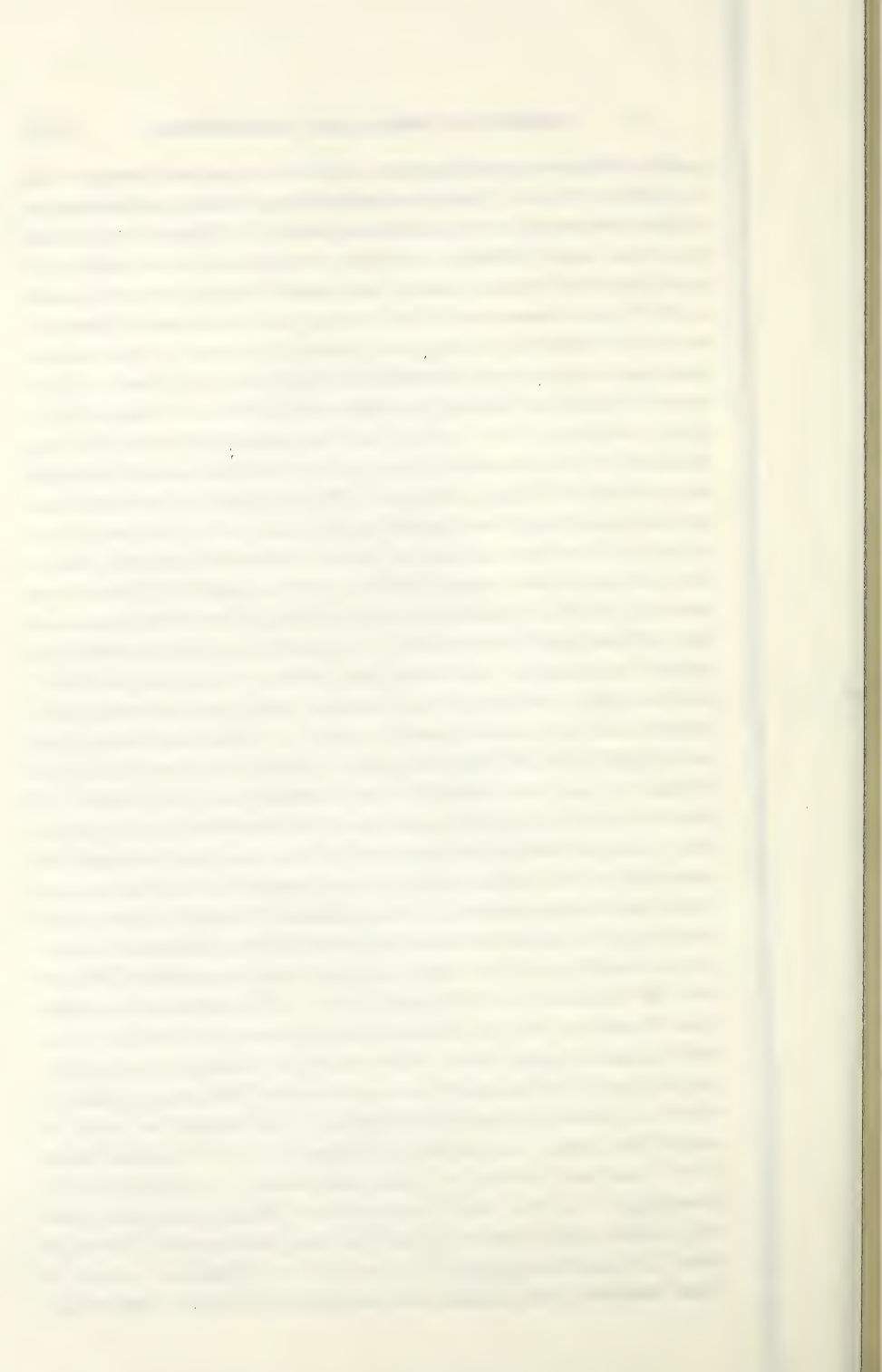
"Rev Sir

you will excuse me for troubling you in this manner when you understand the motive from which this communication springs you will believe me when I say that I am one of your very best friends, and that i take this way of sending this letter by dropping it secretly into the Post office and have disguised my hand writing in order to save my feelings and your virtue while your enemies have said many things against you your real friends have long felt anxious that you should know something of their minds and I feel safe in saying that I speak the sentiments of the greater part of your people and among them of your best friends within a few years past the publick opinion has changed in regard to doctrines and in regard to religious things generally — This is strikingly the case in this society the doctrines generally called calvinistick which 7 years ago were not well received are now the most popular hence you may account for the desire which no doubt you often hear expressed that you should exchange with calvinistic ministers, and not with such as M^r Webster the people have begun to see that you do not preach as other Ministers do. when M^r Calef or M^r Greenleaf preach here or when they happen any where to hear other preaching they do see that there is a difference with your real friends see these things and lament them they see with sorrow as you must also, as soon as any become verry serious they leave the meeting and either go to the baptist or stay at home and when they can go either to wells or Arundell this is not the case at Arundell & Wells. In these places when people become serious they go to meeting the more when people here are asked the reason of this they say they cannot be edified by your preaching that you do not preach like a converted man yourself they say that in your preaching you seldom or never insist on repentance for sin or the necessity of a change of heart in order to salvation they say that the chief strain of your preaching has of late been to perswade people to Join the Church and not to become new creauteers I must confess their is too much

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truth in this your preaching seems to rest in the outward works while the heart is left out There is an other thing which to us looks mysterious, the people have understood that at Mr Payson's Ordination there was some difficulty and that you appeared to be satisfied & acted with the Orthodox part of the council but you does not preach as Mr Payson does—dear Sir believe me your people are all eyes and ears to see and hear all they can about this matter all your movements are verry narrowly watched both by friends and foes not however for the sake of putting you down but to discover what will take place. they have tried to find out the opinion of the neighboring ministers of the calvinistic stamp and are anxious to know whether any of them will change with you. Mr Greenleaf has preached here several times though very much against the will of his people, and as far as we can learn he does it from a sence of duty and perhaps will continue so we cannot find that Mr Cogswell Mr Payson have ever said that they would not exchange though from what I can hear they will not untill they can find you preach out something which in private conversation with them you pretend to hold as for what I can hear they are pretty well satisfied with your conversation in private and did you but preach openly the same sentiments. they would gladly be In Fellowship with you will you not dear sir be advised by one who is really a true friend to your best Interest If you do beleive in the total depravity of the heart the necessity of its being changed and other doctrines of the same kind as in private conversation with other ministers you pretend to why do you not preach something about it — the opinion of the bulk of the people has changed in regard to these things and did you desire to be popular you would not take a more ready way than to preach as Mr Cogswell Mr Greenleaf or Mr Payson does — It grieves and mortifies your Friends to see you becoming unpopular as you certainly are—and this society going down while others are rising this certainly is the fact scarce ever a sunday but more or less of this congregation go either to wells or Arundell meeting or to the Babtist but when do any of them come here scarce ever when you are at home do think if it is not so. whence is it but that there is a difference in the preaching. It is true that there are many Joining your church but this by the more discerning part of your society as well as out of town Is construed against you we see no alteration in many of those who Join your church and we cannot find that they are any



more religious than they were before still we find that to get people to Join the church is the great point both of your late preaching & of your conversation with the people these things stagger the minds of some of your real friends. this has Induced me to advice you in this manner I entreat you not to be offended nor to try to find me out these are things that I beleived it necessary you should know and I could not say them to your face they are In substance what i beleive are in the minds of three fourths of the people do I entreat of you consider whether it is not as I have stated and whether there is not a material difference between your preaching and the preaching of those ministers I have mentioned and whether theirs is not more agreeable to the scriptures and whether you can expect them to have fellowship with you or your parish long hold together when you pretend to one set of sentiments in private conversation & preach others ——”

The foregoing is an exact copy both of the tenor and literature of the letter. After the reading, George W. Wallingford, Joseph Dane, and John Low were appointed a committee to take the letters into consideration, and to make such report thereon as they should think expedient. The committee, after due deliberation, reported the following resolutions, which were unanimously adopted :

“Resolved, That this Parish deem it their solemn duty to guard with vigilance any attempts, from whatever source they may originate, to wound the peace or violate the rights of the man who has been called by them to discharge the high and important duties of instructing them and their children in the great truths of their holy religion.

“Resolved, That we view with sentiments of surprise and alarm the conduct of a neighboring minister, the Rev. Jonathan Greenleaf, who has, through the medium of an anonymous letter, undertaken to interfere in the parochial concerns of this Parish, to slander and defame our pastor, and to alienate the affections of the people from him; to charge him with duplicity in his sacred office; to libel and traduce the church, by representing the persons who compose it as devoid of piety, of Christian faith, and purity of life; who has the temerity to affirm that ‘within a few years past the public opinion has changed in regard to doctrines, and in regard to religious things

The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a great source of wealth for the United States. The second was the discovery of oil in Texas in 1859. This discovery led to a great influx of people to Texas, and the state became a great source of wealth for the United States. The third was the discovery of silver in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a great source of wealth for the United States.

The fourth was the discovery of copper in Arizona in 1863. This discovery led to a great influx of people to Arizona, and the state became a great source of wealth for the United States. The fifth was the discovery of iron in Michigan in 1863. This discovery led to a great influx of people to Michigan, and the state became a great source of wealth for the United States.

The sixth was the discovery of coal in Pennsylvania in 1863. This discovery led to a great influx of people to Pennsylvania, and the state became a great source of wealth for the United States. The seventh was the discovery of lead in Missouri in 1863. This discovery led to a great influx of people to Missouri, and the state became a great source of wealth for the United States.

The eighth was the discovery of zinc in Texas in 1863. This discovery led to a great influx of people to Texas, and the state became a great source of wealth for the United States. The ninth was the discovery of silver in Colorado in 1863. This discovery led to a great influx of people to Colorado, and the state became a great source of wealth for the United States. The tenth was the discovery of gold in California in 1863. This discovery led to a great influx of people to California, and the state became a great source of wealth for the United States.

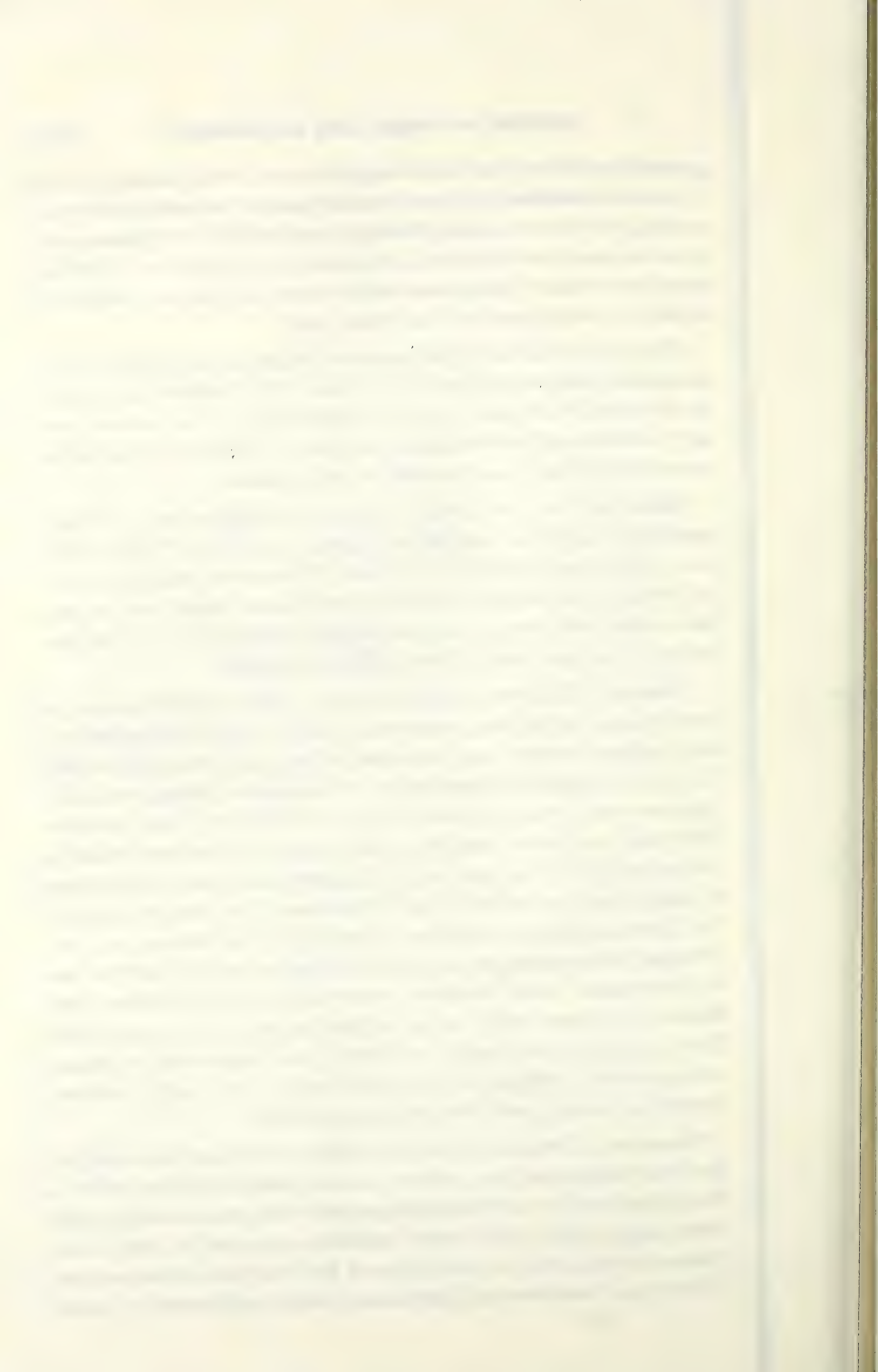
generally,' and that this 'is strikingly the case in this society;' that 'Calvinistic doctrines are now the most popular,' whereby plainly intimating that the revelation of God to man, which for eighteen centuries has been the Christian's best hope, is a creature of fashion subject to constant change, and that it is our duty, in our belief and worship, to make popularity our polar star.

"Resolved, That we highly approve the temperate, dignified, and independent manner with which the Rev. Mr. Fletcher has treated the aforementioned letter; that our confidence in him remains not only unshaken and undiminished, but that in this new proof of his correctness we have much to admire and applaud.

"Resolved, That we cherish feelings of friendship and good-will towards our neighbors and fellow citizens of the First Parish in this town, and ardently hope that no 'root of bitterness will spring up' to interrupt that harmony and social intercourse which has so long been maintained between the two societies collectively, and the persons who compose them in their individual capacity.

"Resolved, That we consider it due to our reverend pastor, to ourselves, and to the due preservation of civil and ecclesiastical order in society, to take such steps and adopt such measures as will discover our marked disapprobation of this sinister, though we fondly hope impotent, attempt, under the guise of friendship, but with motives which we believe hostile to that liberty of conscience which is the natural right of all, and which is guaranteed by our Constitutions of Government, as well as in open violation of the best principles of the Christian religion to produce schism, a spirit of rancor, and unchristian feelings amongst us; and believing, as we do, that the before mentioned letter contains matter highly false, libellous, and defamatory, though weak and imbecile in its style and manner, the Parish assessors are hereby authorized and empowered to pursue such a course in relation thereto as the laws of our country, the best interests of society, and their wisdom shall direct.

"Resolved, That the letter of the Rev. Jonathan Greenleaf, of the 8th of September last, written, as the author declares, with a view to explain the motives which produced the one without a name, dated August, 1816, and to make suitable apologies for any incorrectness therein, is of the same class of the first; that it has much of the leaven of insolence and detraction; that it only serves to devel-



op the motives of the one without a signature, and proves, beyond the reach of doubt, an officiousness and intermeddling, without excuse or apology.

"Resolved, That the clerk be directed to furnish and present Rev. Mr. Fletcher with a copy of the above mentioned resolves."

The result of this unfortunate action on the part of Mr. Greenleaf was very unfavorable to the peace and well-being of the town. What effect it produced in his Parish we are unable, with any confidence, to state; but the union which had prevailed between the people of the two Parishes suffered much under its blighting influences, and it was probably one of the material agencies which, in a short time afterward, sundered the connection which, for more than an hundred and fifty years, had been so harmoniously maintained.

This interference with another's sphere of duty is seldom productive of good to the Christian church. Religion is a matter between one's self and his Maker. Freedom of thought and action, unrestrained by what others may do and say, can only indicate the true state of the heart. We look back now on the action of churches a half century since, and wonder at much of their discipline and attempted dealing with professed disciples; but our opinions and feelings are only the result of an advanced stage of civilization. We cannot help condemning some of the proceedings of the church of the Second Parish. Mrs. Mary Jefferds, a friend of Mr. Greenleaf, in 1818, asked a dismission from this church, and a recommendation to the church in Arundel. This request, we feel, should have been granted without hesitation; but instead of this liberal answer to her application, Daniel Sewall, John Low, and the minister were chosen a committee to wait upon Mrs. Jefferds, and learn from her the reasons upon which it was based, and the causes of her absence from worship with this church for nine months. Her reasons were readily given, that she had somewhat changed her religious views, and she thought she should be better edified under the ministrations of Mr. Payson. There is no doubt that she would have been, and as it is the duty of Christians to aid in building up others in the Christian life, this church should have bade her God-speed in her proposed change. But the committee were not satisfied with this plain expression of her feelings, and requested her to give them her reasons in writing, so that they might lay them before the church. This she

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is therefore a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and its history is therefore a history of the struggle for equality and the recognition of the rights of all citizens. The fourth is the fact that the United States is a nation of free people, and its history is therefore a history of the struggle for liberty and the protection of the rights of all citizens. The fifth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The sixth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The seventh is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The eighth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The ninth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The tenth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests.

refused to do, and we think very wisely. But the committee reported that this refusal was "contrary to the commands of the Gospel and the spirit of the covenants," and therefore they would not report that her request should be fully complied with. "But desiring to exercise Christian charity, and considering the many imperfections of human nature," they recommend that she be dismissed. The church unanimously voted to accept this report. But we do not see in the action of Mrs. Jefferts anything contrary to the commands of the Gospel or the spirit of the covenant which she had assumed.

The same practice which prevailed in the First church, of requiring a public confession, before the whole congregation, of those who had been guilty of a violation of the seventh commandment, was engrafted on the rules of this church, and was continued until the present century. A practice more adverse to the growth of the Christian character cannot well be conceived. What benefit was to accrue to such confessors, or the public, by the disclosure, is not readily perceived.

In the year 1819, Mr. Fletcher, on an exchange with Rev. Dr. Parker, of Portsmouth, took the opportunity of visiting his Sunday School, which had been in operation two or three years, and satisfied of its aptness as a means of promoting the Christian religion, on his return, suggested the organization of one in his own Society. For this purpose, he enlisted the services of two energetic men, John Low and Daniel Sewall, deacons of his church, and on the 1st of May, 1819, the following notice was published in the Kennebunk Gazette:

"To all who regard the sanctity of the Lord's day, and the importance of instructing youth in the principles of the blessed religion of Jesus Christ,—

You are invited to send your children to the Meeting House in this Parish, to receive instruction in the Scriptures of truth, in a manner best suited to their ages, circumstances, and capacities. Those who are able are desired to bring a Bible, or testament and primer, or any book containing the Assembly's Catechism, and any other Christian catechisms on hand. Books will be provided for those unable to procure them, and for such this instruction is more specially designed. Kennebunk, May 14, 1819."



The people all over the town responded to this notice, and on the sixteenth day of May the boys and girls flocked to the meeting-house, to inaugurate the first Sunday School in Kennebunk. This being then the only religious society in the village, every denomination, Trinitarians and Unitarians, Baptists, Methodists, Universalists, saints and sinners, all united in the proposed work. Teachers of all speculative beliefs, if they were sound in Christian life, were allowed to engage in the business of instruction. Rev. Mr. Fletcher had the leading agency in its management. John Low and Daniel Sewall were directors. The teachers with their classes were located in the wall pews all around the meeting-house. These being filled, the balance were placed in the square pews on the opposite side of the aisle. There were upward of thirty teachers and 216 scholars. Every teacher was at liberty to follow the suggestions of his own mind in his teachings. The Bible and New England Primer were the only weapons put into their hands, with which the Devil was to be fought. It was then the generally received opinion, that a personal devil was at the bottom of all the iniquity which ruined so many of the race. Before the end of the year, Cummings' Questions were added. The general course of instruction, we think, was limited to question and answer, and committing to memory verses in the Bible and Watts' Hymn Book. As a consequence, the ambition of the scholars was for pre-eminence in the amount committed to memory. The result of all the labors of the year was thus footed up at the end of the school in November:

Number of verses recited from the Bible,	31,725.
Number of verses from Watts' Hymns,	22,652.
Number of answers from different Catechisms,	63,519.
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Total,	117,896.

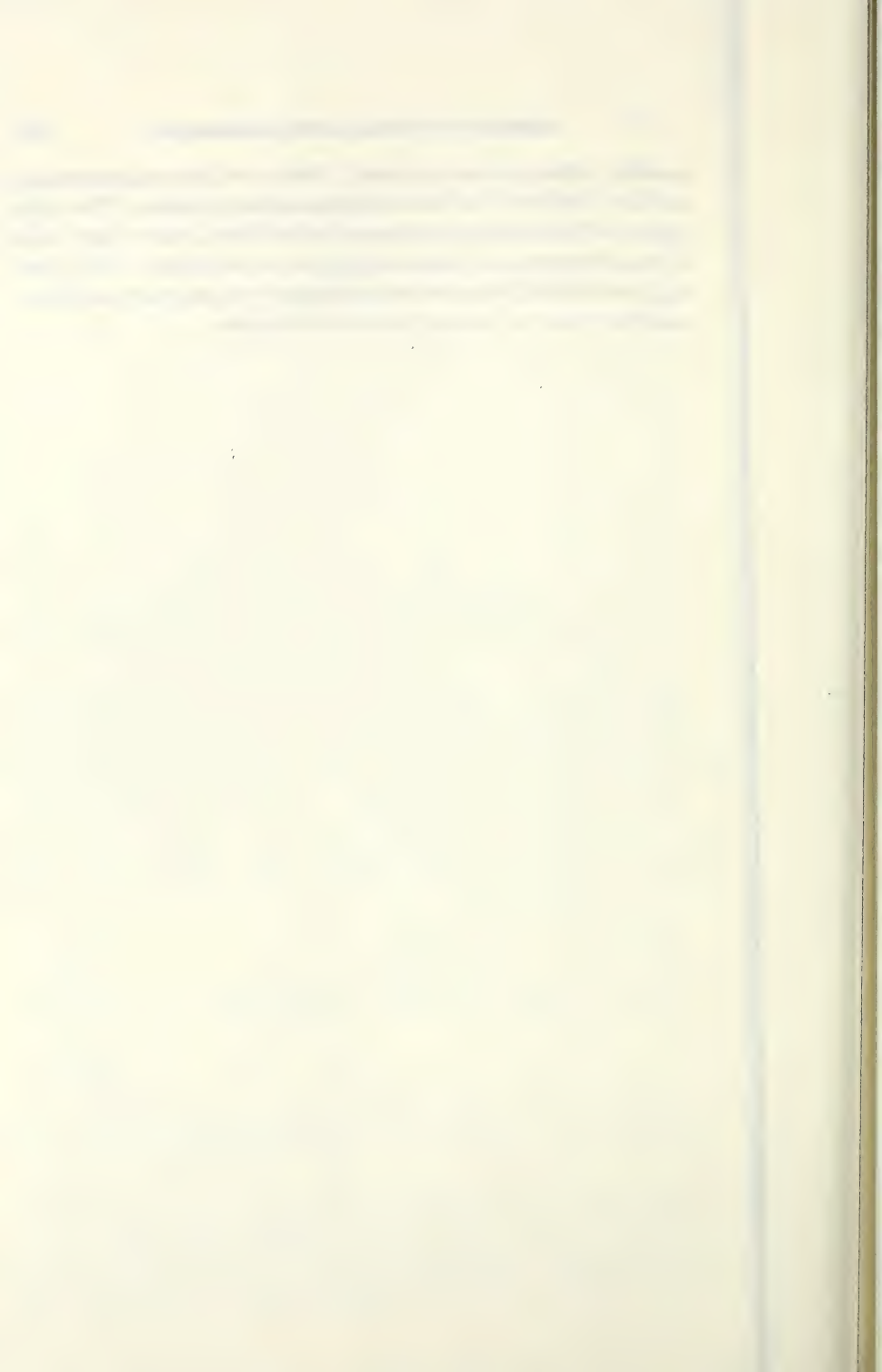
How much benefit accrued to scholar and teacher from this mode of instruction, we leave to the judgment of the reader.

We here close our ecclesiastical history. It is very imperfect. Records have failed to give us the needed information. But we have availed ourselves of all the facts with which years of diligent search have supplied us. In some particulars, perhaps, we have erred—very

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, each with its own customs and traditions. The fourth is the fact that the United States is a free nation. It is a land of liberty, where every man is free to follow his own path. The fifth is the fact that the United States is a powerful nation. It has a strong military and a powerful economy, and it is one of the leading nations in the world. The sixth is the fact that the United States is a nation of progress. It is a land of innovation and discovery, where new ideas are constantly being put to the test. The seventh is the fact that the United States is a nation of hope. It is a land of opportunity, where every man has a chance to make his own future. The eighth is the fact that the United States is a nation of peace. It is a land of harmony, where different peoples live together in peace and friendship. The ninth is the fact that the United States is a nation of justice. It is a land of law, where every man is treated equally under the law. The tenth is the fact that the United States is a nation of love. It is a land of compassion, where every man is treated with kindness and respect.

The history of the United States is a story of growth and change, of liberty and justice, of hope and peace, of love and compassion. It is a story of a nation that has grown from a small colony to a great power, of a nation that has fought for its freedom and its rights, of a nation that has made great contributions to the world. The history of the United States is a story of a nation that is full of life and energy, of a nation that is full of promise and potential. The history of the United States is a story of a nation that is worth loving and worth fighting for.

probably in the opinions expressed. But in our historical statements, we have confidence that there are no important mistakes. The early history of Wells, with years more of added labor, might have been of deeper interest and more satisfying to its inhabitants. But, having given to it all the attention consistent with our other duties, we must here leave it, however imperfect it may be.



CHAPTER XXXVIII.

AGRICULTURE—THE CROPS—CORN AND POTATOES—THE STOCK—DESCRIPTION OF THE EARLY HOUSES IN KENNEBUNK.

WE have been unable to obtain satisfactory data, from which we could give any special account of the agriculture of the town. The municipal officers, from the initiation of the settlement, have been very negligent in the preservation of papers which should have been in its archives. We have several times before alluded to the narrow sphere of the husbandry of the first settlers. During the course of the Indian wars, there was nothing which could be regarded as the regular annual culture of the earth. Sometimes all exertions for the purpose were entirely fruitless. At other times, particular sections succeeded in gathering some moderate harvests, while other portions were defeated entirely by the devastations of the enemy. After the close of the third war, the people were more confident of reaping some fruit from their labors in the field. Additions were made to the settlement. Many of those who had been driven from the east by the ravages of the Indians, decided to remain in Wells and vicinity. The Scotch Irish came into town in 1720 in considerable numbers, and soon became active and useful members of the settlement. Those who had been living here had been obliged to fight their way through trials and oppositions of which we have had no experience, and therefore cannot well describe. They may, perhaps, well be said to have been almost tired out. But the new comers brought with them strong physical constitutions, and hearts eager for work. Many places of protection or garrisons were now provided in the town, in the event of a renewal of the war with the natives. These immigrants inspirited the old settlers, and thus all entered with zeal upon their various branches of employment. As we have stated in another chapter, Judge Wells regarded the soil in Wells as very unproductive, and but illy fitted to give to the husbandman any encouraging return for the care bestowed upon it. But the testimony



of facts, a few years afterward, seems to us very much against this judgment. It will be remembered that during the whole of the last century none of the machinery, now so useful in agriculture, had been brought into use. Everything must be done by the hand. But in 1748, so successful had been the husbandry that the farmers gathered their hundred fold. They did not give their attention to a great variety of crops; their corn, hay and flax being the principal articles on which they depended for the support of their families. They had yet no market abroad for any of their vegetable products. Their lumber was the chief article of merchandise sent to other parts. In the year named Nathaniel Hill raised 150 bushels of corn; Joseph Sayer, 280; Nathaniel Wheelright, 150; Eleazer Clark, 200; Nathaniel Wells, 250; Samuel Clark, 200; Joshua Wells, 100.

Potatoes had not been a common article for cultivation. The Scotch Irish had brought them into town in 1720, but as the people were not familiar with their use and value, they probably did not at once adopt them as edibles for the table, and perhaps the new comers did not feel sure that the soil was adapted to their culture. But on this subject we cannot speak with confidence; although we know that it was many years before they came to be regarded as an important crop. In the adjoining town of Arundel, Bradbury says, they were not cultivated until after the settlement of Mr. Prentice, which was in 1730.

Though lumber was the leading article of commerce, we suppose the people relied somewhat on their dairies and their beef as sources of income. They evidently could not make use of these for domestic use only. They were as remarkable for their large stocks as for their crops of corn. Nathaniel Hill kept nine cows and six oxen; Joseph Hill, eleven cows; Sayer, thirteen cows and nine oxen; Clark, nine cows and six oxen; Francis Littlefield, 3d, fifteen cows and five two-year-old heifers and six oxen; Nathaniel Wells, eight cows and eight oxen; Richard Boothby, seven cows; Richard Kimball, seven cows and eight oxen. In 1751 there were between four and five cows for every house in town. Our knowledge in relation to the cattle of the ancient townsmen is very limited. But we have no doubt that many more of the people kept stocks as large as those which we have named. Neither have we any doubt that there were others whose crops of corn equaled those which we have mentioned.

But immigration had now become so extensive in other parts of



New England that the demand for lumber rapidly increased, and the material for sawing was so abundant that farmers found the manufacture of boards more profitable than tilling the soil; and they resorted to milling and marketing their boards. Kennebunk had not yet done much in the way of agriculture. The twenty-five families there at this time had come in principally for the purpose of building and operating mills and supplying the lumber market; coasters coming into the harbor very freely to obtain cargoes of boards and other materials for the erection of buildings at the West. But as soon as the land was sufficiently cleared, they planted enough for family needs. Still, this was considered as a corn region, and farmers who relied on agriculture for income, gave special attention to that crop. In 1784, the first year after the close of the war, potatoes had come to be regarded as having a claim to a share in the husbandry of most of the planters. The population had so increased that milling furnished business for only a small proportion of the people. Farming and ship-building began to have their appropriate share in their labors. Public sentiment in Kennebunk concurred in that of Wells, 40 years before, that the corn crop was the most profitable; and accordingly they made it their leading article of culture. Potatoes had acquired a character for usefulness; but it was many years after this before they reached the position which they now have. In this year John Gillpatrick and son raised 180 bushels of corn and 30 of potatoes; Richard Thompson, 180 bushels of corn and 140 of potatoes; John Taylor, 150 of corn and 100 of potatoes; Isaac Kimball, 50 of corn, 35 of potatoes; John Mitchell, 50 of corn, 50 of potatoes; Samuel Mitchell, 40 of corn, 20 of potatoes; John Gillpatrick, jr., 150 of corn, 40 of potatoes; Obadiah Littlefield, 150 of corn, 40 of potatoes; Eliphalet Walker, 30 of corn, no potatoes; Benjamin Day, 30 of corn, no potatoes; James Smith, 80 of corn, 70 of potatoes; James Hubbard, 40 of corn, 20 of potatoes; Thomas Boothby, 40 of corn, 20 of potatoes; Stephen Larrabee, 52 of corn, 20 of potatoes. Most of these persons raised from ten to thirty pounds of flax.

It will thus be seen that the people then relied on a harvest of corn, and were successful in planting it. The evidence is strong that the crop is as reliable here as anywhere else, if farmers would give their attention to it. It, perhaps, requires more labor and more manure than in the Western States, but the expense of transportation from the West to Maine is fully as much as the expense of its culti-

THE HISTORY OF THE
CITY OF BOSTON

1780

The history of the city of Boston, from its first settlement in 1630, to the present time. The city was founded by a group of Puritan settlers, who came to the Massachusetts Bay to escape religious persecution in England. They established a colony that grew into a major center of commerce and industry. The city's history is marked by several key events, including the Boston Tea Party, the American Revolution, and the Civil War. The city's population has grown steadily over the centuries, and it remains one of the most important cities in the United States. The city's architecture, culture, and history are all reflected in its many landmarks and institutions. The city's history is a testament to the resilience and spirit of its people, who have overcome many challenges and built a city that is a source of pride and inspiration for all.

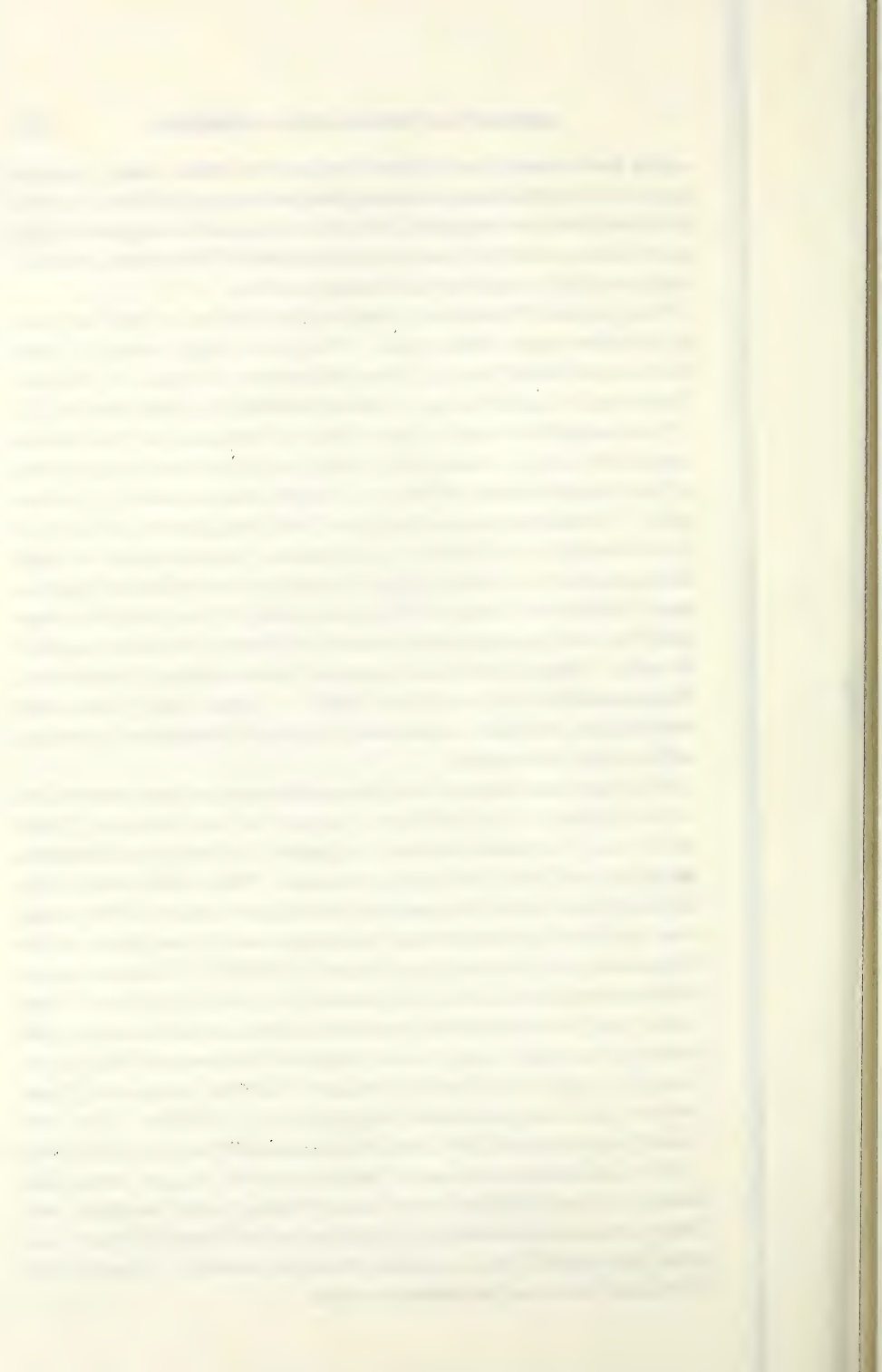
vation here exceeds that of the West, and we think more. A good farmer can become independent by the products of his farm, as well as the mechanic or merchant, if he abhors the evil indulgences which have counteracted the benevolent influences of Providence in his favor, as we believe most of our farmers now do.

The people of Kennebunk relied on their dairies, as well as those in the older part of the town. They kept large stocks of cows. Nathaniel Kimball had 6; John Gillpatrick and son, 8; Richard Thompson, 6; John Taylor, 6; Israel Kimball, 6; John Mitchell, 7.

The iron mills created a great deal of business, and the farmer came in for a large share of it. Many of them found employment in the transportation of the ore, which was obtained in various places. Others had ore on their own land, and hauled and sold it by the bushel, or ton, to the manufacturers. Others hired the mill and made their own iron, paying the rent by the product of their labors. In this way, much of the leisure time of farm life was occupied; but still greater benefit accrued to farmers from other needs of the mills. Great quantities of charcoal were necessarily consumed. The material for this was then found on almost every farm, and most of them, we think, occasionally employed themselves in making and carrying it to market.

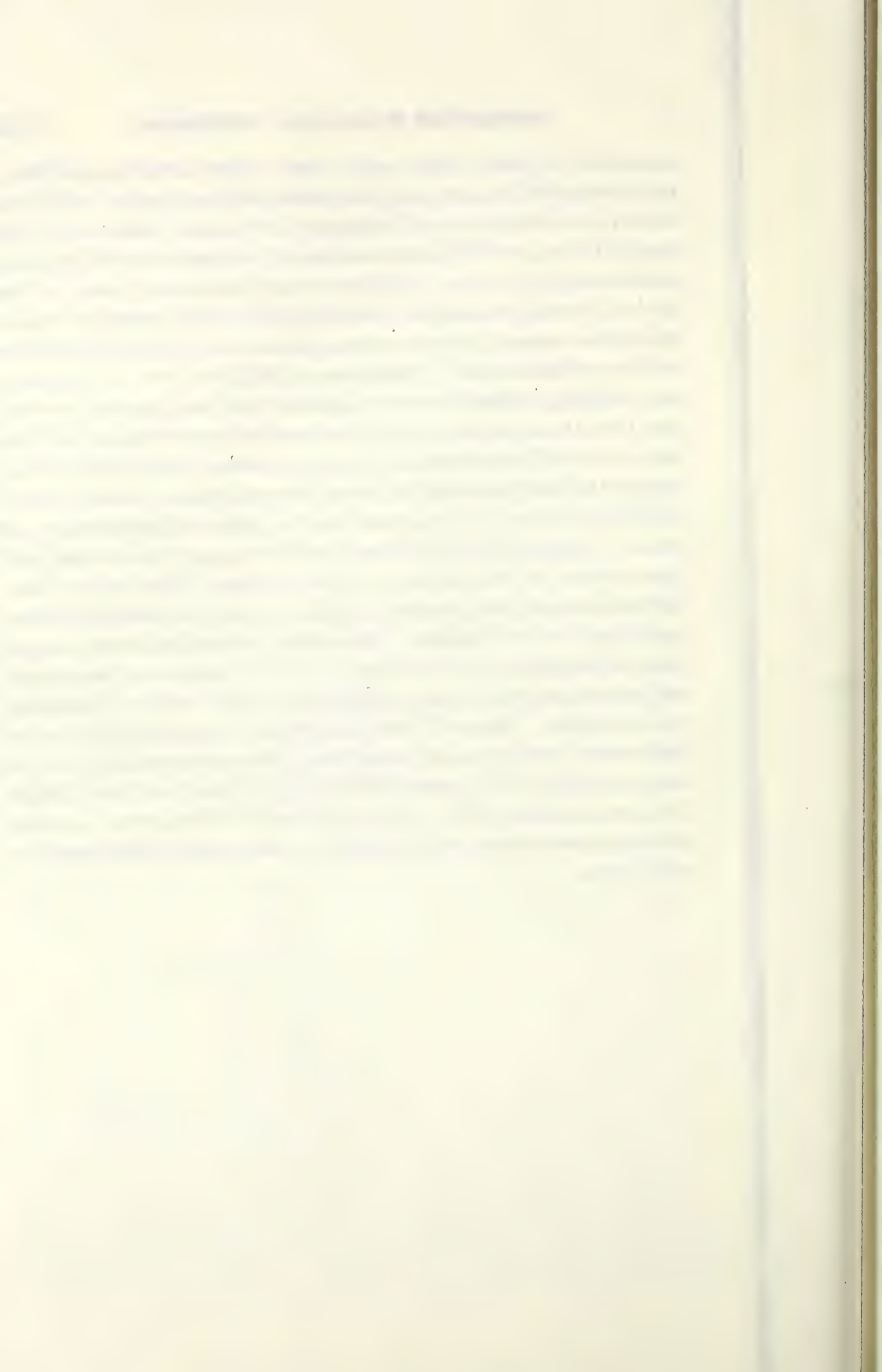
After the Revolutionary war, the people seem to have looked less to their labors in the field for a support of their families. Their lands were, in some measure, neglected for other employments, which the new state of things presented. The lumber trade, ship carpentry, and sailor life presented attractions to many of the young men, and thus the needed labor was taken away from many of the homesteads, and the corn crops began to diminish. Though respectable harvests continued to be gathered till about the time of the war of 1812, or two or three years after, when a severe frost in August destroyed the entire crop, yet still they had become small in comparison with those of the earlier years, and from that time many farmers have even bought the corn required for their families. The crop is small now for each individual, when contrasted with that of 1750.

It is remarkable that some of the names given to oxen have been retained for two hundred years. John Wadley called his Spark and Berry; Francis Littlefield, 3d, called one yoke Star and Colyer; another, Mark and Lyon; the third, Swan and Sweeter. Spark, Star, Lyon, and Swan are yet common names.



In the early period of the town's history, beyond the year 1750, the people appear to have had little regard to personal comfort. The sweat of the brow was not given to the building of fine houses, or to any of those domestic arrangements which modern progress has made almost indispensable to comfortable and decent living. The young of the present day can with difficulty be made to believe that the first settlers in Wells made such limited provision for their families as has been described in a former chapter. But a hundred years afterward, household accommodations, aside from furniture, appear to have advanced at a very slow pace. The one hundred and seventeen houses in 1748 were valued by the assessors at only twenty dollars each. In this number there were, perhaps, one or more houses of two stories; but there were, probably, a good many log houses, not worth even the value here put upon them. The late William Butland, who lived almost through a century, and whose memory in his last days was as reliable as many of our records a hundred years ago, because he not only knew what he stated, but could always state clearly what he knew, wherein the maker of the records frequently failed, stated to the author, that in his boyhood there was not a house in the limits of the present town of Kennebunk which had a square of glass in it, all being lighted by block windows only. Such a device for illumination in the winter season, it appears to us, was not very congenial to frail humanity. In 1795, fifty years afterward, the house where Miss Elizabeth W. Hatch now lives, on the top of Zion's Hill, had in it but thirty-six squares of seven by nine glass. These were embraced in seven windows, probably all having but four squares, excepting the two front. Houses were valued then by the squares of glass, or the degree of light which they enjoyed, the number and size of the windows being an important item in fixing their value. But a great change was now working its way into the aspirations of the people. Mr. Little had built a two-story house at the Landing, in 1753; a few others followed his example. The war, however, prevented any rapid progress until its close. A spirit of enterprise then seemed to prevail again among all the people. Tobias Lord built a house of three stories at the Landing. We think the village of Kennebunk had come to be somewhat in advance of most of the towns in New England. Mr. Little about 1790 had built a second house, the same lately owned by Paul Stevens. Rev. Caleb Bradley, in his diary,

under date of April, 1798, says, "Left Judge Sewall's April 9th; rode through Wells and arrived in Kennebunk and put up with the worthy Mr. Little, a man of a thousand, 19 miles. Kennebunk is a beautiful place, and Mr. Little has one of the most beautiful ministerial situations I ever saw. He has a very convenient house, a fine garden, through the middle of which a small brook meanders, and in the summer season, in the morning, a person may divert himself by catching salmon trout." This house of Mr. Little was a very ordinary building, without symmetry, painted red, and yet this worthy man from Dracut regarded the house and its appurtenances as "the most beautiful" establishment he had ever seen, thereby clearly suggesting the fact that in all the towns through which he had passed but little progress had been made in the style and architecture of houses. Zion's Hill, now adorned with so many fine houses, had upon it then but two ordinary two-story houses. Most of the people were content with what we should now call very humble accommodations for their families. The earliest settlers had lived through years of hardship and endurance, and had become so accustomed and attached to their cheap dwellings that they had no disposition for any change. Many of them thought much more of the house of God than of their own, and would deny themselves comforts for an honorable seat in it. James Wakefield, who lived near the McCulloch house, died in 1779. His house, after his death, was appraised at thirty-three dollars, while his pew in the church was valued at sixty-seven.



CHAPTER XXXIX.

VOTE OF THE INHABITANTS ESTABLISHING THE PROPRIETARY OF THE TOWN—ORGANIZATION OF THE PROPRIETORS—BOUNDARY LINE BETWEEN WELLS AND COXHALL RENEWED—GRANT TO PROPRIETORS OF COXHALL—PROPRIETARY LAW SUITS—VOTE OF PROPRIETORS TO DIVIDE—LOTS ASSIGNED BY LOTTERY—CONTROVERSY IN RELATION TO THATCH-BEDS—DONATION OF CERTAIN LOTS BY THE PROPRIETORS—VOTES CONFIRMING TITLES—CARRIAGES INTRODUCED.

WE do not find in early history any clearly defined and established right to the Plantation of Wells in the town, or in individual inhabitants. The act of incorporation does not imply title in the occupants of the territory, neither do we find any grant of it by Gorges or Massachusetts. The authority given to Wheelright, Boade, and Rishworth, does not invest them with the fee. But in subsequent years, those who had here taken up their residence, and maintained their hold on the land which they occupied during the first three Indian wars, seem to have come to the conclusion that they had acquired, by their several possessions, the title to all the other lands within the limits of the town. We cannot deny that by the exertions which they had put forth for its protection against the inroads of the savages, and by the severe trials which they experienced in the defense of it, they well merited property in the soil. They had saved it by their sacrifices and their labors, and thence we do not feel called upon to make inquisition as to their strictly legal claims to it. The lands had not hitherto been regarded as of material value. All that was required of settlers, at the first attempts at settlement, was that they should pay five shillings annually for every hundred acres. Afterward, instead of this payment, the condition of the grants was that they should occupy and make improvements, unless prevented from so doing by the Indian enemy. But the war being now closed, and the hopes of the people revived that a permanent peace might follow, the townsmen began to regard the lands as

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of more material value. Accordingly, on the 20th of March, 1715-16, they voted themselves to be owners in common of all the ungranted land, as is stated in another part of this work. This vote was the introduction of the proprietary of the town, and from this period they and their heirs or grantees assumed the title of the soil, and made grants according to their pleasure. To manage safely and judiciously their interests in the township, it was necessary that a proper organization should be effected, and on the 14th of May following, a meeting of the proprietors was called, and Joseph Littlefield was chosen clerk, and William Sayer, Joseph Hill, and Samuel Hatch a committee to call meetings as often as might be needful. It was also voted that an annual meeting should be holden on the second Tuesday in February. Thus the town, as such, was divested of all control of the lands from this date, and all legislation in regard to them and all grants were thenceforth at the will of the proprietors. Records of all subsequent action are to be found in the proprietors' books.

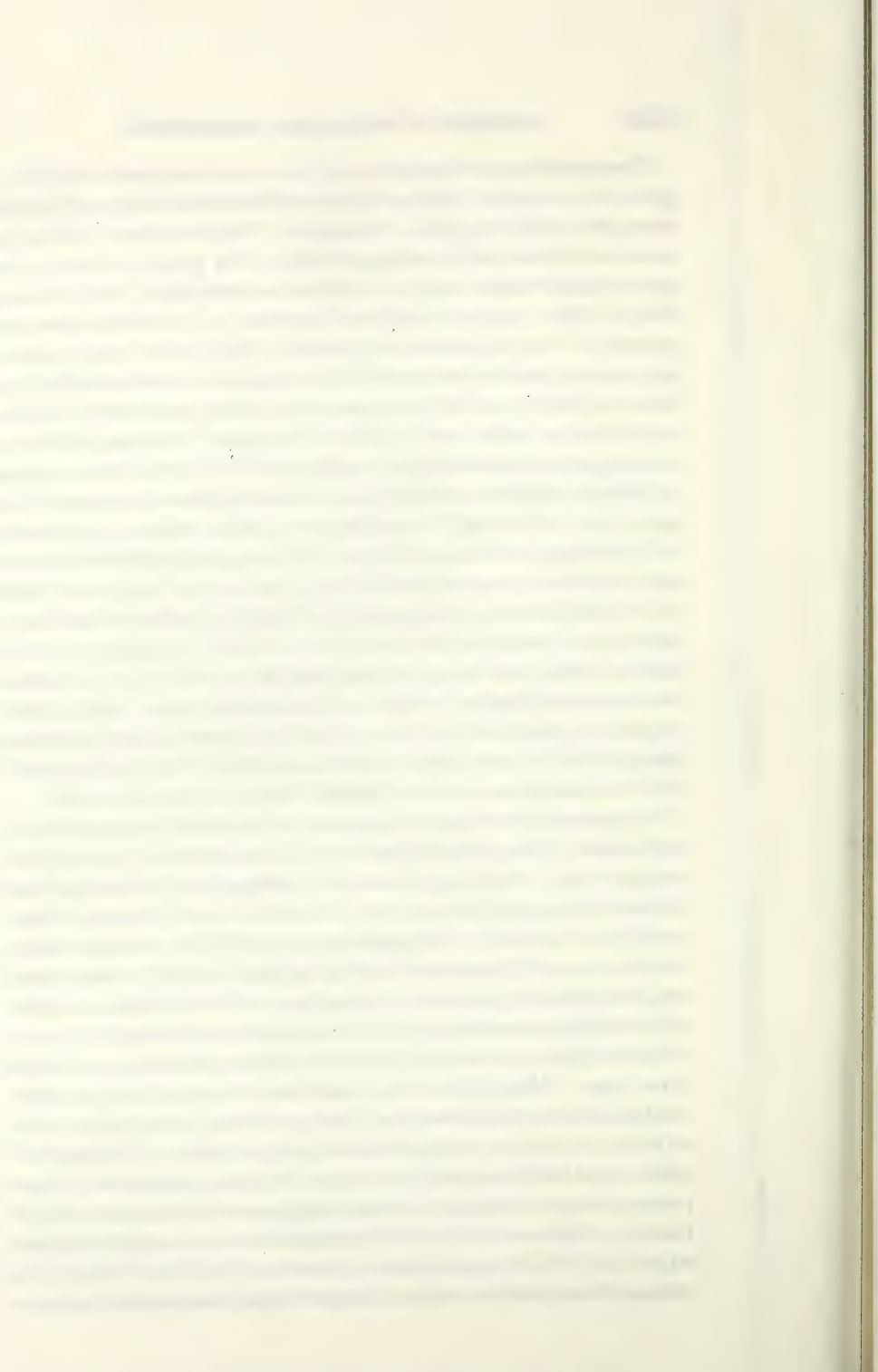
But a great many grants had previously been made by the town. These were all subject to conditions of improvement, and it was no easy matter to determine those which had been made effectual to the grantees by the fulfillment of the conditions. Many of these grantees did nothing toward a compliance with the terms of their grants. The terrors of Indian warfare, and the consequent hopelessness of any successful improvements, led many of them to neglect their lots altogether, and others to leave them, even though they had made some progress toward reducing them from wildness to the purposes of agriculture. John Wheelright, Jonathan Harmon, and Samuel Emery, were chosen a committee to "search the town book relating to the former grants, and report the forfeitures;" and John Wheelright, Daniel Littlefield, and Moses Wells, "a committee to run the land lying between the land granted and Kennebunk river, and renew the bounds between Wells and Coxhall."

The last-named committee, in regard to the boundary of the adjoining plantation, reported May 25th the line to be as follows: "On a white Oke tre at the head of a guley at the upper gorner of the guley above the greate falls where the saw mill formerly stood with the letters W & C, and so from said tree due South West to Mousam river, and Northwest to Kennebunk where we marked Elm tree with letters W & C, bounds were fixed Nov. 5, 1701."



The proprietors of Coxhall many years previously had asked for a grant of a portion of this land between Kennebunk and the Mousam river, next adjoining their Plantation. We have been unable to ascertain the motive for asking or making this grant, and we do not see any good reason why it should have been made. But it seems that in 1691, a mile of this land between the two rivers was thus granted to the proprietors of Coxhall. But, for the same reasons, we suppose, which prevented the occupation and settlement of the lands in other parts of the town, the Coxhall proprietary failed to settle the lot which was transferred to them. But now, willing to encourage the settlement, the proprietors of Wells, who were anxious to have the adjoining territory occupied and improved, regranted this same land to Coxhall, "excepting any grants which may be made, mill privileges and lots, and rights of flowing, and rights to lay logs and convenient way for hauling logs, that may or have been built on Alewife Brook; also, privilege of cutting timber on said land; and also on condition that proprietors of said Coxhall settle four families within two years, or two families in each year, and afterwards as many families as there are hundreds of acres. And, if said proprietors shall build mills on the river, then to leave sufficient passage-way for logs down the river to mills in Wells on the river." If all the conditions were not fulfilled, the grant was to be void.

It does not appear that the purposes of this grant were carried out by Coxhall. The line of Kennebunk is straight from York to Kennebunk river. Such a jog as was here contemplated, extending into Kennebunk a mile between the Kennebunk and Mousam rivers, would have materially disfigured the town of Wells, as then existing; and the town of Kennebunk have lost a large tract of valuable land, and, if measured by its present status, many valuable citizens, with the Great Falls, the most important mill-site within its limits. It is probable that they were unable to induce any one to settle on it within three years. Men did not feel confident that peace was so firmly established with the tribes that they could with safety locate themselves at a place so remote from aid and protection. The saw-mill which was built here had been burnt by them, and it was almost presumptuous to attempt to rebuild and renew the manufacturing of lumber. But some of the Wells settlers were not easily disheartened, and in 1720, the proprietors granted to Col. John Wheelright, Samuel Hatch, and the heirs of Joseph Taylor, two hundred acres on



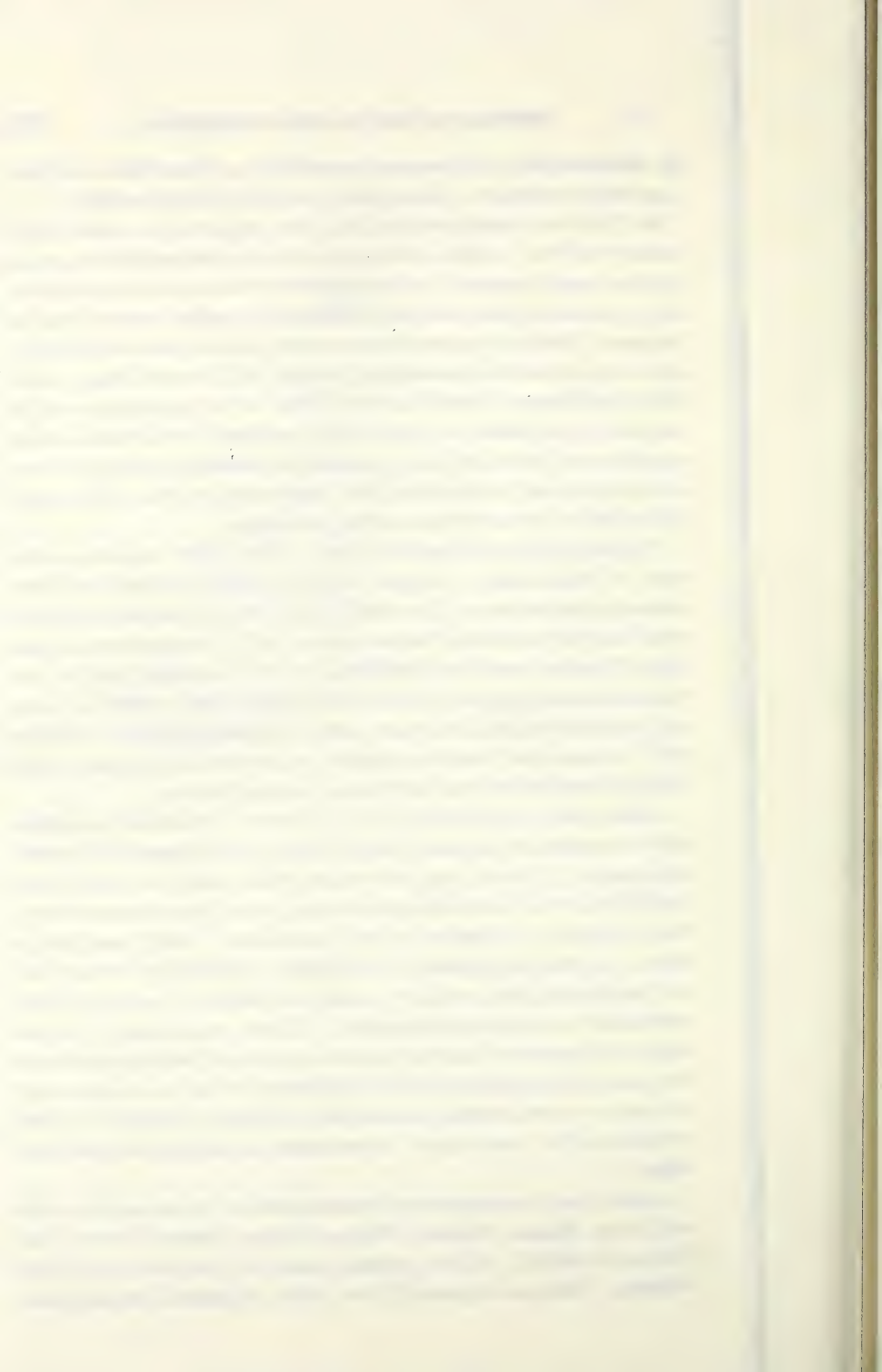
the northeast side of Mousam river adjoining Great Falls, and four acres on the west side. Under this grant the mill was rebuilt.

In 1722, the committee who had been appointed to make an examination of the records, and ascertain upon what conditions grants had been made, reported to the proprietors that it was expedient for every grantee to prove his own fulfillment according to the terms of his grant. But their report does not seem to have been satisfactory, and a new committee, consisting of Joseph Hill, Samuel Emery, John Wells, and Samuel Hatch, and the clerks of the proprietary and of the town, was chosen to search the proprietor's and town records, examine what lands had been granted on conditions, what the conditions were, and whether they had been complied with. This committee made the same report as the preceding.

The proprietors now began to place a little higher estimate on the value of their lands. A great deal of valuable timber had been wasted in various ways. Men had been driven or cut off from their work from the pressure of various causes, and, in consequence, a great deal of lumber was found perishing on the commons; and it was voted that where logs had lain on the ground four months or more, any proprietor might haul them away and convert them to his own use. A committee was also chosen to prosecute any persons who should thereafter be found trespassing on their lands.

A few years after this, in 1732, it became a subject of complaint that the settlers cut logs and hauled them to other towns to be sawn into boards. If these logs were taken from one's own land, and hauled into other towns for manufacture, these proprietors certainly had no right of objection to such procedure. Every man had a right to do what he pleased with his own. If the logs belonged to the proprietors, they could, of course, encumber the sale with such conditions as they thought proper. It was undoubtedly for the interest of the town that its own citizens should have the benefit of the labor to be bestowed on the timber cut on its lands; and when the owners were exerting themselves to enhance the value of their proprietary, the vote might be excusable as helping forward that object.

At this time, the proprietary became involved in several law-suits with Capt. Elisha Plaisted, William Eaton, Samuel Emery, and Francis Littlefield. Of the precise nature of these suits we are not informed. But, as is generally the effect of judicial investigation,



they created some considerable excitement, and as a necessary consequence, some bad feeling was engendered. A meeting was holden to take the necessary measures to ferret out the money which had been paid to the clerk by the collector; and to ascertain why the expenses of the suits already incurred had not been paid. Fifty pounds had been raised for that special purpose. It seems to have been supposed that there was sufficient money in the hands of the clerk to meet all these expenses. But the agents who had charge of these suits and paid the necessary expenses, now sued the proprietors to recover their bills. The charges of lawyers in those days were small in comparison with those now made by the profession. The expenses of the suit with Plaisted were nearly \$300. We know not how this sum was paid. But it would have required the sale of a large tract of land to discharge it. At a subsequent meeting, they voted to pay Eaton £16 6s., Emery, £20, and Francis Littlefield, £24. These payments probably settled these suits.

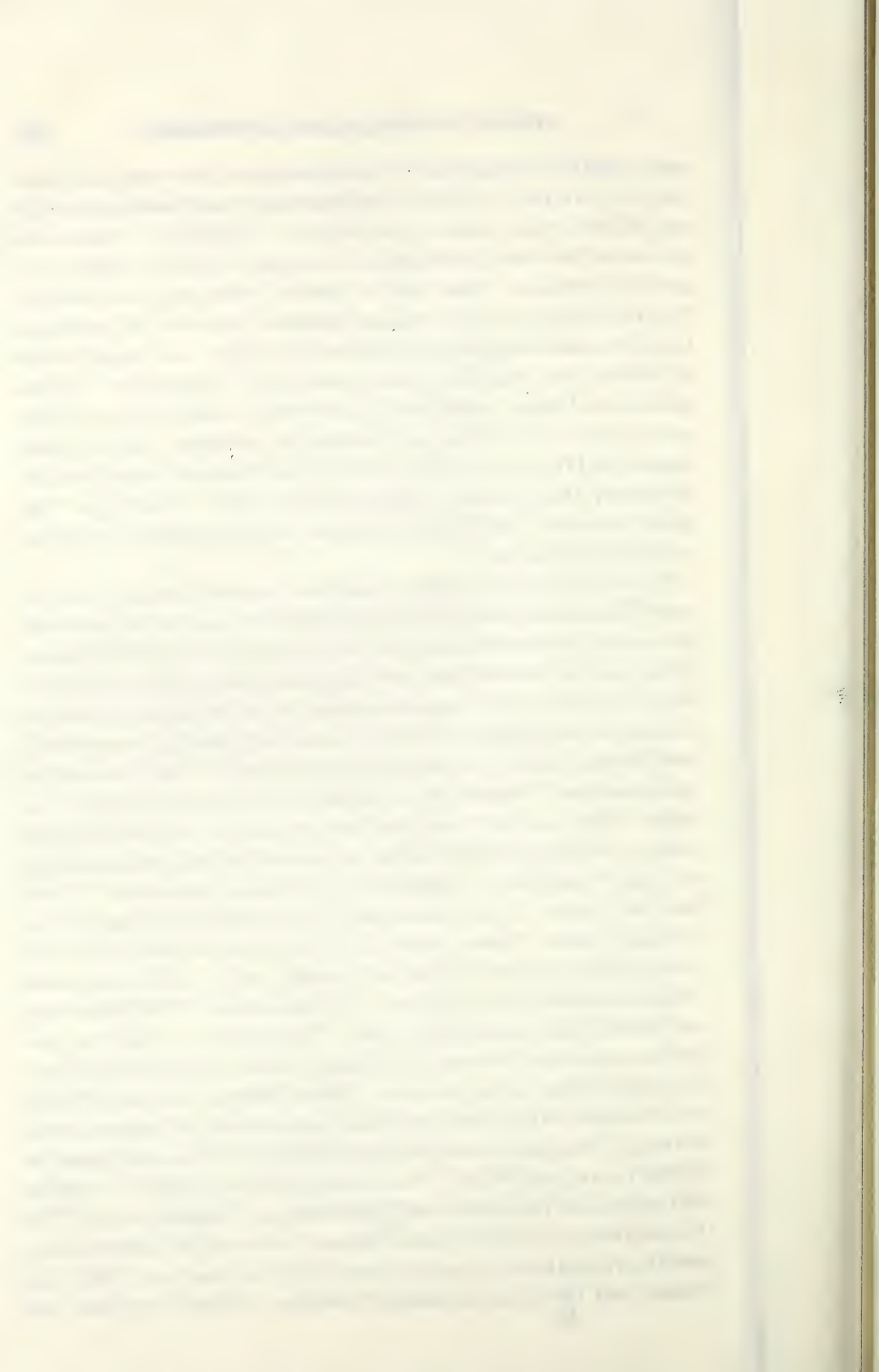
These lands, though increased in value, were of no direct profit to the proprietors, but on the contrary, were a source of unceasing dissension and complaint. We suppose that those who had come into the town since the usurpation of 1716, claimed that they had as good a right in them as those who were inhabitants at that time. Many changes of ownership had taken place by death and assignment, and it was now difficult to ascertain who the proprietors were. It was therefore determined, at a meeting in 1734, that a careful examination should be made and the true ownership established and recorded. Accordingly, John Storer, Samuel Stewart, and Samuel Treadwell, were appointed a committee for this object, and, as if this committee could not adjudicate honestly in regard to their own rights, Samuel Wheelright, Joseph Sayer, and Nathaniel Wells were chosen a committee to determine their interests. At the same meeting it was voted that every person having a house and land in the town should be a proprietor. This vote must have quieted all the malcontents, who had not before been recognized as stockholders of the common estate. The committee reported the names of one hundred and eight proprietors, owning three hundred and sixty-seven shares, several owning from one to sixteen. According to this report, there were at this time at least one hundred and eight houses in the town.

The proprietors continued for many years to lay out lands and

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make grants, on condition of improvements in two years, and occupancy for five years. But, as the proprietary had been managed, it was of little or no value to the owners. They began to tire in the the care of the lands, which, while it brought to them no profit, was a source of vexation. Men laid out lots to which they had no right. The stockholders in the concern therefore came to the conclusion that it was not desirable to hold them any longer, and began to talk of dividing the remaining lands among the proprietors. By the division, each man would have a tract which would be his own, and worth more to him than any interest in common. At a regular meeting in 1764, it was voted to divide six thousand acres, and Joseph Sayer, Joseph Storer, Nathaniel Wells, John Wheelright, Capt. James Littlefield, and Richard Kimball, were appointed a committee to make the division.

The next year, 1765, this committee reported that the lands between Kennebunk and Mousam rivers from the head of the township, three miles downward into the town, and all the lands by Baker's Spring and on Berwick line, extending three miles from said line, be laid out into lots, three quarters or more of which should be laid out into lots of one hundred and twelve acres each, making proper allowance for the quality of the land, so as to make "each lot nearly of equal goodness," and the rest to be laid out "in such lots as the committee allow, and will best suit the proprietors; and that two able surveyors be appointed for the laying out and making and numbering said lots;" and, also, a committee to give them instructions. There does not appear to have been any final action for dividing this six thousand acres. There would be a great deal of land left which would still be a source of care and trouble; and in 1771, it was voted to divide twelve thousand acres. The committee fulfilled their duty and divided the quantity into lots. The lots thus divided, the proprietors determined to assign by lottery to the various persons owning legal rights in the common. Joseph Storer, Nathaniel Wells, and Nicholas West, were appointed a committee to prepare for the drawing. The lands were embraced in three divisions, designated as North, Centre, and West. The North Division contained common and some other lands between Kennebunk and Mousam rivers. The Centre Division, lands between Mousam river and the Sanford road; and the West Division, lands between Berwick line and Bald Hill marsh, and three lots adjoining York line. There were now one



hundred and twelve proprietors, some owning three, others two, and one, some only parts of a right. On the first day of February, 1773, a proprietors' meeting was holden at the house of Pelatiah Littlefield for the purpose of drawing the lottery. It was an interesting day for the people. Every man was sure to draw a prize, as there were no blanks in the scheme. Though the committee were required to make the lots as nearly as possible of "equal goodness," they were necessarily of somewhat different value from their location, or their adaptation to individual purposes. Of course, every one awaited the result with anxiety. Stephen Titecomb and John Cole were chosen to draw the lottery. All needed preparations having been made, the committee proceeded in their work, and the various lots as marked out and numbered were thus assigned to the various owners. We have but little knowledge of these proceedings, excepting that which the record affords. But we have no doubt the day was a memorable one to the proprietors of the township of Wells.

Previously to this division, a lot of two hundred acres had been granted to the Second Parish, also one set apart for a parsonage in Merryland. There had been a controversy about some thatch-beds in Ogunquit river, and Michael Wilson, Samuel Curtis, and John Cole had been appointed a committee to settle it. A thatch-bed had been granted to Gershom Maxwell, which had very much increased. The committee were of the opinion that this increase ought to belong to the lot, and that the thatch-beds which had been given to Josiah Winn and George Jacobs, by the Providence of God, in covering them with sand, had been greatly diminished, and that it would be well that others, which had come up in said river to the value of about five acres, should be divided between the heirs of these two owners now deceased. "Nevertheless, as there is about two acres and a quarter of said pieces which lays between the thatch-bed of Mr. Maxwell and his land, we think it best and most fit that the heirs of said Mr. Maxwell have free liberty to purchase the same of the heirs of said Mr. Winn and Mr. Jacobs, for the value of it, if they see fit, which value, we think, is about ten dollars."

After the division had been completed, there remained some land in the ownership of the proprietary, of no great value at this time. The several holders of common rights were very indifferent as to their disposition. They voted to give fifty acres to Rev. Mr. Hem-

THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and the establishment of colonies. The American Revolution led to the birth of a new nation, and the subsequent years saw the expansion of territory and the growth of industry. The Civil War was a pivotal moment in the nation's history, leading to the abolition of slavery and the strengthening of the federal government. The late 19th and early 20th centuries were characterized by rapid industrialization and the rise of the United States as a world power. The mid-20th century saw the nation's involvement in two world wars, which further solidified its position as a global superpower. The latter half of the 20th century was marked by social and political movements that sought to address issues of civil rights, environmental protection, and government reform. The present day is a time of continued growth and change, with the United States facing new challenges and opportunities in the 21st century.

menway, fifty to Rev. Daniel Little, thirty to William Day, as stated in another place, for his enterprise in destroying wolves; and as they had become thus liberal in their benefactions, others took advantage of the opportunity and applied for grants. John Huston, jr., petitioned for a donation to help him support his father and mother, and fifty acres were allowed to him. James Boston, with a presumption for which it would be difficult to find a parallel, petitioned for a grant on account of his suit against John Stevens, which had excited such commotion through the town, by which he endeavored to disturb the boundaries and land-marks of all the lots which had been peaceably acquiesced in for a hundred years, and they gave him fifty acres. Others asked because their lots were not so good and convenient as they wished. The petition of Richard Hill, a negro, will not be uninteresting to our readers:

"To the proprietors of lands in the town of Wells. The petition of Richard Hill humbly sheweth that he has a piece of common land enclosed in his field, belonging to said proprietors, that would greatly accommodate your petitioner, who is poor but wishes and strives for a honest living among the free born sons of America. Therefore prays that the spirit of benevolence, which so generally dwells within the breast of the proprietors of said town, may burst forth with so much compassion to a poor African, although happy in having a dwelling, poor as it is, in such a community where freedom and happiness reign, as to grant him and his heirs the small and uncultivated tract of barren soil prayed for, which will greatly add to the happiness of your petitioner when he is toiling and sweating to obtain a honest self-support for a numerous family.

WELLS, April 11, 1796.

RICHARD ^{his} X HILL."
mark

In response to his petition, a grant was made of all that land on the south side of the brook, between the land of Rev. Daniel Little, and the land which he bought of Major Cousens, and the Sanford road, "reserving a road through for black Chance." Chance lived on the eastern side of the brook. This was part of the lot on which Nathaniel Bragdon now lives.

The lands of the proprietary were now reduced to a very small amount. A grant was made in 1778, to the heirs of Samuel Wheel-

right, of one hundred and fifty acres. This grant was satisfied on small lots in no less than twenty-three different places between that year and 1812. The tract of two hundred acres which had been reserved at Merryland for a parsonage, had not been given to that society until 1808; when a hundred acres were given to it; the use or income of which was to be applied to the support of the ministry; and the other hundred was donated, with the right of selling it and investing the proceeds in other lands; or of retaining it as a fund, the interest of which might be applied to the same purpose. At the same time Nathaniel Wells, Jonathan Hill and Joseph Gilman were appointed a committee "to make a survey of the outlines of the proprietors' lands which remain undivided and return a plan of the same." On the nineteenth day of June, 1809, they confirmed all former proceedings of the proprietary according to their true intent and meaning, regardless of all formality; and at a meeting on the thirteenth day of July, 1812, it was voted that "the copies and records of the three plans of the common lands heretofore surveyed, copied and recorded by Nathaniel Wells, jr., clerk of the said proprietors, be and they are hereby accepted and confirmed as authentic descriptions of the lands laid down on them, and as being of equal authority with the old original plans;" and it was further voted, that "the committee for dividing the commons, be directed to cause all the lands already surveyed to be divided into lots, and to prepare for drawing the same." These instructions do not appear to have been complied with. The corporation never afterward gathered together. The committee have all gone to their graves. All the offices of the association are vacant, and the few little ungranted tracts of land remaining in the different parts of the town are either tenantless, or have been taken up by some persons who have thought it best not to permit them to run to waste.

From its organization to 1803, the corporation had but two clerks; Joseph Littlefield from 1715 to 1760, and Benjamin Littlefield from 1760 to 1803. Nathaniel Wells, jr., followed till 1809, from which time Judge Wells held the office until his death in 1816.

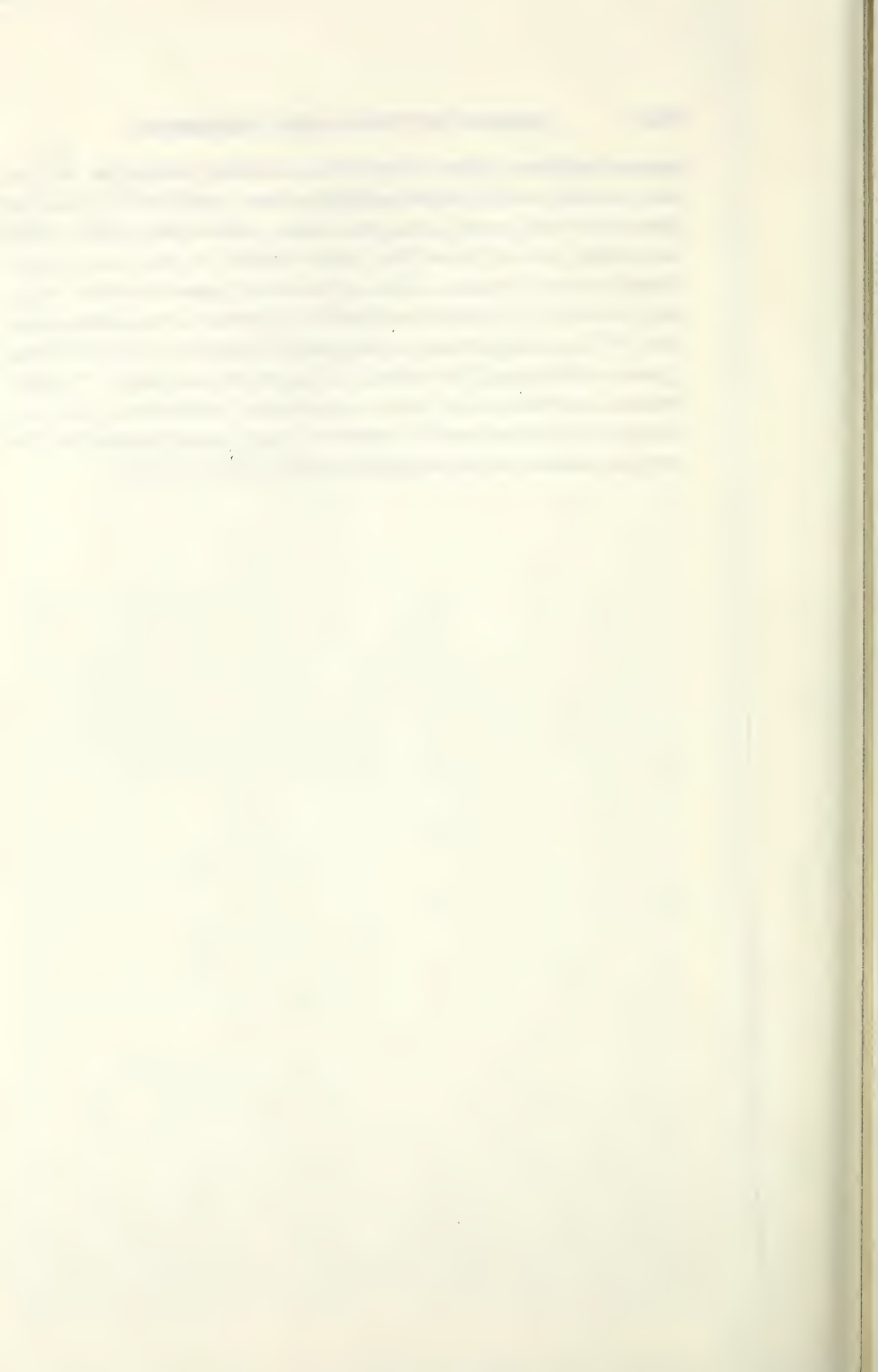
We have before remarked that all the traveling in the early years of the settlement was on foot or on horseback. Such was the crude state of the roads that no other method could well be adopted. Possibly this was not the only reason that prevented any change to what we might deem a more convenient mode of locomotion. The settlers

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution and the subsequent years of the 18th and 19th centuries saw the nation's political and social structure take shape. The Civil War, a pivotal moment in the nation's history, led to the abolition of slavery and the strengthening of the federal government. The late 19th and early 20th centuries were characterized by westward expansion, industrial growth, and the rise of the Progressive Era. The mid-20th century brought the challenges of World War II and the Cold War, while the latter half of the century saw the Civil Rights Movement and the Vietnam War. The late 20th and early 21st centuries have been marked by technological advancements, globalization, and the challenges of the 21st century. The history of the United States is a testament to the resilience and adaptability of the American people.

had for an hundred years enjoyed the ride on the saddle and pillion. The old are invariably conservative. Things to which they have been accustomed through the various stages of life, take strong hold of their sympathies. It is difficult to reconcile them to a change. The old-fashioned way of riding was peculiarly pleasant to them; and even the young men and young ladies found it so congenial that they were not ambitious for any innovation. But public convenience, and the necessities of life, with commerce and business rapidly increasing, led to the use of some kind of carriages. A horseback conveyance for men and women in storms or severe cold, did not answer the wants of the people. Joseph Storer had a chaise before he moved from Wells to Kennebunk. Judge Paine, in 1755, passed through the town in one of these new vehicles and stopped at Kimble's tavern. All the village rushed there to see it. In consequence of the bad state of the roads, Storer seldom rode out in his. The old fashion still had charms not easily got rid of. It was a light task to prepare the horse for the ride. But in a few years, chaises passed through the village very frequently. The incumbent was generally some one of note on account of his wealth, office, or professional standing. Soon an ambition for distinction in traveling in the style of the grandes of the country seized upon others of the inhabitants, which could not be satisfied but in the acquisition of the chaise. The old and affectionate mode of riding, must give way for the new conveyance adopted by the leaders of fashionable life; and, strange as it may appear, Mr. Little, the minister, was the first person in his Parish who presumed to break in upon this venerable usage. At a meeting of the Parish in 1792, it became important to obtain a discharge of his claim for the income of the Parish lands; and he proposed to them that if they would give to him enough to obtain a good family chaise, he would give them a receipt in full of all claims which he had on the lands. To this proposition the Parish acceded, and voted to give him twenty pounds for the purpose. Mr. Little, though a humble man, had some of the ambitions of common life. He had also traveled on horseback more than any other one of his Parish, and at his age, might well be wearied with that mode of conveyance. His exchanges, also, rendered it necessary for him to have some protection from the severity of the weather. His wife was old, and suffered much from sickness. It was well, therefore, that he should make this provision. But the action of the minister was con-

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tageous, and soon others followed his example; though the old custom of riding on the saddle and pillion was continued by many of the inhabitants, nearly to the year 1820. Horses were then almost universally relieved from the double burden of male and female; though men and women continued for several years to use the saddle and side-saddle. Old Ruthee Boston, as she was always called, came from Wells to Kennebunk on horseback, bringing in her saddle-bags "good cornfed eggs," for market, as long as she was able. The light wagons, now so common, were a subsequent institution. The only carriage for a horse was the horse-cart, used almost exclusively for carrying lumber and materials for all the purposes of life.



CHAPTER XL.

ROADS—WHEN AND WHERE LOCATED—PRICE OF LABOR ON ROADS IN VARIOUS YEARS—BY-LAW OF TOWN RELATIVE TO CATTLE GOING AT LARGE.

WE have given an account of several of the early located roads in other parts of this work. We subjoin a brief sketch of those which have been subsequently established. In the first century of its existence, the town was evidently not very anxious for the increase of its highways. Each man had provided for himself a path, and when all his labors were needed for the necessary support of his family, he did not feel disposed to build roads for the accommodation of others. The bridge over the Ogunquit river was not built till the people were compelled to do it by indictment. So also, when the king's highway was extended through Kennebunk to Saco, the inhabitants of the towns were very backward in yielding to the order of court. The bridge over Kennebunk river at Littlefield's mills, where there would seem to have been great necessity for it, for the benefit of the inhabitants and mill owners, was not built till several years after it was ordered. We suppose each town excused itself by the neglect of the other, and that Wells was successful in casting the delinquency on Arundel, as in 1736 that town was indicted for its neglect. But Wells then failed to do its part, and neglected to furnish the bridge for three years after, and the people then took hold of the work only because they were forced to do so by an indictment, a very effectual specific for a disregard of municipal obligations. How hard it was, at this period, to draw even a very small sum from the pockets of the people, may be understood from the fact, referred to in another place, that in this same period several of them got up a petition to the selectmen to call a town meeting, "to see whether our town book shall be a charge to the town, or whether the book shall support itself or not."

A reliable history of the main road through Wells and Kenne-



bunk is not now to be had, from the fact that the various orders in relation to it, made by the court, could not be carried out, in consequence of ruptures with the Indians preventing the necessary labor; or if carried out, no return was made of the work expended on it.

In the year 1719, a jury of twelve, by order of the General Sessions of the Peace, laid out a highway from Cape Neddock river to Saco Falls, "gone the way to Wells as the road now goes till it comes near to Jacob Perkins', thence to cum out upon the left hand as the trees are marked till it comes to Josiah's river above the first falls, thence through the town of Wells as the road now goes to the corner of Nathaniel Clark's cornfield upon the left hand, and from the said corner between Clark and Cole's land till we come opposite against the head of Cousens' land, to said Cousens' land, and from thence between Cousens' and Cole's as the line runs till we come to the Little river where the old way formerly was; from thence keeping the old way till we come to Mousam river, and from Mousam river as the road now goes to Kennebunk river to the usual wading place below the mill, thence keeping the old road to Saco lower falls below the old fort, which way we have viewed and laid out to the best of our judgment."

This road was accepted at the October term in that year. In the warrant for the location, the first river to be passed was described as "Little river, called Josiah's river," so that there must have been in the town two streams called Little river.

It is very obvious that at an early day in the century a road actually existed by Littlefield's mills over Kennebunk river. This might have been a thoroughfare made by the teams daily visiting the mills. This road, located in 1719, was recognized by the court in 1726, and we are of the opinion that it was at least partially made soon after it was laid out. There was, evidently, before 1731, a road above the mills, which, we think, is the main road now traveled, and has in some instruments been called the old road to Saco. From Wells to Kennebunk, through Harrysicket, it was called the Saco path.

In 1730, a road was laid out, eight rods wide, on the western side of Kennebunk river, beginning eighty rods above the saw-mill, and running down to the common flowing of the salt water, at the "Upper Landing Place," or to the Pool, which was in the bend of the river at the foot of the falls. Boards were here landed on the top of the hill and sent down to the water in slips made for the purpose.

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and adaptation. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of entrepreneurs, and its history is therefore a history of innovation and invention. The seventh is the fact that the United States is a nation of reformers, and its history is therefore a history of social and political change. The eighth is the fact that the United States is a nation of idealists, and its history is therefore a history of high aspirations and noble goals. The ninth is the fact that the United States is a nation of pragmatists, and its history is therefore a history of practical solutions and realistic policies. The tenth is the fact that the United States is a nation of optimists, and its history is therefore a history of hope and faith in the future.

This road had been reserved in a grant of land and mill privilege in 1680, and was laid out now by request of David Littlefield and Joseph Littlefield, who had acquired a right in the mill and privilege. This road, we think, from its uncommon width, was laid out more for the purpose of landing logs or lumber than for travel. Four rods would have well answered all the objects of a road. It was absolutely necessary for John Storer's mill below the Pool to accommodate all the teams from Arundel and the mills above. It has not been open to the public for many years.

In 1731, a road was laid out "between John Wells' and William Symonds', beginning at the Great Swamp, commonly called Gooch's Swamp, and running northwest to Mousam Path," thence "to the head of John Wells' lot." The Great Swamp was down by Theodore Clark's.

In 1735, a road was laid out from the highway leading to Berwick, beginning at the house of Job Low, and by several houses in Merryland to Samuel Hatch, jr.'s land, and from Hatch's to Capt. John Storer's, as the old Merryland road then went, and then down to the king's highway, near the house of Francis Sayer.

In 1752, the road from the bridge in the village at Kennebunk was again located, running by the meeting-house (then at the Landing), by John Mitchell's to the sea, and from the Boothbys, as it now runs, to old Susa Butland's, where it turned off across Lake Brook, and came out at the Landing to the sea and Port road, near Nathaniel Wakefield's. In 1760, the road from old Susa's was continued upward, to James Hubbard's, making the present sea road.

In 1761, the road from Cole's Corner, through Harrysicket, by the house of the late Luther Stevens, to Cat Mousam bridge. In the same year, road "from the top of Cole's Hill, by Samuel Clark's line, northwest till it comes to the road that leads to Little river mill, and thence as the road then ran that leads to the bridge above Little river mill." In 1776, the following vote was passed at a regular town meeting: "Voted that the road between land of Samuel and Daniel Clark and land of John Cole, from the county road down to the Spruce Swamp, be given to John Cole in exchange for a road laid out through his land above Little river mill." We do not understand the object and effect of this record, and must therefore leave it to the judgment of the reader. The road from Cole's Cor-



ner by Joel Stevens' ended at the mill or the bridge. In 1765, an addition was made to it by a road "leading from Cat Mousam bridge out to the Alfred road."

In 1769, the road from Adam Ross's house "as the old road then ran, between Deacon Stephen Larrabee's and Samuel Littlefield, jr.'s, land, then to Alewife bridge, then between John Maddox's and Richard Thompson's, then to the old road from Great Falls down to the Mousam mills, then down the east side of Mousam river to the Landing place, where salt water flows."

In 1765, "road from Lyman down to the road at Great Falls," thus completing the road from that town to the Landing.

In 1771, "road from Little river mill to the Branch mill, to the town road leading to Upper Mousam mill."

During the Revolutionary war there was no pressing occasion for new roads. The burdens on the people were sufficiently onerous without any voluntary additions to them. But there were some old settlers in the neighborhood of Cat Mousam who had, through many trials and much exposure, cleared away the forests and built themselves houses; and having timber to haul to the market, they felt that they ought to have more convenient access to the village, and in 1778, the town laid out the road leading from Major Cousens', near the almshouse, by Phillip Hatch's and Amos Stevens', to Cat Mousam bridge.

Four or five years before the war began, the people had become impressed with the opinion that there must of necessity be a demand for iron, and that this could not be met by imports from abroad, and there being abundance of ore in this vicinity, several persons in Kennebunk, desirous of securing a water power on Mousam river, applied to the town for a grant of the bank, and a discontinuance of a part of the road on the eastern side. At the meeting in 1771, the subject came before the town. But the record is so imperfect, that it is uncertain what was done. It was voted to discontinue three rods of the width of the road down to the Landing. But whether the subsequent refusal to grant the land embraces also the discontinuance of the road or not, cannot be determined. The action of the town in 1811, implies the continued existence of the six-rod road as originally located, and as extending down to the Landing. It is impossible to define the Landing by precise boundaries. It has been considered as extending down to the great stump, which was the relic of a large



white pine mentioned in some of the deeds. This stump stood on the bank of the river, about a rod from the large round rock lying in the edge of the river.

In 1785, as business began to revive, it was found necessary to have a public landing by the river in the middle of Wells village, and application was made to the selectmen for such a location near the Sayer house, since owned by Joseph Gilman. The town complied with the request, and a lot was laid out for the purpose, and a road leading to it from the main highway. The following roads were also established:

In 1792, a way from the main road near John Storer's store, between the Mills lot and Storer's land, running back to the Merryland road.

In 1794, a "town way at Upper Alewife, beginning at the main road and running between Joel Larrabee's and Ebenezer Coburn's lands, to Joseph Cousens', about a mile, then between Cousens' and Joseph Gillpatrick, thirty-nine rods to Thomas Jones', then to David Thompson's."

The same year, a town way by the dwelling houses of Pelatiah Littlefield, jr., and Ebenezer Gilman, and land of Jonathan Littlefield, Major Daniel Littlefield's heirs, and Joshua Getchell on the north, and Samuel Curtis' land on the southerly side; then by Abraham Littlefield's to the road, to be two rods wide, and to be used with bars.

Another road, "Beginning at the road near William Littlefield's, and running between him and Capt. Jonathan Littlefield." The petitioners to make the road and keep it in repair.

In 1796, a "town way from the village bridge over Mousam river, down by John Bragdon's, to Gould's causeway."

Also, "a road from James Bragdon's and Samuel Trafton's at York line by Jacob Littlefield's house, school-house near William Hilton's, Edward Hilton's house to near Josiah Littlefield's grist-mill, Miriam Littlefield and Solomon Stevens to Ebenezer Gilman's land."

In the same year, the short piece of road from Ebenezer Coburn's, by Ezekiel Wakefield's, to the bridge over Kennebunk river.

1797. The road to Sabady Point. Beginning at Wadley's Landing, and running south sixty-nine ——— east, sixty rods to the small creek, then down on the marshes, then turning round and running up by the great ditch, then round to the left to the road.



Road, beginning at the County road near Benjamin Morrison's, and running to the town road, near Robert Getchell's.

Road, where Burnt mill road connects with the County road leading to Berwick, then fifty-four rods over the bridge, then thirteen rods to Jeremiah Storer's fence on the mill privilege; the road three rods wide.

Road from Jeremiah Littlefield's Landing, through Samuel Curtis' field to the top of the hill, seventy-six rods, to the County road.

In 1805, the main road now traveled, called the turnpike, from Wells to Kennebunk.

In 1807, road from Joshua Furbish's store, near Pelatiah Littlefield's, to the Neck at the sea, and the old road discontinued.

In 1810, the selectmen were directed to open the town way from burnt mill to the town way leading to the Baptist meeting-house.

In 1811, the road on the eastern side of Mousam river, six rods wide, was again opened. So, also, in 1813, the road from Ebenezer Curn's and Joel Larrabee, jr.'s, by Thomas Jones', to the Alfred road. In 1814, the road from Abial Kelly's, now Joseph Sargent's, to the sea.

In 1814, a road was located, beginning at Bald Hill road, near Capt. John Hatch's, and running to Oak Hill road.

In 1819, the road over Great Hill was opened. This ancient traveled way about this time became the subject of much excitement among parties interested in the use of it, and a great deal of testimony was taken in regard to its boundaries. It was a part of the only traveled way from the west to the eastern part of the Province, during the first hundred years from the initiation of the settlement. Travelers passed from the beach across the lower part of the hill, the road at the eastern end turning round and running by and near the Gillespie house, as it was then termed, which stood at the end of the point of upland as it now remains, and thence turning northeasterly it crossed the "Two Acres" to the bathing beach. The house built by Dr. Sawyer stood on the Hill near this road, and was afterward occupied by John Burks. In various deeds and instruments it is called the Burks house. The Gillespie house previously, we think, was the house of Nathaniel Spinney, which had been built on the site of the John Webber house, a little below the present public house of Owen Wentworth, and was from thence moved down

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is therefore a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and its history is therefore a history of the struggle for equality and the recognition of the rights of all citizens. The fourth is the fact that the United States is a nation of free people, and its history is therefore a history of the struggle for liberty and the protection of the rights of all citizens. The fifth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The sixth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The seventh is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The eighth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The ninth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests. The tenth is the fact that the United States is a nation of people who are proud of their country and its achievements, and its history is therefore a history of the struggle for the preservation of the United States and the promotion of its interests.

to the Neck, as the Point was then called. Here Spinney lived when the Mousam river canal was opened. He was an eccentric character, taking advantage of every opportunity to manifest it. Soon after his house was located here, a large whale came on shore near Boothby's house. The jaw bones were secured by him and put up before his front door, where they remained many years, in order that every person who called to see him might be able to say that he had been in the jaws of a whale.

Another house, which we suppose to have been the first, was built on this point by Ephraim Poke. The ancients thought that this was identical with the Burks house. It may have been so. But if so, Burks occupied it before Sawyer. Poke was one of the Scotch Irish, and the Neck derived its name from him. From what reason, the writer does not know. He was always distinguished by the name of Grandfather Poke, though we must infer that he was a young man, from the fact that when he moved into this house in 1731, he had just been married to Miss Margaret McLean. In attempting, a few years afterward, to ford the river on horseback, when the tide was higher than he had supposed, he and his horse were drowned.

The subject of roads has always been one of deep interest to the town. Convenient passage-way from one's homestead to the various places to which his business or pleasure might call him, has always been and always will be, a ruling motive in the action of men. This principle is so universal, and, withal so reasonable, that every wise legislator or townsman should have made it an important question, how it could be responded to to the greatest extent, and at the same time the town or the State receive the least detriment. In the days of the early settlement of the country, when lands were of so little value, that one without money could locate himself almost anywhere, sites were selected for dwellings and convenient agricultural labor, without regard to what others were doing, had done, or would do in the course of time. They built their houses on hills, or on necks projecting into the sea, or in valleys adjacent to intervals, and made paths for their own convenience. These paths by use gradually acquired the character of roads, and other pioneers located themselves in reference to a convenient use of them, and this custom has prevailed with settlers in most of the old towns, even down to the present time. So that the face of these towns is as unsymmetrical as possible, exhibiting no order or beauty in the aspects

which human hands have given them. The town has suffered exceedingly from this irregular growth. The burdens which it has imposed have been on the increase from the time when the first tree was felled. A single instance will exhibit the effects of this irregularity on a large number of the inhabitants of York county. From Kennebunk to Alfred, the most direct road would be over an entire plain. No hill would intervene. Yet one man had established himself on Taylor's Hill, another on the next, and their paths were made to give them the most convenient passage to and from their dwellings. When it became necessary to lay out a highway between the two towns, an old-fashioned rumseller, who regarded himself as a public benefactor in placing himself there to minister to the thirsty souls of hard laboring teamsters who were working their way by him, had built his shanty on one of these hills, and was there waiting to supply them with the needed stimulus; and when the committee came on about a hundred years ago, to locate a way between the interior and the seaboard, this man urged and entreated them to take this route up and down these hills, lest his benevolent business should be destroyed, and the public deprived of his kind ministrations. The commissioners yielded to his entreaties, and laid out the road now traveled; and, as a consequence, the people of this and the other shore towns have been obliged, for a hundred years, to travel over these long hills, and probably must continue to do so for a hundred years to come.

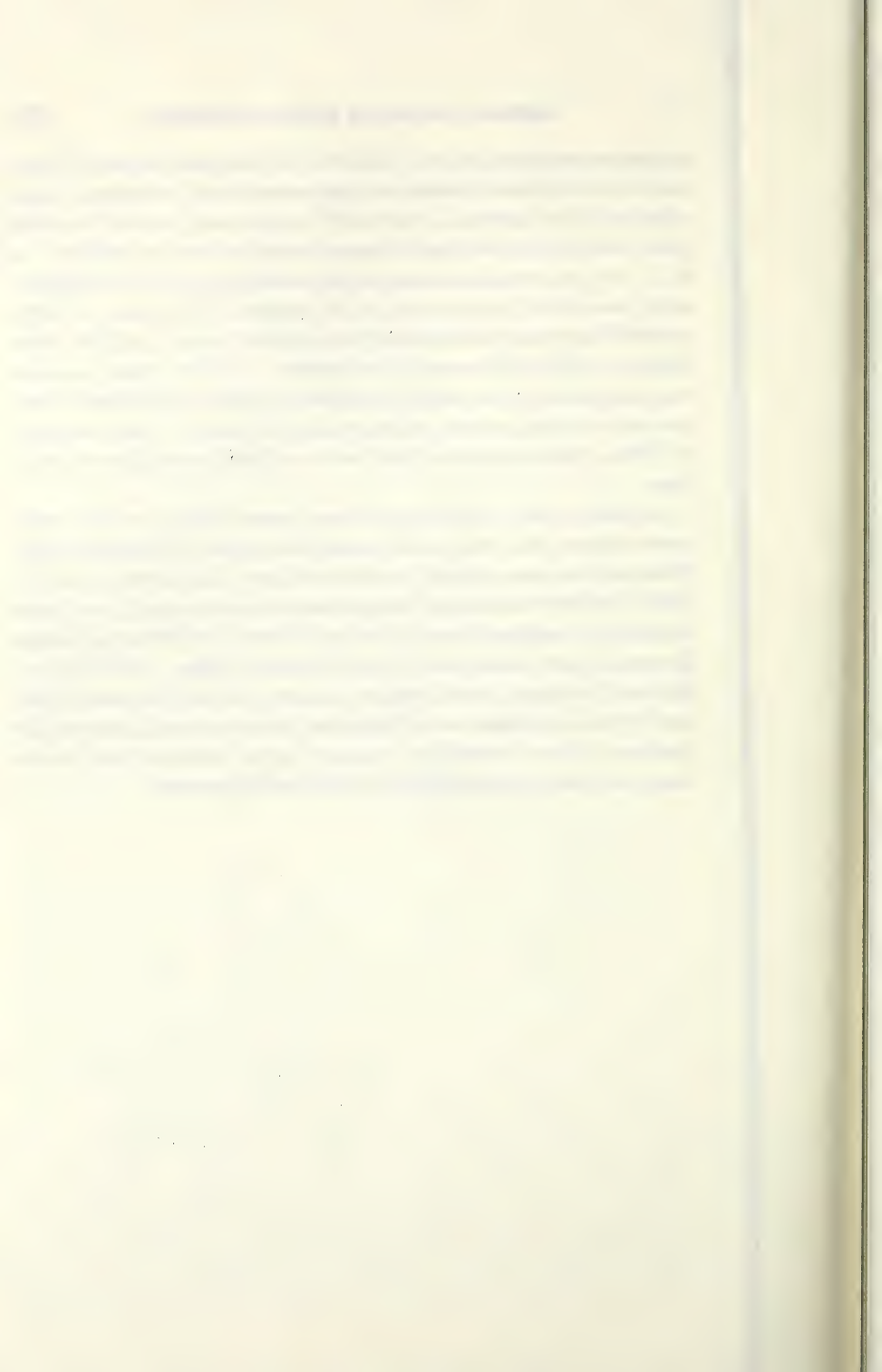
While yet any of our towns or plantations are not so far settled as to make the arrangement impracticable, the authorities should exercise their wisdom in marking out the roads over them, crossing each other at right angles, so that every settler in determining his location, in seeking his convenience for travel, should so locate his dwelling and other buildings as to have the best accommodation by the highways thus established; and not find it necessary afterward to ask the public to assume burdens which his own free choice has caused. Our towns will then make some show of wisdom in their organization, and at the same time give every needed facility to the residents for intercourse with other places. The towns of Wells and Kennebunk are cut up by roads leading in every direction, many of which would have been entirely useless if a few appropriate ways had been established earlier in the history of the town.

There does not appear to have been any uniform price for labor in

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making or repairing roads. The rule for the year depended very much on the persons present at the annual town meeting. Some who had to pay money, it may well be presumed, would have the price fixed, and the amount of money raised as low as possible. In 1771, the town voted not to repair the roads by a tax, intending that every man should turn out and do his portion of the labor. In 1786, two shillings a day were allowed for a yoke of oxen. In 1795, three shillings a day for a man and two for oxen. In 1800, when business was prosperous, it was voted to double the prices and allow a man ten cents an hour, and six shillings a day for oxen. This continued till 1815, when seven and a half cents an hour were allowed for a man.

In 1786, to make the traveled road more definite, or the track more uniform, the town voted that all sleds should be four feet wide. This vote has been adhered to substantially to the present time. In 1801, a by-law was adopted that no horse or cattle should go at large between the meeting-house, John Low's (now Mrs. Swan's), Joseph Burnard's (now Daniel Curtis') and Durrell's bridge. This being a by-law of the town it still remains in force; the modifications of the law by the Legislature not affecting any by-laws legally adopted by the town. They can only be repealed by the action of the inhabitants, at a town meeting legally called for the purpose.

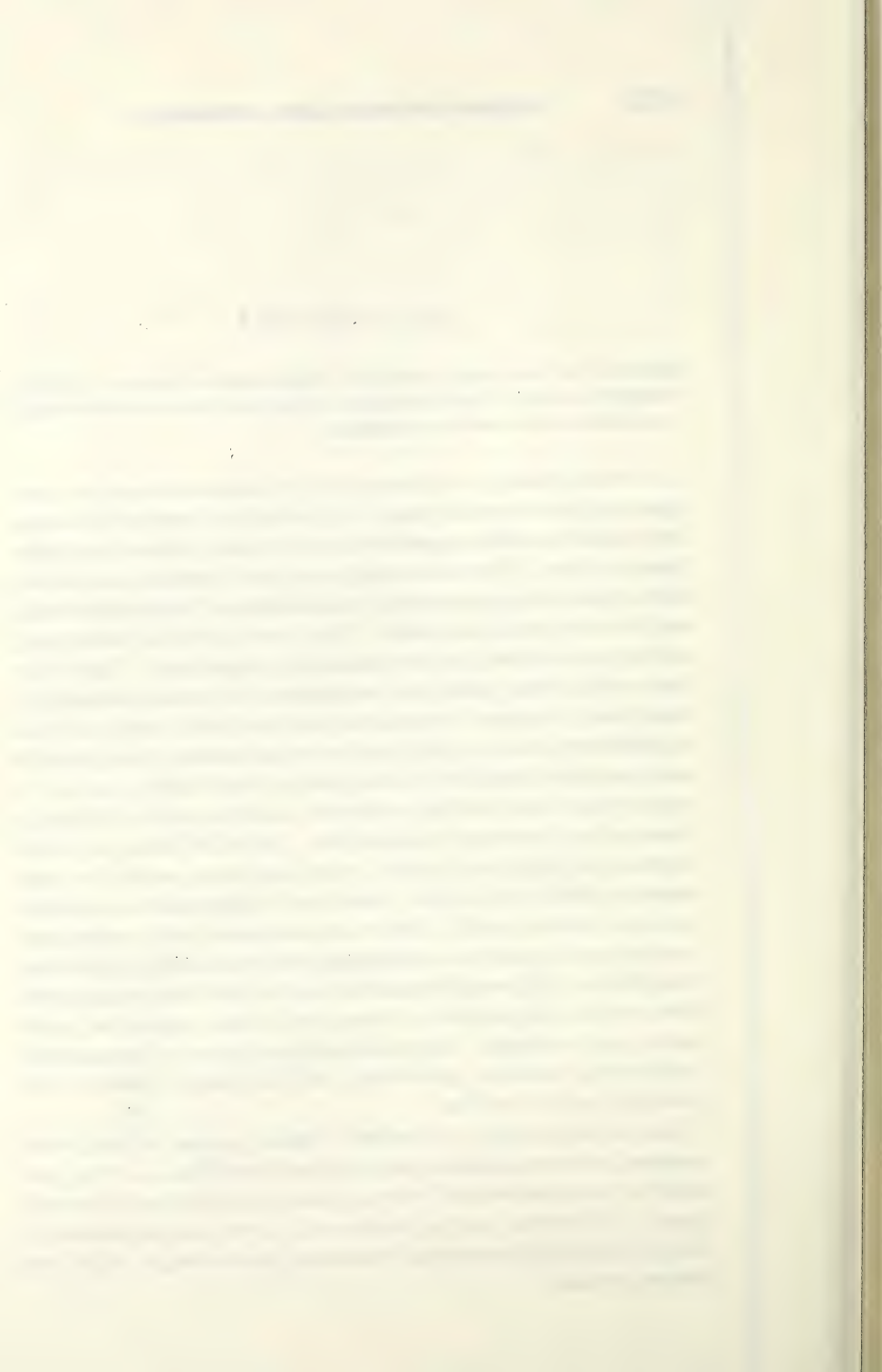


CHAPTER XLI.

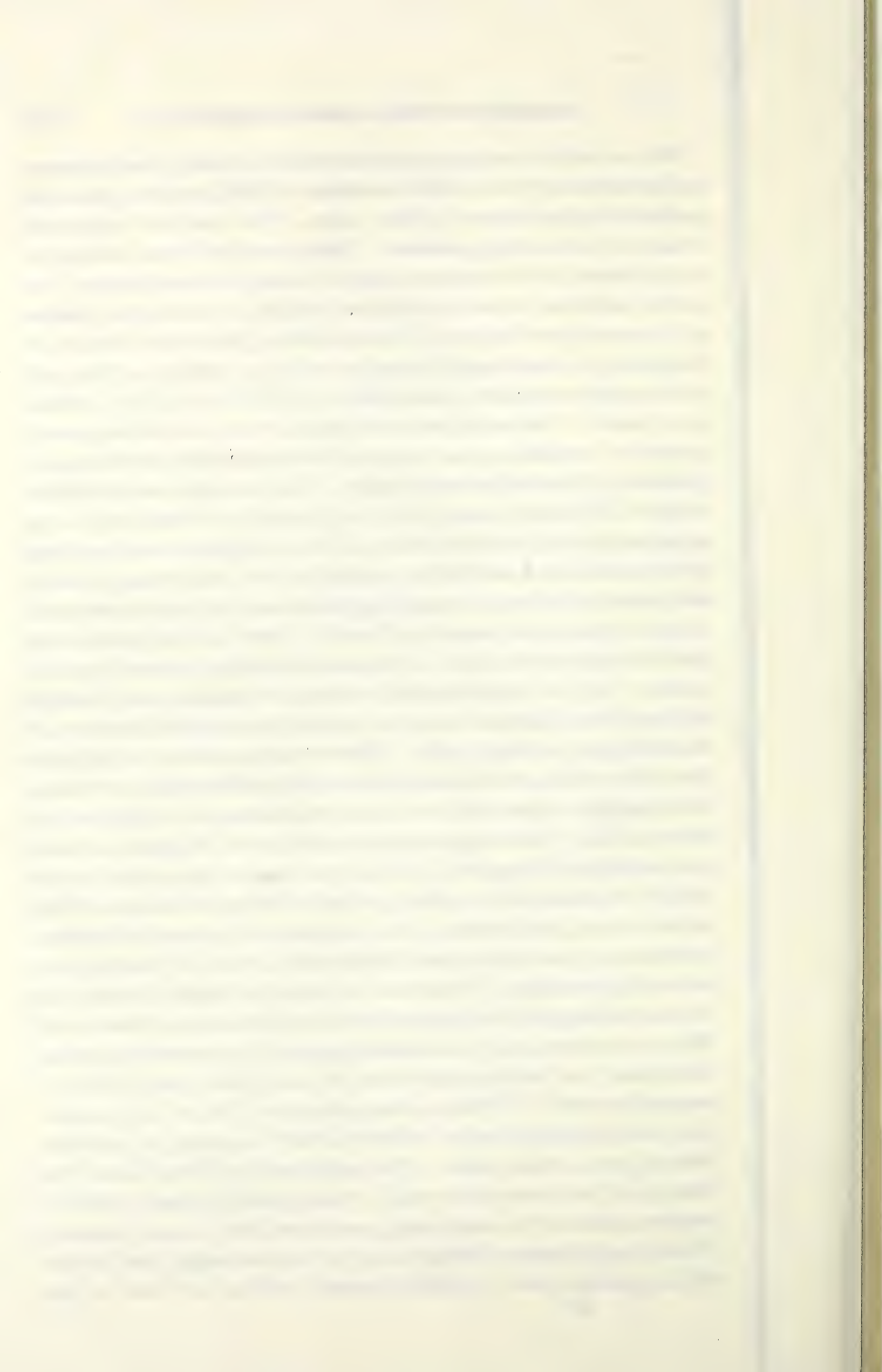
INDUSTRY OF THE EARLY SETTLERS—AMUSEMENTS—DANCING—ESQUIRE
BROWN'S SCHOOL—THE FIRST BALL—HUSKINGS—CARD PLAYING—CHECK-
ERS—KEELS AND BOWLES—COSTUME.

IN looking through our history from its commencement, the intelligent and discriminating reader will perceive a marked distinction between all the different generations which have followed each other from that time. The first settlers were very ignorant men, having neither time nor opportunity for mental culture. They had no books, and, for many years, no schools. The knowledge of all, both young and old, was such only as they acquired by experience. They knew the needs of their cattle, and understood the means necessary to meet them; the use of the axe, the plow, the rake; how and when to plant their corn and grain, and when to harvest them; how to construct their boats, how to fish, how to load their guns, how to prepare their tinder and strike their fire; and how to do all things, in doors and out, necessary to sustain life. But all of them in council together, for days and months, could not have made the most common article now in every house, and indispensable to domestic life—the friction match. Modern improvements and conveniences were so much beyond their conception, that one suddenly transferred from 1660 to 1870, would almost feel that he had been transplanted from earth to a higher state of being; and in this respect he would not be much mistaken. He would not know the use of innumerable implements, domestic, agricultural, and mechanical, which would meet his eye at every step.

But we have already, in another chapter, spoken of the habits, manners, customs, socialities, superstitions, knowledge, and life generally of these settlers, and their successors for more than a hundred years. We propose now to give, as well as we can, an account of life in Wells in all its aspects, in the later period through which our history extends.

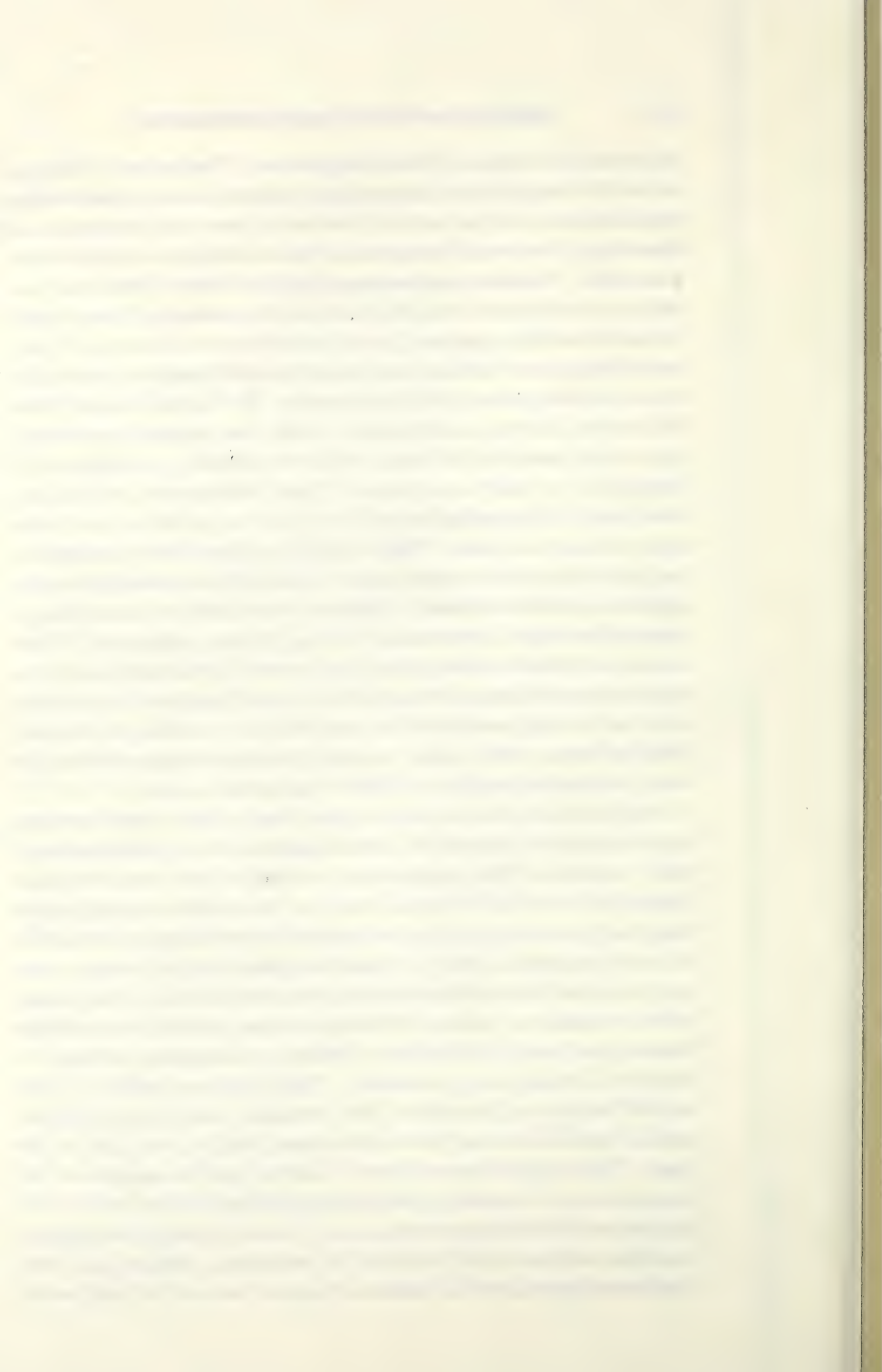


We are inclined to the opinion that the intervening time between the Revolutionary war and the embargo of 1807, was the most remarkable for the industry of the people. The war had exhausted whatever finances they possessed. Every man had been obliged to do his utmost for the common cause in the way of contribution; but now an ambition to recover their lost position, to restore the wastes of the seven years' neglect of farms, resulting from their absence in the service, to re-surround themselves with the comforts of life, and even acquire a pecuniary independence, found its way into almost every heart. The people, male and female, were alive to the general purpose of acquisition; the first grand instrumentality for the accomplishment of that object was industry. This was the marked characteristic of the day; every nerve and muscle was made to do its appropriate work; the housewife and the daughters were up long before the sun, and each in her assigned sphere, was putting her skill and power to the test, in compelling whatsoever her hands were upon to come up to its full measure of work. They had no occasion to paint the rose on the cheek; it bloomed there from natural physical culture. All the blandishments which now require even wearied skill and labor, clustered about the person without the ministry of female fingers, or female pride. Nature was the artificer of all that the mother or daughter desired in this regard; neither man nor woman then complained that God's sun shone fifteen hours in a day, for the labors of life. The thought of six or eight hours diligence in business as all that life required, had not yet entered the minds of the people; the music of the spinning wheel, whirling at the rate of fifty miles an hour, and chanting the beauties and praises of activity, greeted every one who entered the threshold, with its cheering and enlivening salutations. There was no time for family discord; all were in the height of enjoyment, in the rapid progress of their work. We attempt occasionally to sketch or portray the domestic life of the olden time; but any description that we can give, is but a poor representation of it. We have a dim recollection of it in our childish days; the music of a happy industry is still sounding in our ears, from all parts of the house. The loud beatings of the loom; the dashing of the churn; the whirl of the spinning wheel, with the accompaniment of the merry song, are all yet fresh in our memory. We will not attempt a description of it; we may apply our utmost skill in getting up the "old folks' concert," yet the best that we can



do is but an invention of the imagination. The action of the age cannot be brought back; the music of ancient industry had charms which cannot now be revived; we must have the inspirations of those days, if we would comprehend the enlivening activities of the household. Females must renounce the frivolities of dress, and dive with their whole soul into the work of the ancients, if they would realize the satisfactions and joys of their domestic industry; if they would bring home to their own hearts the solid pleasures which the wives and daughters of Dr. Hemmenway, Mr. Little, Judge Wells, Dr. Sawyer, and the solid farmers of the last century experienced, when they presented to them their new clothing wrought out to completion by their own hands. These leading men of that day were proud of appearing before friends and the public in the home-spun coat and trowsers. With a salary less than three hundred dollars, what could these ministers have done without these ministering angels to provide for them? Industry was a habit of female life; it required resolution, sometimes, to bring it into subjection. There was an old Mrs. Goodwin, living just beyond Kennebunk river, who was accustomed frequently to walk to the village, and who always took her knitting work with her, and plied her needles all the way from her home to the stores; she said it was not worth while to idle away her time when she could work just as well as not.

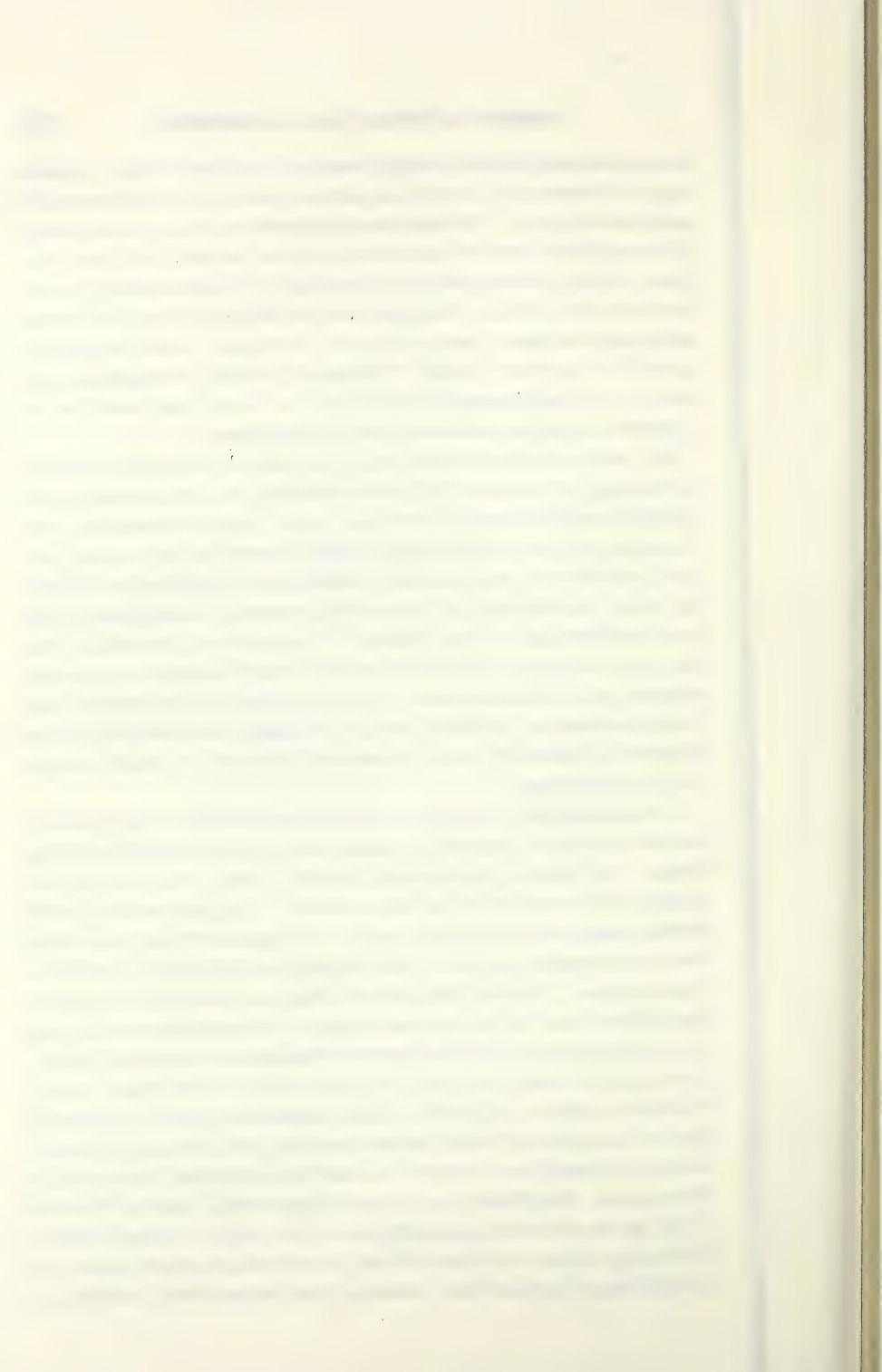
But the habits of men were not less firm in the same direction; the sexes did not differ much in their ambition for an amelioration of their condition. We suppose that one-half of the men had been trained in the school of actual war; in the terrible conflict which they had gone through, they had learned to bear labors and severities of every character. Many of them had gone into the service at an early age, and had thereby trained their constitutions to the endurance of almost any amount of bodily exertion; so that, to rise before the sun, and work till darkness forbade prolongation of labor, required no extraordinary resolution. There was now nothing in the way of activity and enterprise; the mills were being driven with the utmost speed, all around the axe was being laid to the root of the tree. The ship-yards were scenes of bustle; and all manifested the intense desire of retrieving their condition before the war, and availed themselves of the means to that end. Thence industry and frugality were the watchwords of the hour; to carry on a work of any kind, the laborer must have his rations of liquor; out of his bed before



sunrise, he must have his sling of rum and molasses before proceeding to his work; at ten o'clock, and at three in the afternoon, he must have his grog. Without these ministrations there was no work; if the employer failed to furnish the stimulus, he could not have the labor; in fact, no one thought of securing it, without making proper provision of this kind. The grog was regarded by all as the effectual agency for labor; bone and muscle without it were thought to be unfit for any heavy work. With most laborers, the regular supply was all that was necessary for the day; but some few were just as regular in supplying themselves with extra glasses.

Still, exhaustion seldom followed the close of the day's work; in the evening, in doors and out, all was cheery; the men would gather together, generally out of doors, and would amuse themselves with the songs, not remarkable for their poetic beauty, or high-toned morality, which were sung one after another, in the old-fashioned melody; or by the rehearsal of some story, generally accompanied with some gesticulation, to give it effect. We are of the impression that the day's work, on the whole, brought to these industrious men fully as much good cheer as comes to the workmen of the present day. In this account we have had in view principally the workmen in the ship-yard, in which we were accustomed to spend so much time in our youthful days.

In the house, the evenings were not less fruitful of enjoyment; the mother would generally protract her labors into the evening hours. The knitting work would be seized upon; but this was regarded as a recreation, rather than a labor. The girls were at liberty for the dance, the play, or the romp. The games of these years were few; the inventive powers of the race had not then been turned in that direction. Bat and ball, cricket, firing at a mark, gunning, skating, sliding down hill, were about all the out-door amusements of the age. But the dance is an institution which has never lacked friends; young and old alike have had their part in it. The contra dance, the waltz, cotillion, and polka had not come into vogue in the early part of the period of which we are speaking; the dancing propensities of the people previously to the war were exhibited in the lively Scotch reel. Esq. Brown, as he was always called, came to Wells in 1784; he was an active, energetic man, full of life and merriment; and being disposed to infuse life and animation into the hearts of the people, he got up the ball. Dancing had before been confined to



private houses, and of course but a small number could participate; the ball was to be more comprehensive; people from far and near were invited to share in its joys. It now became an important institution; one was holden every fortnight, and all had the liberty of attending. The contra dance was introduced as the general exercise and amusement of the evening; the cotillion was a subsequent addition, not used till within the present century. The British hornpipe may have been previously in use, but we have no record or tradition to that effect; the French rigadoon and German waltz soon followed the contra dance; the Hungarian polka did not come into the catalogue of dances until after 1820. Balls during this period commended themselves to the almost universal public sentiment; parents vied with each other in dressing their daughters for these interesting occasions; and young men felt the importance of cultivating such a demeanor and acquiring such graces of manner, and so familiarizing themselves with the punctilio of fashionable life, as to be sought as the partners of the most fashionable and polished females. Much of the courtly amenity, courteous suavity, easy and attractive carriage of the gentlemen of the old school, was learned and acquired in the associations of the ball-room. Vulgarity found no countenance among the attendants of these amusements.

But the institution, as then conducted, was not without its tendency to demoralization. The customs of social life were pressed beyond a safe and reasonable limit. Wines and liquors of the various kinds then in use were an indispensable part of the provisions for these occasions. Politeness required at the close of every dance that the wine-glass should be presented to the lady partner; and the thirst engendered by the exercise must be ministered to by all engaged in it. The result was, that in continuing the entertainment to a late hour in the night, some of the assembly were in a condition not very creditable to one made in the image of the Infinite. The closing up of these popular amusements did not improve until many years afterward. While the love of, and fellowship with, intoxicating liquors were gaining strength in the community, the ball-room indulgences kept pace with it. So that it became at least doubtful whether the morale of those dancing assemblies was what every good citizen should wish. This exhibition of their effects and dangerous tendencies, led the church of the First Parish to take the matter into consideration, and May 1, 1811, they "voted that we will bear



testimony against the practice of attending balls." But the people generally have never concurred in this expression. The abuse of the amusement was condemned, rather than the amusement itself. This abuse was sustained by the customs of society. When the doctrine of total abstinence was accepted by the public, the dangers of the ball room were materially obviated. Ardent spirit ceased to be an element in the preparation made for them. We suppose that the man who should now attempt to introduce any of the old stimulants into the ball room would have but little respect from the company.

As the dancing school has never been one of our public institutions, we have no sure resort to obtain the knowledge of its introduction in Wells. The first of which we have any account was kept in the winter of 1798. From that period they have been very frequent. Children at an early age have had the benefit of them. Scholars have attended from all parts of the town, and the associations to which they have been inducted have led to many of those marriages, whose results have been so auspicious to the parties as well as to the public.

But our predecessors at this period were accustomed to make most of life's *labors* matters of enjoyment. Some of them specially so. The husking was almost as captivating as the ball. Much larger crops of corn were then raised than at the present day. Several failures in the seasons, years ago, discouraged farmers from much reliance on this crop. The rapid settlement of the Great West so increased the supply, and thence diminished the price, that it became more profitable for farmers in this section of the country to turn their attention to other products. The large crops of former years made the husking assembly a very beneficent institution. The mass of corn sometimes gathered into the barn would have been appalling without it. Every preparation was made for the important occasion. Pumpkins were baked, pies in abundance prepared, and the men and women of the neighborhood, with the young men and maidens, were invited to join in the activities and festivities of the evening. Never did they come together in greater glee or with hearts in better mood for enjoyment. We may talk of the interest and excitements of the levees of modern times, and of the magnificent displays and enticements of the tables, overburdened with nuts, almonds, figs, raisins and fruits of every clime, jams, jellies, juleps, sweetmeats, mints, cakes of all descriptions, and the *et cetera* which make up the parade on

these occasions; but the anticipations and realizations, we believe, do not take hold of the heart as did those of these evening gatherings in the olden time. Men and women were not then overburdened with the cares of life. Such was the limited province of their daily labors, that they were not troubled about the results of business complications or the safety of stocks, bonds or notes. Their farms, cattle and dairies having been attended to, the work of the loom and spinning wheel well done, they were ready with their whole souls for any sport that could be got up. The restraints of modern refinement had no place here. The work went on. Stories were told, songs sung, and merry jokes passed; and occasionally toward the close of the work, the plump and rosy cheek received that tribute for which Providence designed it, and which it so well merited; the coyness and bashfulness of that age seldom interposing any objections to its full fruition.

After the work of the husking had been accomplished, all resorted to the house, where they partook, with good appetites, of the abundance which had been prepared for the occasion; closing up the whole entertainment by the four-handed reel, led by the music of the fiddle, the only instrument then in use for the direction of the dance. While we are sure that these gatherings were valuable aids in the routine of the farmer, we are very confident that no immorality had a part in them. The neighbors separated and went home in good humor, feeling that they had done a good work, while at the same time, the hours had been spent in jollity and frolic.

Among the amusements which have had their day in Wells, we think card-playing is the oldest. This was probably introduced here by the first settlers. John Cousins was indicted for playing cards on Sunday in 1667, on the complaint of one William Haynes, though the jury found him not guilty. This game has maintained its place in society through all the years of our history; sometimes being the principal amusement of the evening, and keeping that position for years; then losing its interest and for a long period seldom resorted to; then coming again into use, and so continuing, perhaps, for a generation, and again losing its attraction. In the period of which we are speaking it was a very common pastime of the evening. The men of business were accustomed to meet at the neighboring houses for the enjoyment. The game of checkers was also one of the contemporary amusements. Backgammon, we think, was not known re until within the present century.

In ancient times another game was in use, of the character of which we have no knowledge. It bore the name of Keeles and Bowles, but we have been unable to find the explanation of it. It may have been the ancient designation of bowling. It was resorted to in the days of the Indian wars; when one would suppose that men, shut up in the garrisons for years, would be permitted to avail themselves of any amusement which could wear away the weary hours of their imprisonment. But no one was allowed to enjoy it or have the benefit of it without license. Even John Wheelright and Joseph Storer, the leading defenders of the town against the savages, spending their property and time in this good work, were indicted for keeping Keeles and Bowles at their houses in the worst stages of the war in 1693, when their garrisons were crowded with men and women, taken off from their work and obliged to spend their days in the weariness of idleness. If this game represents that of the bowling alley, it lost its prestige for several generations, not recovering its place until the war of 1812, when it was again revived in Wells.

No other amusements, as historical, occur to our mind. There were up to this time but few books in the town, and only two or three newspapers taken. The novel had yet no place in our literature, so that the evening enjoyments were found principally in the stories told by the father or mother, in riddles or songs which people more readily learned in those days than at the present, when so much and such various matter crowds upon the intellect.

We suppose that the great conflict for independence, though extremely burdensome and distressing to the people, was yet productive of much good. Some useful lessons were taught by it. Not only could there have been little tendency to anything like extravagance in the general management of households, for few had the means for any such folly, but some profitless and unnecessary customs even lost their hold on the public mind from the deprivations which all experienced. Few people had the ability to make the parade at funerals so general before the war, and, in consequence, the unreasonable and inconsistent expense for these occasions ceased to be incurred. While the incentives to industry were so great, motives to frugality were not less urgent. The war taught them the habit of saving, and the simple diet to which the people were forced during its pendency, was continued many years afterward. As a

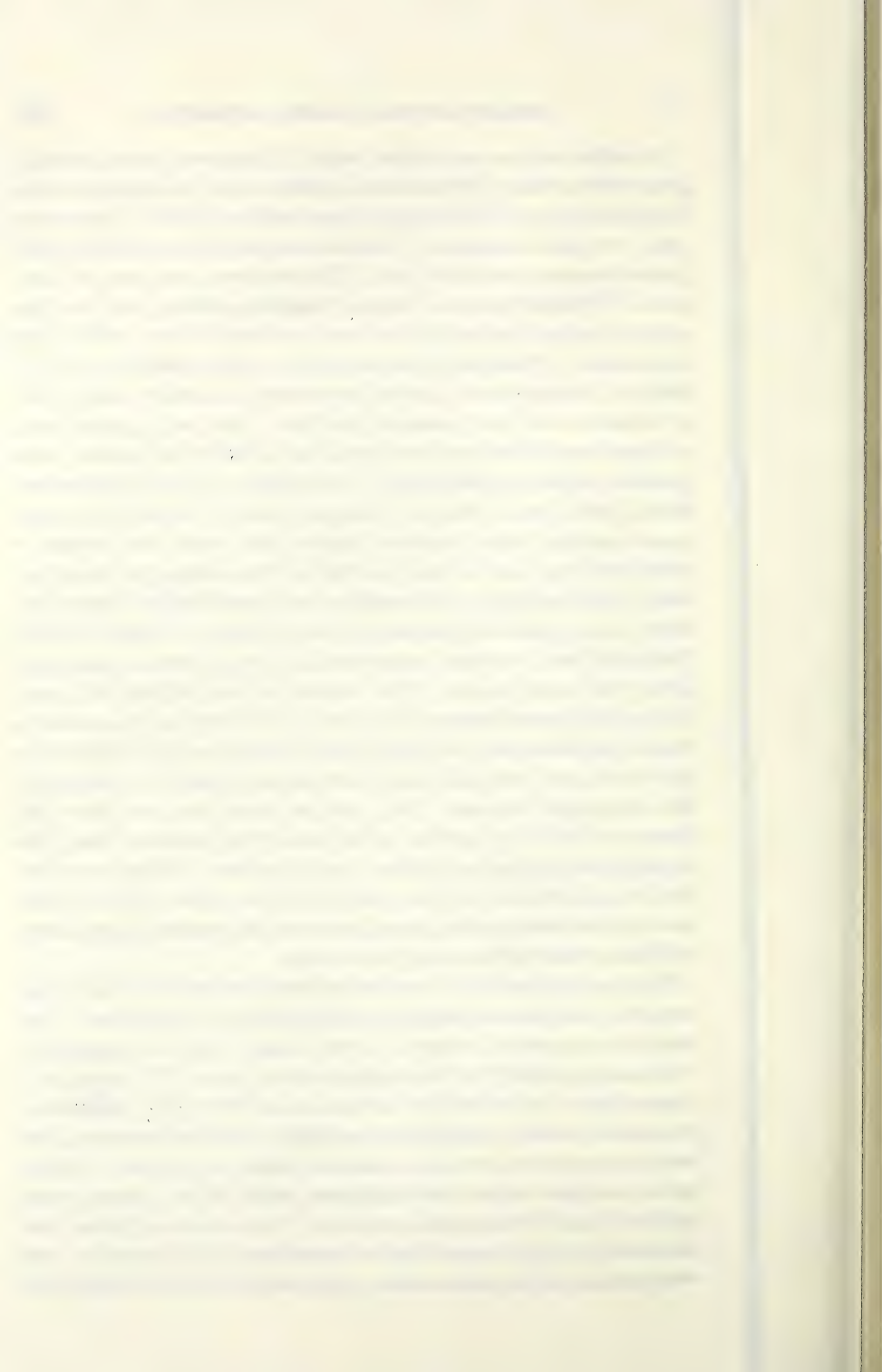


general postulate, we think, we may affirm that the farm furnished almost the entire edibles of the family. It has always been said that the people of Wells lived much on hasty pudding. This, we know, was a very general article of food. Some of the leaders in social life were well satisfied with this provision for their tables. Dr. Palfrey, in his History of New England, says that "baked beans and indian pudding was almost the universal dinner for Sunday." We have been unable to trace this custom more than a century back, but we know that it has long prevailed in Wells, and have no doubt that it was coeval with the first settlement. The custom was a Christian one, designed to give all opportunity to attend public worship on Sunday. Salt fish on Saturday was also the dinner universal. This last, not being based on any such necessity, has failed to retain favor in modern times. Tea and coffee now began to be used freely by all, and so continued till the war of 1812, when they were abandoned by many families, and children began to be educated to the use of cold water, which many now prefer to either of these articles. The horrors of war are not without alleviating influences. Probably the whole cost of that struggle, in a material view, has been more than paid by this change in the domestic economy of the country.

The costume of females was generally of domestic manufacture. The girls clothed themselves from the work of their own hands. Gingham was most commonly worn, though pressed woollens were frequently a part of the wardrobe. It was seldom that a girl was seen dressed in silk. Some of the prosperous heads of families appeared in the magnificent brocade furnished by the loving husband, who was not willing that his wife should be behind any of her neighbors in the adornment of her person. These dresses were seldom worn, and were objects of special care, so that they have come down even to the present day in a state of good preservation. Many a young lady of fashionable life has appeared to great advantage in the rich and costly habiliments of her grandmother; but these vestures were the exceptions to the general rule. It would do one good to go back nearly a century and enjoy for a while the intercourse of families where the skill and taste of young ladies were manifested in neat and comfortable dresses, entirely the work of their own hands. There would be more early marriages if those days could again dawn upon the people, and more happy homes.

But what can we say of the boys? They were then generally given over to nature, permitted to go where, and do as, they pleased. In the enjoyment of this liberty it was matter of little importance what were their vestments. Their recreations were such that their garments were in continual peril. The cheapest suits met all their wants. Climbing trees and fences, wrestling, fishing, and the like sports of entire freedom, then as now, made sad havoc with jacket and trousers. Strength of texture was the "main point" in the selection of the materials. As we have stated in another place, leather trousers were very common for boys. But as a general rule, economy was the order of the house, and all had to be satisfied with garments of home-made cloth. The author very well remembers that he had no other than a homespun coat till he had been two years in college, when he was invested with what was termed a "boughten one," and he imagines that he was as happy in his earlier outfit as he was in this. The smaller boys were clothed almost entirely in the cast-off garments of their fathers or elder brothers. Young children were not accustomed to wear shoes or stockings during the warm season. This remark is true of rich and poor. Within the present century, boys and girls living in the outskirts, would start from home on Sunday with their shoes and stockings in their hands, and not until they were coming into the village, did they stop to put them on. The habit, we think, was more from the pleasure of traveling barefoot on the part of the children, than from any economical impulses on the part of parents. These were the days when boys and girls were trained for the labors of life; when constitutions were built up impregnable to the necessities, exposures, and labors which all humanity must meet.

This general frugality, in connection with the habits of the people, saved the town almost entirely from the burden of pauperism. Previously to the present century, it was never deemed necessary to raise money specially for the support of the poor. We have in a former chapter mentioned one or two cases where, by misfortune, persons had become chargeable; but until within this century the burden on the town from this cause had been very light. Pauperism is, to a great extent, the legitimate result of the extravagance and free living of the people generally. The example of those who are abundantly able to provide for themselves all the comforts and even luxuries of life incites others, who are not able, to imitate them



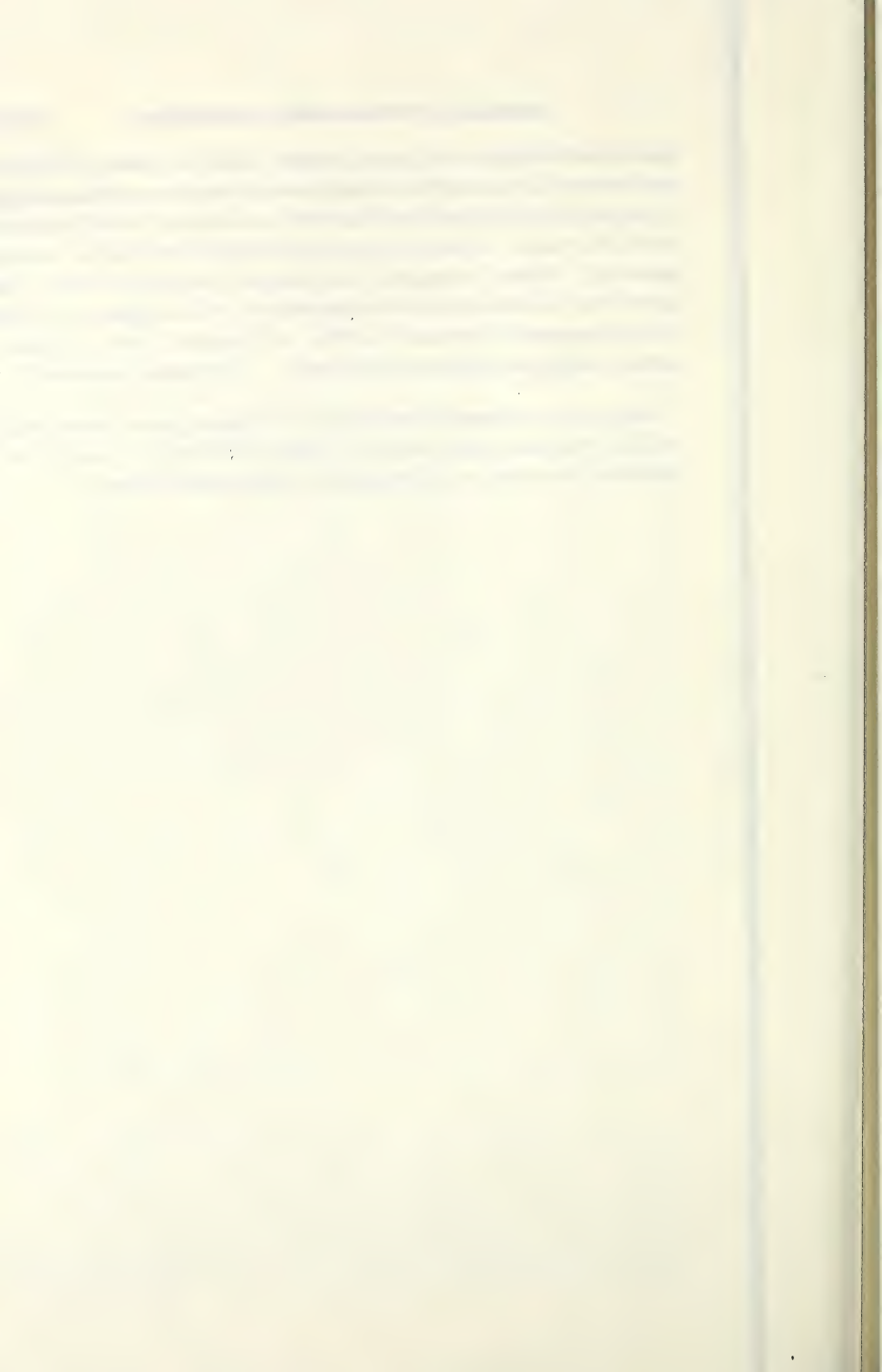
in their expenditures. Every family seeks to appear as well as its neighbors. This ambition is an instinct of the race. Many thus live beyond their income, and thereby, when some unpropitious event transpires, fall into poverty and distress. Men of large wealth think little of the effect of their example on the community in which they live. The town of Wells had but little property at the time of which we are now speaking. Nearly all the inhabitants lived on a very moderate income, and pauperism was almost unknown. In 1767, Mehitable Danforth fell into distress and in need of assistance. If there were any others supported by the town, the fact has escaped our observation. So that in 1800, only one thousand dollars was raised for all town expenses, excepting highways and schools. At this time the whole population was about 4,000. But business now began to be prosperous, men enlarged their operations, and thus, increasing in wealth, began to adopt a more expensive mode of life. Tables were now liberally furnished. The cupboard was supplied with the best of liquors. Others, whose income would not allow it, felt the impulse to keep pace with their more fortunate neighbors in their enjoyments, hospitalities, civilities, and dress. Thousands of hogsheads of rum, gin, brandy, etc., were brought into the Port every year, and thus drunkenness, another fruitful source of poverty, began to prevail extensively among the inhabitants. The expenses of life with many soon exceeded their receipts. The husband died, or by some accident was incapacitated for labor, and pauperism of the family ensued. We have not been able to trace this evil by statistics, but at the time of the division, the bill for the support of the poor in each town constituted a no inconsiderable item of its expenses. So few people had fallen into such distress as to need assistance from the town, that when misfortune to that extent came to one, he felt so humbled by the adversity, that he must needs make some apology for it. The following letter to the overseers of the poor will perhaps interest our readers:

“BOWDOIN, May 21, 1806. Gentlemen. I cannot express to you the sorrow I feel that I have at last unfortunately become troublesome to my native town; but accumulated sorrows continue to break on my devoted head, and I endeavor, as well as I can, to reconcile my mind to God's Providence, and hope through the strength of God's Holy Spirit I shall at last come off victorious, although

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution was a pivotal moment in the nation's history, leading to the establishment of a new government and the declaration of independence. The 19th century was a time of great change, with the Civil War and the Reconstruction era shaping the nation's future. The 20th century has been a period of significant progress, with the United States becoming a world superpower and a leader in science and technology. The future of the United States remains uncertain, but the nation's history provides a foundation for understanding its present and its potential.

death should dissolve the body. Since I left the town of Wells, misfortunes have caused me to make several removals, and according to the best of my information I am still considered a lawful inhabitant of that town. About a year since I expect I received a wound incurable. When I thought all was well evil was nigh at hand, for a tree was accidentally thrown upon me, and when apparently dead I was unexpectedly restored to life. At present I have no other earthly refuge but the laws of the land. DOWNING GOODWIN."

Among the charges of Bowdoin for his support from March 14th to May 30th were, every week, two quarts of brandy, or nearly six gallons in the whole, and three gallons and a quart of rum.



CHAPTER XLII.

DEATH OF WASHINGTON—SERVICES AT THE CHURCHES—FOURTH OF JULY
CELEBRATIONS AT KENNEBUNK—DINNER TO HON. CYRUS KING—RECEP-
TION OF PRESIDENT MONROE.

THERE are some occasions in the progress of time, interesting to the inhabitants of a town, which cannot be classed with any of the usual themes that make up the chapters of its history, and on that account have not usually had a place in such works. But they are sometimes of value and even of deep interest to the existing population, as showing the changes wrought by the lapse of years, in the opinions of men, the usages of life, and in the characters of those who had a part in them. We propose, therefore, to give a brief account of such events as at the time appear to have excited the special attention of the inhabitants.

The Revolutionary war brought news daily to the ears of the people, sometimes of a joyous, and at other times of a sad import. The latter was regarded by many good men as a judgment, and people gathered together in the house of God for a fast. When any brilliant success was achieved, the occasion was seized upon as one for rejoicing. The sorrowful was seldom specially noticed. But the great event which came home to all hearts, was the death of Washington, in 1799. This event was duly noticed by the people throughout the United States. Every town made some manifestations of grief in assembling for eulogy, oration, and prayer. The people of Wells gathered together at the First Parish church, where services befitting the occasion were performed by Dr. Hemmenway and Elder Eaton. The former delivered an address which was published. These services took hold of the feelings of the people, and had the uncommon effect of inspiring them with the desire of rendering to their pastors some appropriate reward, which was developed in a subscription paper, as follows: "We, the subscribers, being

impressed with a patriotic sentiment and a sincere desire to encourage and reward the virtuous performances of every class of citizens, so far as our abilities may permit, do with cheerfulness contribute the small sums placed against each of our names, for the special purposes of procuring two good suits of superfine black broadcloth, and trimmings for the same. One of which to be presented to Rev. Dr. Moses Hemmenway, and the other to Rev. Mr. Joseph Eaton, by our committee that may hereafter be appointed to carry our said wishes into effect. Requesting each of them to accept it as a token of our respect for their sublime services when convened with our fellow citizens on the 22d of February last to express our heartfelt sorrow for the death of Gen. George Washington." The amount required was raised, and the committee chosen for the purpose carried out the object of the subscription. The coats were made by Stephen Tucker, of Kennebunk, for each of which the charge was 16s. 6d. The materials for Hemmenway's were \$20.33; for Eaton's, \$20.30. It is well for ministers to be assured that their public services are acceptable; but whether an expression of the public feeling in this mode is wise, we think, admits of some question.

In the Second Parish more extensive preparations were made for the solemnization. The pulpit was draped with mourning, and a large urn, four or five feet in height, was placed in the deacon's seat in front, and covered with black broadcloth. It was continued there a long while, and then transferred to the attic, where it remained many years. At the time of the celebration all the little girls were dressed in white, with a black belt round the waist, on which was inscribed in large letters, "Washington." Some of the ladies also had similar belts round their muffs. All marched in procession to the meeting-house, where an eulogy was pronounced.

We suppose that the Fourth of July may have been commemorated in Wells in some of the years of the last century. But we have been unable to find any record or memoranda of such a celebration. In 1803, great preparations were made for the occasion. The people of Arundel united in the arrangements, and "all around who felt glowing in their bosoms true patriotism and a love of country," were invited to take part in it. All assembled at the hotel of Major William Jefferds, in Kennebunk, and marched to the meeting house, where, after prayer, an original hymn was sung. This was

followed by an oration by Dr. Samuel Emerson, and an ode by Stephen Sewall. The oration and ode were published. The former we have not at hand. The ode we have in our possession. The last verse is as follows :

"But where is the Hero, our Sire, Guardian Head,
 In wisdom unrivalled, in arms all victorious!
 Are his counsels forgotten! He, lost with the dead!
 And perished his deeds, so transcendently glorious?
 No, our heart is his tomb,
 There his virtues shall bloom,
 Till the last trumpet sound, and creation consume.
 For he was the angel sent down from high heaven,
 With the Charter of Rights by Omnipotence given."

After these public services, the procession returned to the hotel, where a large number partook of one of the substantial dinners of the olden time. The toasts drank on the occasion have been taken care of by oblivion, and are beyond our reach. We suppose that it was the crowd gathered on this occasion in the newly finished meeting-house, that led to the adoption of the vote of the Parish, that no orations should be delivered in it.

The day was also celebrated in 1809. Jacob Fisher having previously been chosen president, and Capt. Nathaniel Frost, marshal, a procession was formed at Jefferd's hotel, and marched "to the meeting-house, led by a band of music." Prayer was offered by Mr. Fletcher, "and an oration delivered by Joseph Dane, Esq., which for elegance of diction, richness of metaphor, and correctness of sentiment, was unrivalled by few compositions of the kind."

The following were some of the toasts drank on the occasion :

Fourth of July, 1776. And the people said, let there be Independence, and it was so. Yankee Doodle.

James Madison. President of *all* the United States.

Song, Jove in his chair.

Embargo Policy. It cuts down the tree to kill the caterpillars.

Downfall of Paris.

Great Britain. A speedy and honorable treaty. No splitting on "Point no point." British Grenadiers.

Beauty, Bravery, and Bumpers.

Rural Felicity.

By the President. False patriots and street spouters. They have

yet to learn that "in cooking a calf's head, the *brains* and tongue ought to go together."

By Col. Mitchell. When insulted, every citizen a soldier, and every soldier a citizen.

By Mr. Michael Wise. - Old Wells, always on duty.

By Dr. Emerson. Dr. Osgood, the only Christian who dared combat Apollyon.

"The hall was hung with green boughs, and much taste was displayed in the decoration of the tables." The music was under the direction of Dr. Emerson.

In 1811, the day was celebrated by the Federalists. Hon. Nathaniel Wells was president of the day, and Geo. W. Wallingford, vice-president. The American flags were displayed in several places, and guns fired. As in 1803, Dr. Emerson delivered the oration, which was published. A large company partook of dinner at Jeff-erd's hotel, where an original hymn, by Stephen Sewall, was sung. Some few of the toasts drank on this occasion may interest our readers.

The Commonwealth. She was strong like Samson; her head is now in the lap of Delilah.

Democratic love of country. Keep what they get, catch what they can, whether by right or by wrong.

The American Navy. Seventy-fours for Prebles; dry-docks and gunboats for land-lubbers.

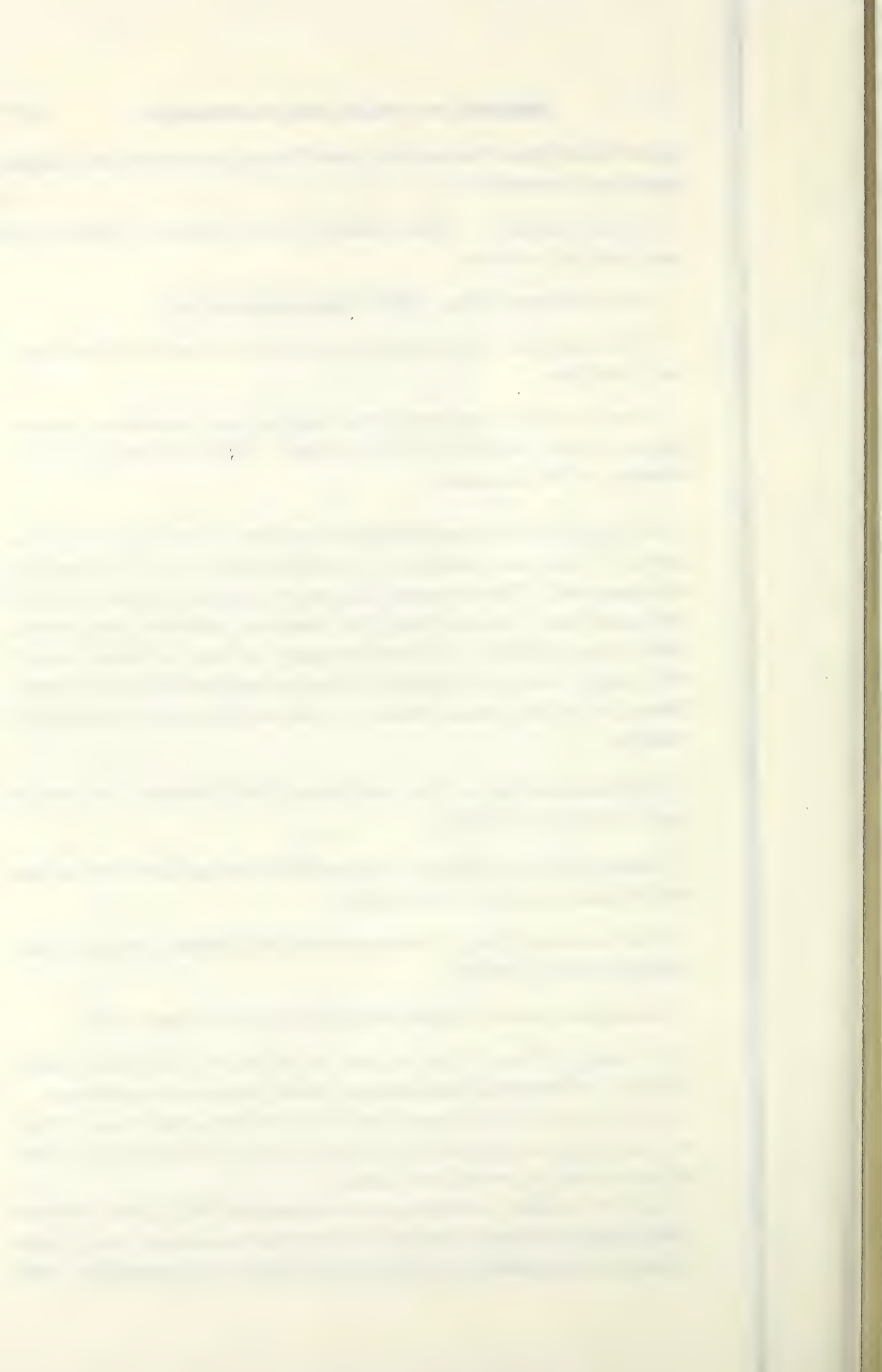
Christopher Gore. Slander dares not wag its tongue at him.

By Judge Wells. May all join us as one, rejecting every thing tending to destroy the independence which we this day celebrate.

May all unite in the expulsion of malevolence, and in cultivating a benevolent temper and disposition of mind towards political and all other enemies, as well as friends.

May we candidly communicate the reasons on which our opinions are founded, and kindly receive similar communications from others.

May all act agreeably to the dictates of their understanding; seek



for truth as for silver, search for it as for gold, and embrace it with delight.

At this most important crisis, let all unite in adopting and pursuing such measures as are best calculated to promote the interest, the honor, the prosperity, the glory, and happiness of the United States.

By Eliphalet Perkins, Esq. The town of Wells: may it continue firm in Federal principles.

In 1814, the day was noticed by a party to the sea, where an awning was spread, toasts drank, and amusements indulged in according to the tastes of the company. The parties on their return were taken charge of and escorted from the Landing by the juvenile company, under command of John Frost, to Washington Hall, where they separated.

One of the most interesting occasions in the history of the town was the public dinner to Hon. Cyrus King, on the 12th day of May, 1814. He was then the representative in Congress, having been elected by a large majority over Richard Cutts. Wells gave six hundred and twenty-two votes for King, and forty-one for Cutts. He had been very prominent in debate in Congress, making some strong speeches against the President and his administration, which were highly satisfactory to the leaders of his party, and the dinner was tendered to him as a manifestation of their high appreciation of his services. It was provided at Jefferd's Hotel, in his best style; Jacob Fisher presided at the table. Samuel Emerson, Eliphalet Perkins, and John U. Parsons, were vice-presidents. Many toasts were proposed, but as none were remarkable for wit or pungency, we quote only the following:

Gov. Strong. The bulwark of our constitution.

Our Army. Gen. Dearborn, unfit for service; Gen. Wilkinson, Hull'd in storming a gristmill.

Remarks were made and sentiments given by King, Judge Thatcher, Judge Wells, Thomas Perkins, Esq., John Low, and others. At this time some of the people had been experimenting with merino sheep, just introduced here. Among others, Joseph Thomas had been testing their value; but his experience had been very unfavorable. Being urged repeatedly for a toast, he replied, "Well, if I must, I must; I give you, 'Free trade and sailors' rights; but damn the merinos.'"

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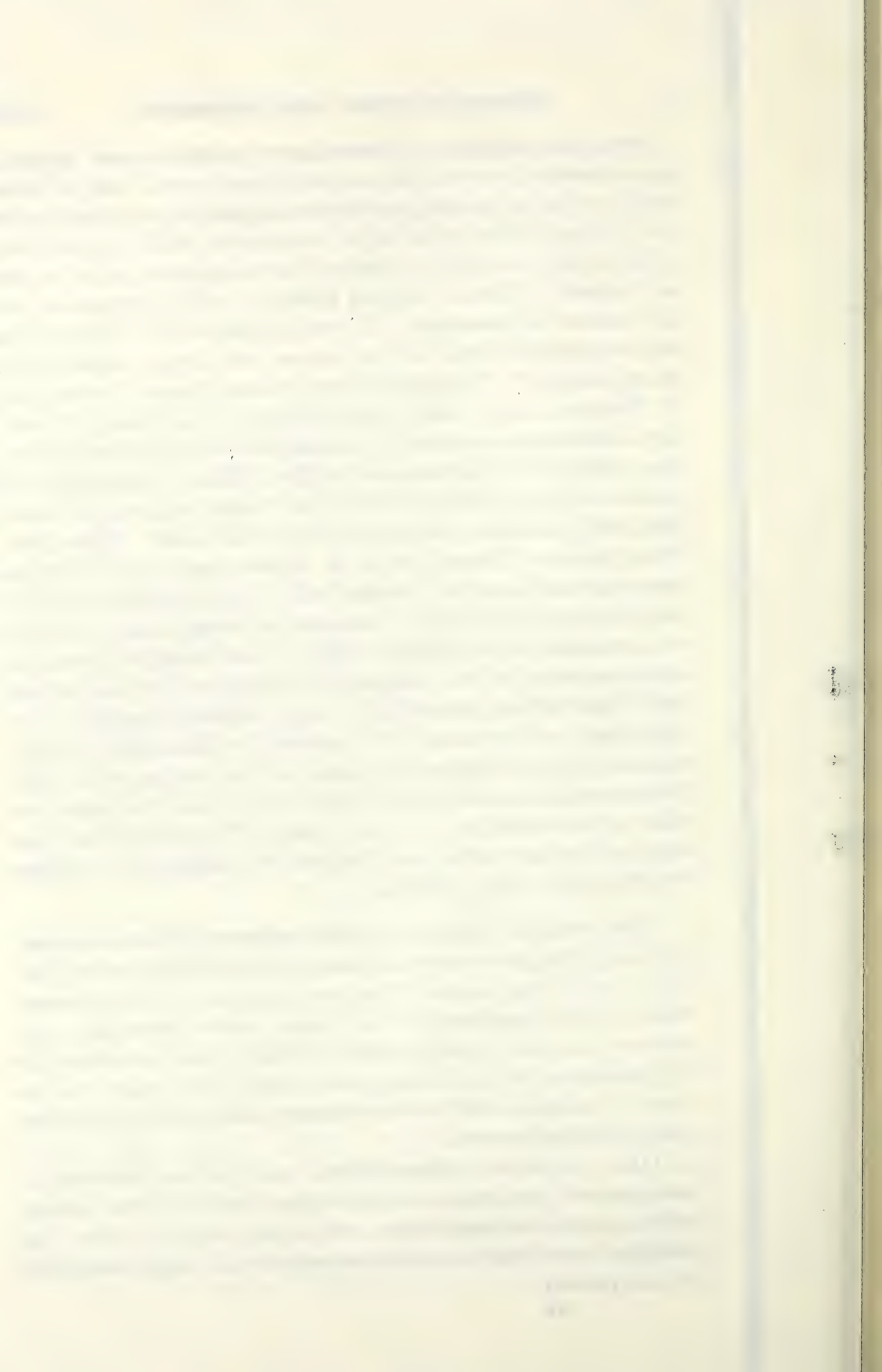
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During the presidency of Monroe, party spirit, the most unwholesome element of our civil life, was nearly put to rest, and all were ready to unite in rendering to the chief magistrate the honor due to him, and to the office which he so satisfactorily filled. In the year 1817, he made a visit to the Eastern States, intending to go as far as Portland; Wells and Arundel united in making preparation for his reception at Kennebunk. A meeting was holden at Washington Hall on the 23d of June for the purpose, and Joseph Dane, Henry Clark, George W. Wallingford, Simon Nowell, Horace Porter, John U. Parsons, Joseph Storer, Samuel Curtis, jr., and George Wheelright, were chosen a committee to make the necessary arrangements. The cavalry, under the command of Capt. Elisha Chadbourne, and the field staff, and platoon-officers of the fourth regiment, on horseback and in uniform, were ordered out for the escort. Major John Frost, Barnabas Palmer, Edward E. Bourne, and John G. Perkins were appointed marshals. On the 16th of July the President was met in Wells Village by the committee of arrangements, where he was introduced to the chairman; after a brief delay, he proceeded under the escort of two companies of cavalry, and of the division and brigade officers, followed by a large number of people in carriages and on horseback. His approach to Kennebunk was announced by the discharge of cannon and the ringing of the bell. The procession reached Jeffers' Hotel about noon; the street was filled with the multitude of old and young. The company here took refreshments; after which the President was addressed by George W. Wallingford, Esq., as follows:

"The committee designated by the inhabitants of Kennebunk and its vicinity, bid you welcome to Maine, and particularly to that part of it in which they reside. The novel spectacle of seeing among them the chief magistrate of the Union, excites sensations of no ordinary class; and equally evincive of their strong attachment to the government of their choice, and of their high respect for the man who has been called by the voluntary suffrages of the people to preside over its destinies.

In this visit, sir, our citizens discern your paternal solicitude to make yourself acquainted with the various sections of the country and the people who inhabit them, and we are charged to assure you that they have a deep interest in the progress and happy termination of your journey.



We congratulate you, sir, upon the present peaceful state of our country, and that your administration of the government commences under circumstances so pleasant to yourself and auspicious to them; and we assure you that our citizens have the fullest confidence that the best interests of the people will be promoted; and their prayers to heaven are, that at some future period, when you shall retire from your present elevated position, you may receive the acclamations of the whole people made happy, under an administration marked for its wisdom, its mildness and spirit of conciliation."

To which the President made a very long and interesting reply, speaking of the great benefits resulting to the country from conciliation and unity, and of the great satisfaction which he found in the assurances of those whom he had met, that he had been in any way instrumental in producing this happy state of things; that we were bound together as one community, and that nothing but disunion would prevent us from attaining the highest eminence as a nation. That a perfect union among the people had been and would continue to be the highest desire of his heart.

At the special invitation of Hon. Joseph Storer, he made a short visit to his house. His accomplished wife, well versed in the fashionable etiquette of high rank, had spread her table, adorned with refreshments, prepared and set out in her best style. After partaking of her splendid hospitality, he returned to the street, his carriage having been driven beyond the meeting-house, in order that all the people might have opportunity of seeing him as he was on his way to it. The bridge was very tastefully decorated by arches thrown across, covered with evergreen, and ornamented with flowers which the ladies had gathered from their gardens. Flags also were displayed all along the street. Multitudes of men, women and children had gathered to see the President. They arranged themselves in rows on each side of the street, extending as far as the carriage, so that each had a fair opportunity of gratifying his or her curiosity. Having passed through the spectators he entered his carriage, and slowly passed on, cheered by the shouts and hurrahs of the multitudes.

The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a major center of population and industry. The second was the discovery of oil in Texas in 1859. This discovery led to a great influx of people to Texas, and the state became a major center of population and industry. The third was the discovery of silver in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a major center of population and industry.

The fourth was the discovery of copper in Arizona in 1863. This discovery led to a great influx of people to Arizona, and the state became a major center of population and industry. The fifth was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a major center of population and industry.

The sixth was the discovery of silver in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a major center of population and industry. The seventh was the discovery of gold in Montana in 1865. This discovery led to a great influx of people to Montana, and the state became a major center of population and industry. The eighth was the discovery of silver in Utah in 1863. This discovery led to a great influx of people to Utah, and the state became a major center of population and industry.

The ninth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a major center of population and industry. The tenth was the discovery of silver in New Mexico in 1863. This discovery led to a great influx of people to New Mexico, and the state became a major center of population and industry.

The eleventh was the discovery of gold in Arizona in 1863. This discovery led to a great influx of people to Arizona, and the state became a major center of population and industry. The twelfth was the discovery of silver in Nevada in 1863. This discovery led to a great influx of people to Nevada, and the state became a major center of population and industry. The thirteenth was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a major center of population and industry.

The fourteenth was the discovery of silver in Utah in 1863. This discovery led to a great influx of people to Utah, and the state became a major center of population and industry. The fifteenth was the discovery of gold in Montana in 1865. This discovery led to a great influx of people to Montana, and the state became a major center of population and industry. The sixteenth was the discovery of silver in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a major center of population and industry.

The seventeenth was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a major center of population and industry. The eighteenth was the discovery of silver in Arizona in 1863. This discovery led to a great influx of people to Arizona, and the state became a major center of population and industry. The nineteenth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a major center of population and industry.

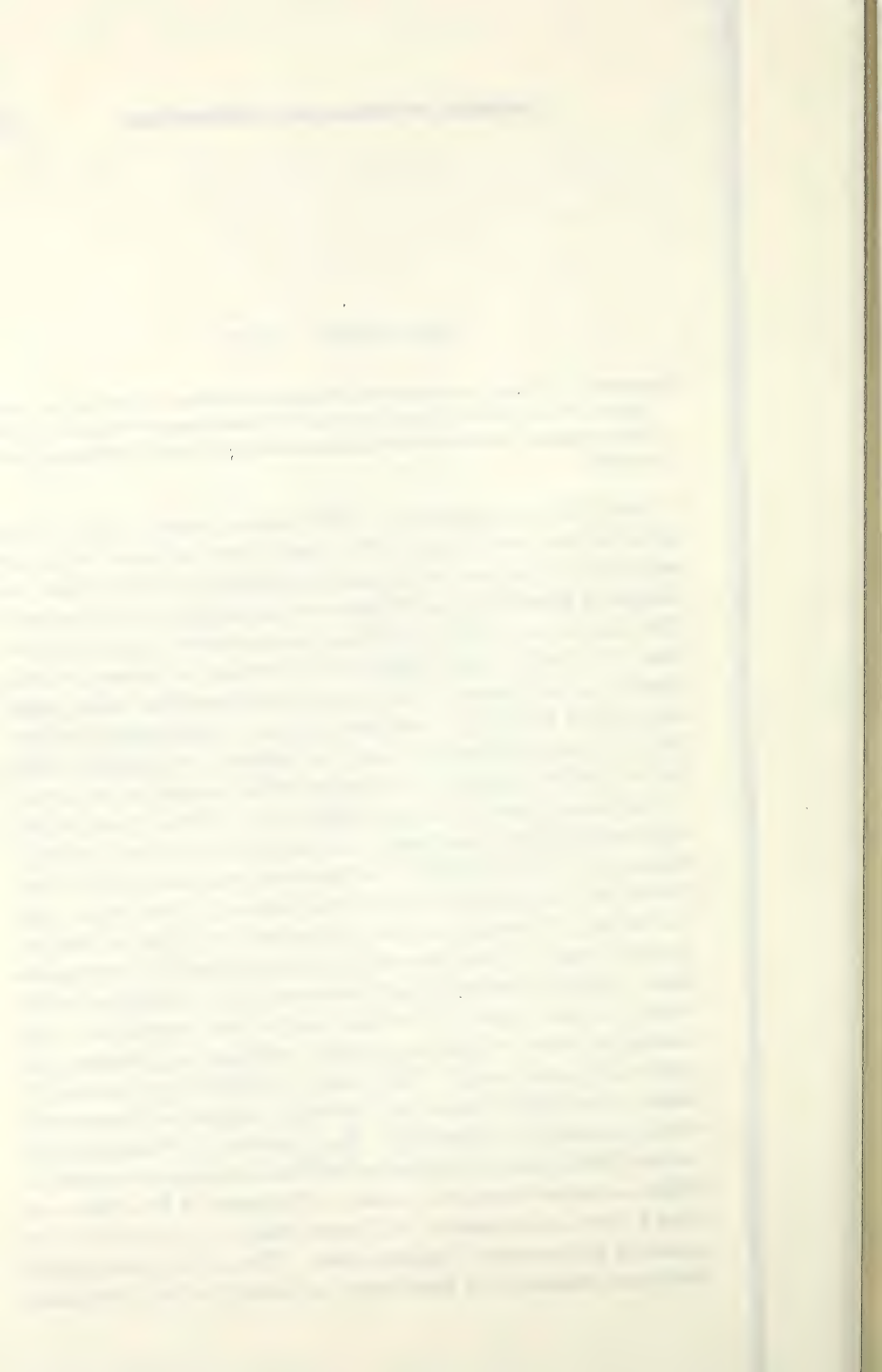
The twentieth was the discovery of silver in New Mexico in 1863. This discovery led to a great influx of people to New Mexico, and the state became a major center of population and industry.

CHAPTER XLIII.

PROSPERITY OF THE TOWN—NEWSPAPERS ESTABLISHED—"ANNALS OF THE TIMES"—"THE KENNEBUNK GAZETTE"—"THE WEEKLY VISITOR"—THE WELLS SOCIAL LIBRARY—THE KENNEBUNK FIRE SOCIETY—ENGINE PURCHASED.

FROM 1790 to the embargo in 1807 we must regard as the palmy period of the town's history. The people were animated with the assurances of progress, and a general impression prevailed that the villages of Kennebunk and Wells were destined to a rapid growth. The ideas of some of the inhabitants were chimerical to the last degree. In 1803, Joseph Gillpatrick advertises his house for sale, standing at the junction of the Branch and Harrysicket roads, where the house of the French Acadians stood, and recommends the location as "a most convenient stand for business, and suitable either for an Inholder, Retailer, or almost any other occupation whatever."

The general aspect of business affairs was, without doubt, highly encouraging to the inhabitants, and attractive to others seeking a settlement. This prospective advancement was one of the incentives to the enlargement of the meeting-house in Kennebunk, with the building of a steeple and the procurement of a bell of very respectable size. It also induced the establishment of a newspaper press. In 1803, Stephen Sewall commenced the publication of the "Annals of the Times." The first number was issued Jan. 13th, bearing the motto, "Illumed by truth's refulgent ray, Reason shall guide and justice sway." The terms were \$1.50 per annum. It seems to have started under very favorable auspices, so far as regarded the patronage of advertisers. Many persons in Portsmouth advertised their goods in its columns, and also a respectable number in Wells and other towns in the county. The paper of Feb. 10th contains a long advertisement of Edward Parry, of his stock of dry goods in his store on Congress street. Two of C. Pierce, of his books and stationery, on Buck street; of Brierly, of his dry goods,



on Broad street; of Joseph and Joshua Haven, of their fall and winter goods, on Court street; another of C. Pierce, of tickets in the South Hadley Lottery; Tobias Lord, jr., of Kennebunk, of "a few hhd. of excellent flavoured Tobago and St. Croix Rum by lhd. and bbl. for cash or approved credit;" of Phineas Hemmingway, of his new house and barn and excellent well, near the meeting-house; of Joseph Porter, for a smart, active lad as an apprentice to the tinman's business, with an "N. B.—A few barrels excellent Cyder still remaining on hand;" of Hale Wait, for an apprentice at the shoemaking business about the age of 14 years; of Phineas Cole, who says he is about to remove, for his debtors to settle their accounts; of Nathan Morse, of Arundel, of a similar character; a list of letters remaining in the post-office, Kennebunk, and two advertisements of the printer, of a long list of books for sale at his office. But the subscription patronage was insufficient to sustain it. It was continued two years, when its publication was discontinued. Sewall was endowed with a good intellect, but does not appear to have tasked it very severely in the management of the paper. He did not trouble himself about editorials. Occasionally it contained respectable communications on political questions and matters of local interest. Evidently he was not enamored of his profession. He did not find pleasure or satisfaction in the expression of his own views. Though imagination was one of his leading attributes, he seldom gave it play in his columns. He wrote the ode for the Fourth of July, 1803, which was sung with effect on that occasion. Some of his poetry of subsequent years, we think, is extant, though not accessible to us. His position as publisher of this paper not meeting his aspirations, he abandoned it in 1805, moved to Scarboro, and there established himself as a Thompsonian physician, traveling about and administering to invalids the "sweat" prescribed by that class of medical practitioners.

In the beginning of 1805, another attempt was made to establish a newspaper press in Kennebunk, by William Weeks. This enterprise was not so successful as the former. The paper was denominated the Kennebunk Gazette. We have a single copy of it, dated July 24, 1805. From this specimen, we are of the opinion that the people took but little interest in sustaining it. Though this was the nineteenth number, beside the postmaster's notice of letters remaining in the office, it contains but a single advertisement. The paper

is made up entirely of collections, containing nothing editorial, and no original communication, so that we are unable to judge of the merits of Mr. Weeks as an editor. It was continued but a little while, when the publisher moved to Saco, thence to Portland, then to Portsmouth, where in 1809 he became the publisher of the *New Hampshire Gazette*.

A fourth paper, denominated the "Weekly Visitor," was started in 1809, by James K. Remick. The publisher seems to have had more sympathy from the public than his predecessors. The advertising support of a newspaper, we suppose to be very essential to its success. This was very liberally given to the *Visitor*. A great deal of original matter was also furnished. Previous failures probably moved the people to a more active interest in its success than they manifested in the earlier enterprises. The paper soon acquired a satisfactory footing and maintained its position between thirty and forty years, though its name was afterward changed to "*Kennebunk Gazette*." By a wise and prudent management of the financial concerns of the establishment, the publisher acquired a very comfortable independence, which he transmitted to his son and only heir.

All the publishers of these papers, in addition to the work of their profession, kept a book store, supplying to the public stationery, school books, etc. To the curious in regard to the changes which have taken place since the century began, it would be interesting to examine and compare the catalogue of books then advertised for sale, with those which are now found in our book stores.

The people now manifested a greater interest in an improvement in the conveniences, comforts, and refinements of life. Accessions had been made to the population of men of different views from those who had heretofore been leaders in social and municipal action. Dr. Gates, Benjamin Brown, Dr. Frost, Joseph Moody, Dr. Emerson, Jonas Clark, Dr. Goddard, Dr. Keating, Dr. Gilman, Joseph Thomas, George W. Wallingford, Joseph Dane, Parker Webster, Stephen Sewall, Rev. Nathaniel H. Fletcher, and others, active and enterprising men, had located themselves in the two villages of Kennebunk and Wells. These men needed the intellectual enjoyments to which they had been accustomed, and in 1802 started a subscription for a social library, and succeeded in establishing one of a very respectable character, under the name of Wells Social Library, containing a hundred or more valuable works. The benefits were limited to



the owners of the shares. This library was increased from year to year till the number of volumes reached about 300. Persons interested in the study of the progress of the race, would find matter for meditation, in contrasting the character of the reading at that time with that of the present day, by an examination of the literature of this library, and any one now found for public use in the town. Such had been the change in the taste of the people that this ancient library, forty years afterward, was seldom resorted to, and the standard useful works which it contained were permitted to rest on the shelves for years, until they were finally sold at auction. Works of fiction have, to a great extent, usurped the place of those of valuable knowledge.

Another enterprise of great importance was started in the village of Kennebunk about the same time. Houses had been built, stores and stocks of goods increased, and it was felt that provision should be made to protect them from fire. Accordingly, an association was formed for this purpose, denominated the Kennebunk Fire Society. Each of the members was required to furnish himself with a pair of leather buckets, a long ladder, a roof ladder, and to be ready immediately on notice of fire, to run with the buckets to the scene of conflagration. As there was then no bell to give such notice, every one felt it his duty, as soon as he saw indications of it, to cry fire. This was repeated by all within hearing. As thus the intelligence was transmitted to every part of the town almost as quickly as it could be by telegraph, no bell would answer the purpose so well as this universal voice. But unfortunately, this practice has been superseded by the bell, and very few people now think of personally giving this timely notice that a building is on fire. Many cases have occurred, in which those living but a short distance have known nothing of it till the fire had done its work. Subsequently to the institution of this association, an engine was purchased and submitted to its control. From the organization of the society down to the present time, annual meetings have been holden for the choice of officers, and for an inquiry into the condition of the equipments of the several members, and for the enjoyment of a generous supper. Every man who owns buildings in the village should be a member of this society.

The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the state, and the population grew rapidly. The second was the discovery of gold in Nevada in 1859. This also led to a great influx of people to the state, and the population grew rapidly. The third was the discovery of gold in Colorado in 1858. This also led to a great influx of people to the state, and the population grew rapidly.

The fourth was the discovery of gold in Idaho in 1860. This also led to a great influx of people to the state, and the population grew rapidly. The fifth was the discovery of gold in Montana in 1862. This also led to a great influx of people to the state, and the population grew rapidly. The sixth was the discovery of gold in Wyoming in 1869. This also led to a great influx of people to the state, and the population grew rapidly.

The seventh was the discovery of gold in Utah in 1863. This also led to a great influx of people to the state, and the population grew rapidly. The eighth was the discovery of gold in Arizona in 1863. This also led to a great influx of people to the state, and the population grew rapidly. The ninth was the discovery of gold in New Mexico in 1861. This also led to a great influx of people to the state, and the population grew rapidly.

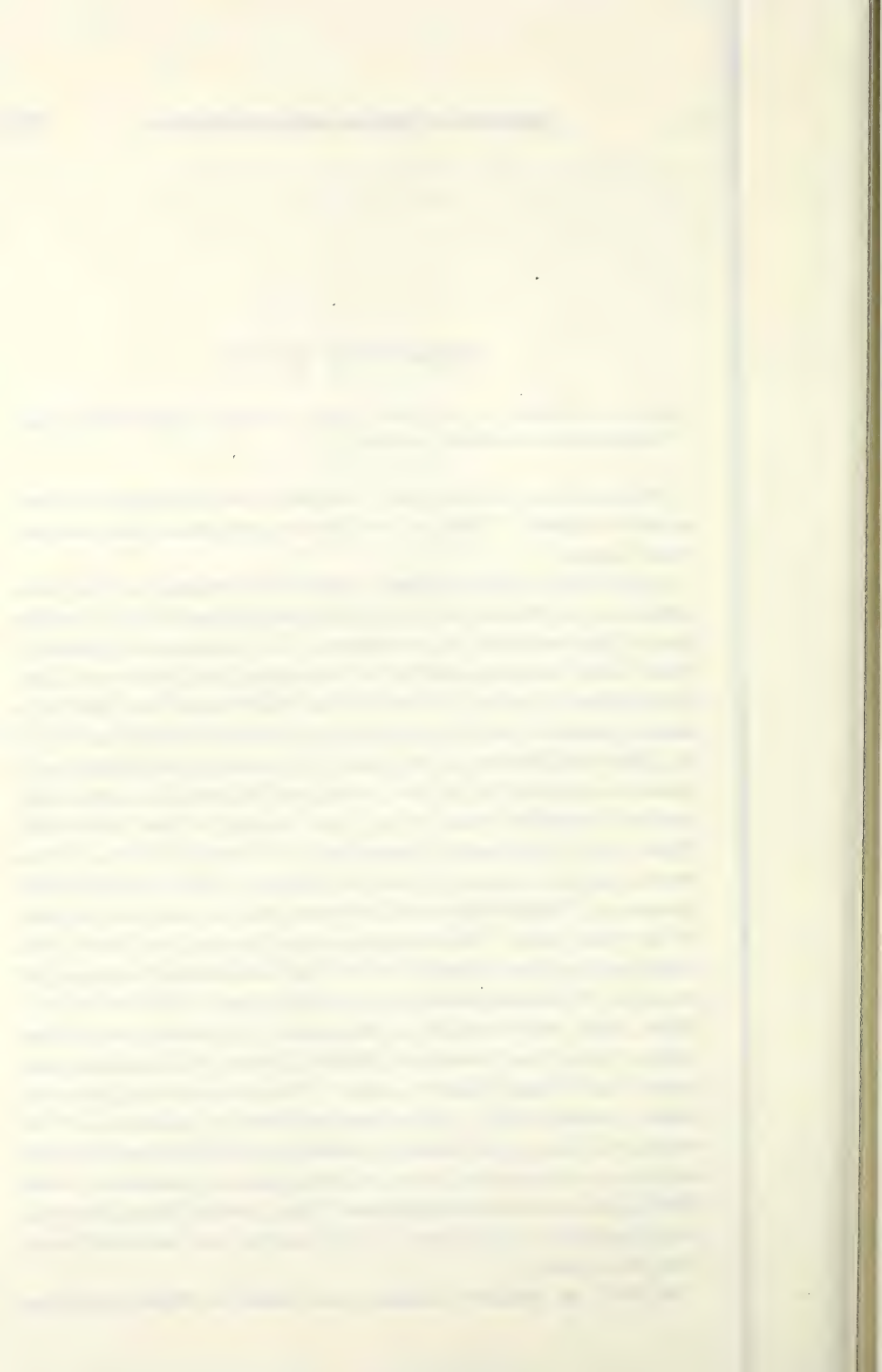
CHAPTER XLIV.

MILITARY HISTORY OF THE TOWN—THE CAVALRY—ARTILLERY—FLAG
PRESENTATION—GENERAL MUSTER.

WE have been in doubt under what head our brief military history should be classed. Perhaps it will be as appropriate in this as in any other chapter.

Some kind of militia system, designed for training all the male inhabitants to the use of arms, has been maintained almost from the time of the institution of government. The various modifications to which it has been subjected in the intervening time, we do not think it important to notice. Probably the reader would not find in its details, matter of sufficient interest to compensate for the reading of it. After the Revolution, the policy of preparing for war in time of peace was accepted by all the people, and by law, all between eighteen and forty-five years of age were enrolled in the train bands. There were six or seven companies in the town of Wells. These were required to meet at least four times a year, for drill and improvement. This liability to military duty was not congenial to many of the young men. The reluctance to drill so often, with some little ambition for military display, induced the formation of a company of cavalry in Wells and Kennebunk toward the end of the last century. About sixty were enrolled in the ranks. Dr. Keating was chosen captain; John Low, lieutenant; Robert Towne, of Kennebunkport, ensign; and Joseph Moody, cornet. We are unable to give a particular account of it. But we can say that an exhibition of this troop in full array, with their red coats and other habiliments, would not be an uninteresting spectacle to the present generation. After Keating, the captains were Nathaniel Frost, Joseph Dane, Benjamin Smith, and Elisha Chadbourne. This company was maintained more than thirty years.

In 1817, an artillery company was formed in Wells, embracing



several members from Arundel, and with the company at York, constituted a battalion. It was organized by the choice of Barnabas Palmer, as captain, William W. Wise, as lieutenant, and Edward E. Bourne, as ensign; Davenport Tucker was chosen clerk. A neat uniform was provided, so that in its marches through the streets, it made a respectable display. Two brass six-pounders were furnished for it by the government. On the 27th of August, 1818, a flag was presented to it by Miss Sarah Grant, as a donation from the ladies of Kennebunk. The communication accompanying the presentation will be interesting to our readers. "Captain Barnabas Palmer, Sir: In compliance with the request of the ladies of this town, I have executed and in their behalf, send you this standard. As a donation to you and the company of artillery you have the honor to command, you will please to accept it. Let peace be your motto. But if the awful clangor of arms from a foreign and invading foe should summons you to unfurl it in the presence of the enemy, may it be sacred to liberty, to your own and your country's honor. Let that spirit which animated a Spartan band animate your breasts, and surrender it only with your lives. If, in the hour of danger, it should triumphantly wave, and under the protection of heaven guide you to victory, remember that it was given by females who believe that humanity no less than valor, is an ornament to the soldier.

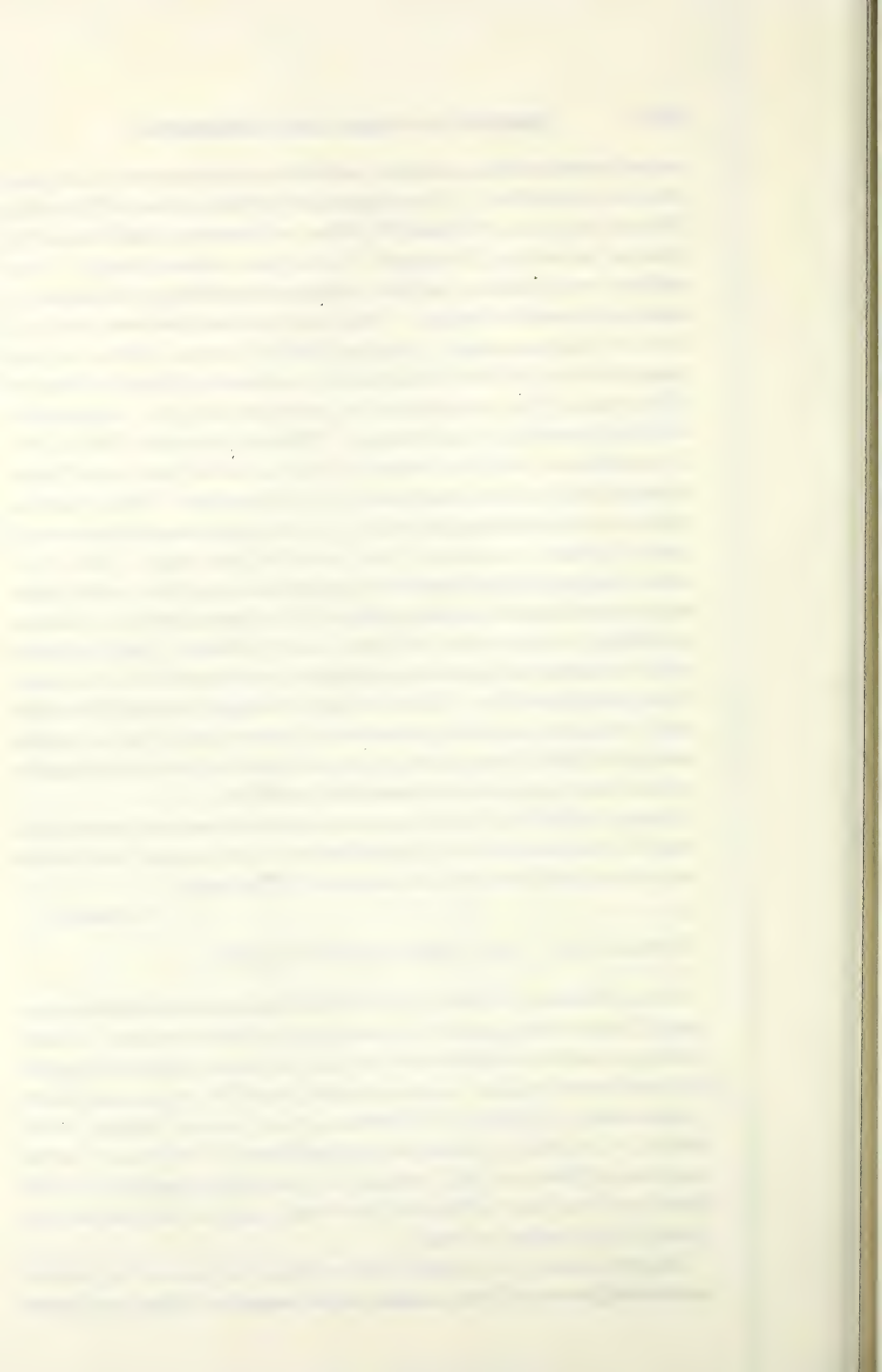
Accept, with this, Sir, the assurance of my respect and esteem, and may He who commands the grand armies above, protect you, and at last adorn your brow with the laurels of His victory.

S. GRANT."

To which Capt. Palmer made the following reply:

DEAR MADAM, In behalf of the Wells and Arundel artillery company, I accept with gratitude the standard you have sent me. Should a foreign assailant dare invade our soil, be assured that this flag and the sentiments you have expressed, could not fail to inspire our breasts with courage. Displayed in defense of our country's rights, or unfurled in the field of battle, so long as liberty is dear to our hearts, no stain of dishonor shall tarnish it. Relying on the justice of our cause and the favor of heaven for victory, may it be the rallying point of our freedom or death.

Accept, madam, for yourself, and be pleased to present the grateful acknowledgments of the company to the respected ladies, the donors



of this color. Assure them that we shall always be ambitious to deserve their approbation, and whilst we have a just regard for virtue and for ourselves, this superb testimony of their respect shall never be abased by insubordination in times of tranquility, nor inhumanity in the day of victory. May their liberties be protected, their rights defended, and their hearts illuminated, with the joys of that freedom which is eternal.

B. PALMER."

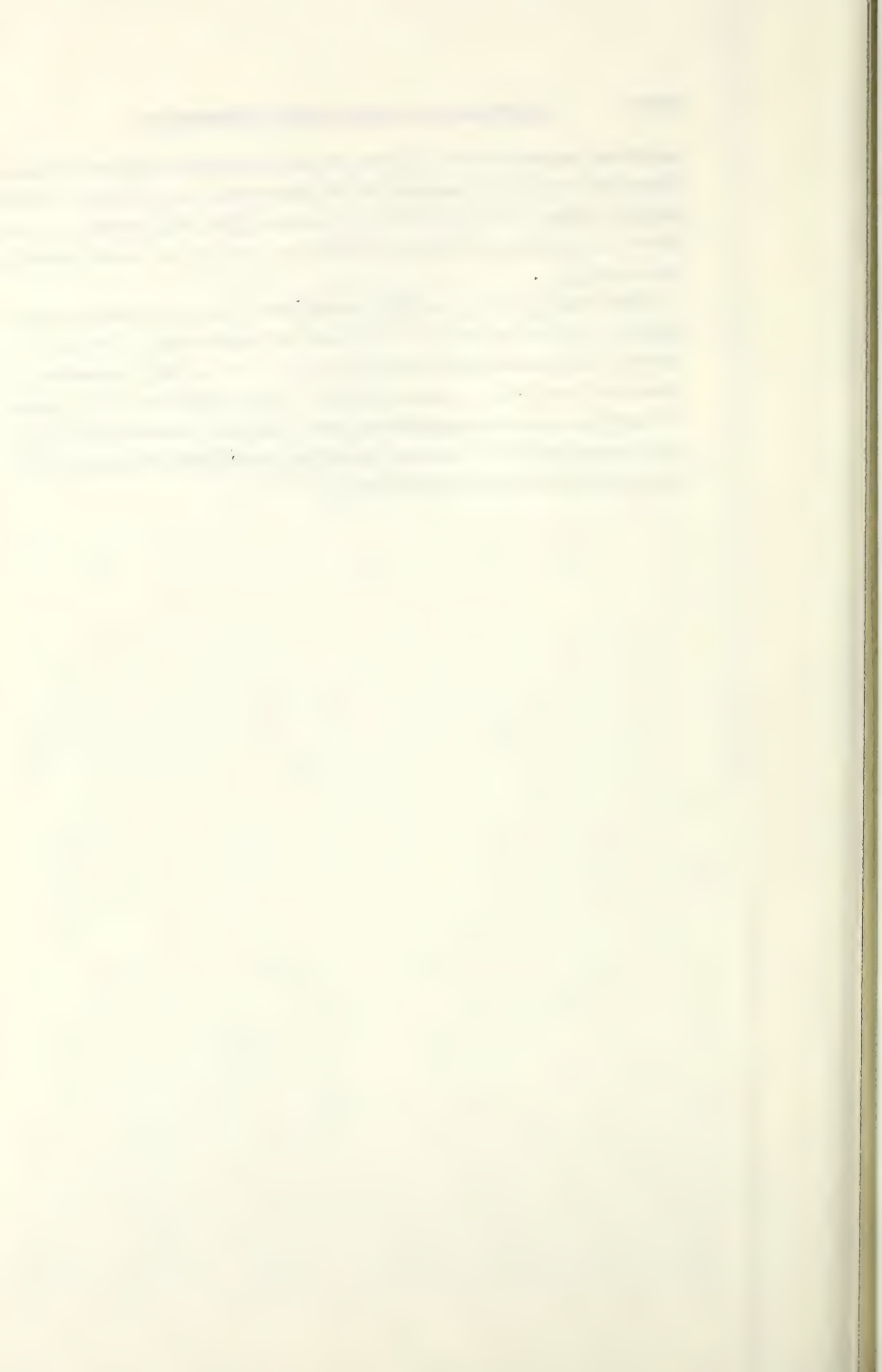
Of this company the visitor remarks: "We have witnessed with pride and pleasure their martial appearance and correct discipline. This company is a valuable addition to the brigade."

Capt. Palmer, soon after, was elected Major of the battalion, and Edward E. Bourne was appointed adjutant. William W. Wise was chosen to supply the vacancy caused by the promotion of Capt. Palmer.

In the fall of every year there was a general muster, as it was termed, all the troops of the regiment assembling on the parade ground in Kennebunk, on the easterly side of the Alfred road, just above the house of Oliver Perkins. The companies were generally ordered to be on the parade at nine o'clock in the morning. So that long before daylight some of the soldiers were on their way to the place of inspection. Girls and boys were not less earnest to be there at an early hour. Twenty or thirty tents were put up on the high ground several days before. On muster day they were well supplied with gingerbread, buns, apples, cider, liquors, and various articles attractive to the people. Men and women, in carriages and on horseback, were gathered there from all places within the bounds of the regiment. Every one felt that he must leave his labors and go to the training. We speak of the early periods of the institution. The exhibitions of the occasion will never escape from the memory of cotemporaries. The captains and all the officers, with the exception of those of the cavalry and artillery, wore the cocked hat. This, with the other uniform and trappings with which they were invested, and their official position, inspired them with a dignity to which they were entirely unaccustomed, and the pomp and display which they manifested in marching on the parade, when the companies were forming into line, under the music of drum and fife, were generally highly elevating to the spectators. The author was

an officer on one or two of these occasions, and he very well remembers the thought he then had of the importance and dignity of the military office. During the day, in some of the neighboring houses, there was music and dancing, which was kept up to a late hour in the evening.

How much profit the public derived from these gatherings for inspection and review, we have no means of estimating. But that the cause of temperance and morality was not materially advanced by them, we have little reason to doubt. The sympathies of the people at length became estranged from them; and the attendance on the muster was gradually lessened, until they were finally dispensed with as not favorable to the public welfare.



CHAPTER XLV.

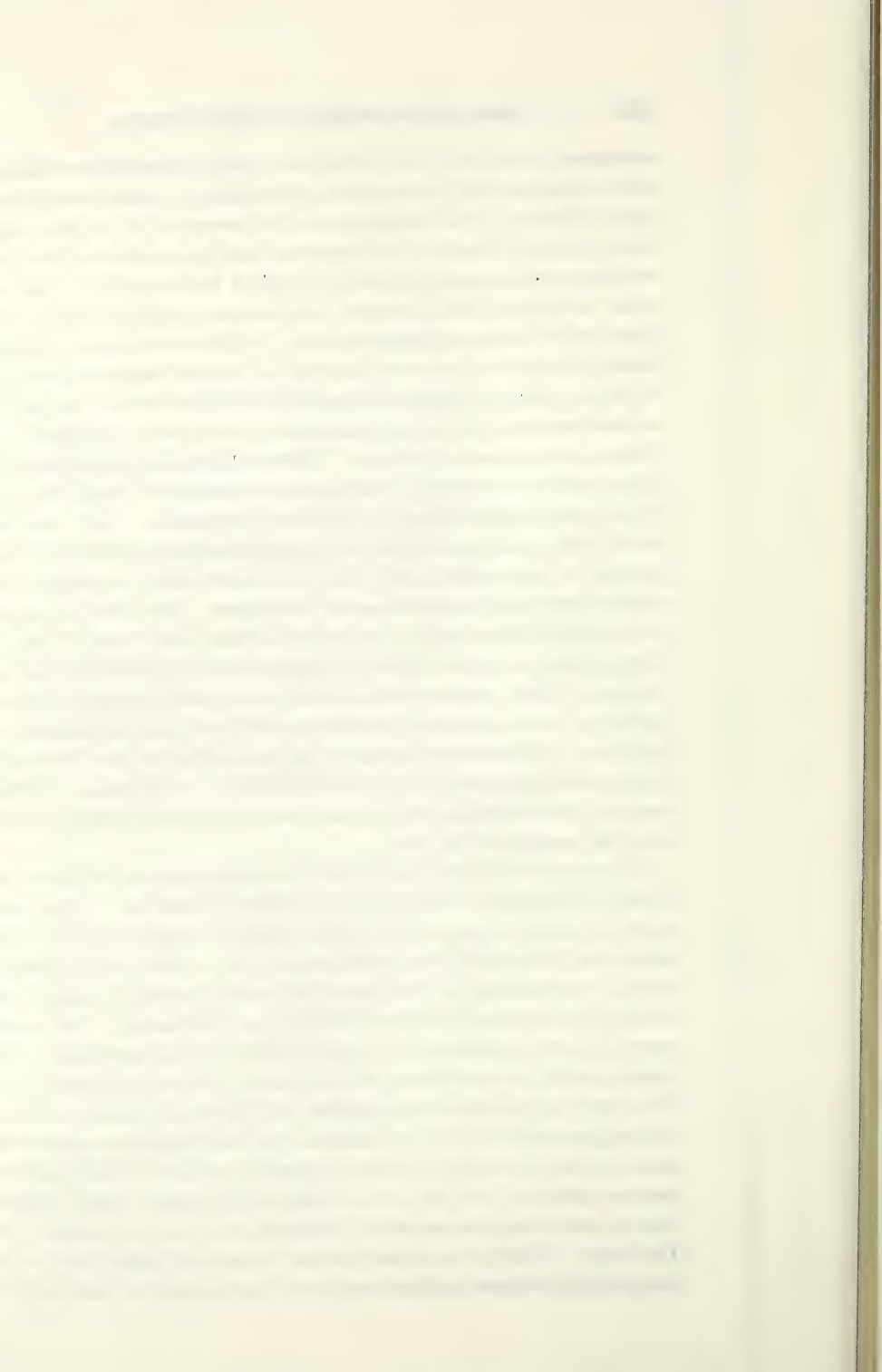
DIVISION OF THE TOWN—KENNEBUNK INCORPORATED.

THE town of Wells, as incorporated, contained about 40,000 acres; being too extended a territory for a single township. Six miles square, as a general rule, is sufficiently large for our ordinary municipalities. It is desirable that all inhabitants should have convenient access to the places of public meetings; and that these places should be so near the centre of population, that the people may gather together with the least trouble and inconvenience. Townsmen, for the common good, should endeavor to promote a kind, friendly, and frequent intercourse; those whose interests are common, and to be affected by the same administrative action, should be acquainted with each other, and understand something of each other's condition. In large places, whether in territory or population, these objects cannot always be effected; the geography of a town may be of such a character, or the population so numerous, as to preclude any such desirable knowledge. The town of Wells was commenced in the vicinity of Webhannet river; and here a village had grown up many years before any successful attempt was made to settle what is now the territory of Kennebunk. This village had become a place of considerable business; while at the eastward of it, for three or four miles, the forests had scarcely been touched by man. The lands between the Mousam and Kennebunk rivers were not occupied till about seventy-five years after, excepting by the erection of three or four saw-mills. After the close of the principal Indian wars, the villages in Kennebunk started into being, and soon had a population of hundreds. The people began to avail themselves of the commercial facilities of Mousam and Kennebunk rivers, and soon lumber tended toward these places for shipment; so that in a little while Kennebunk and Wells were distinct places of business, four or five miles apart. There was thus a tendency to separation; lumber would seldom be

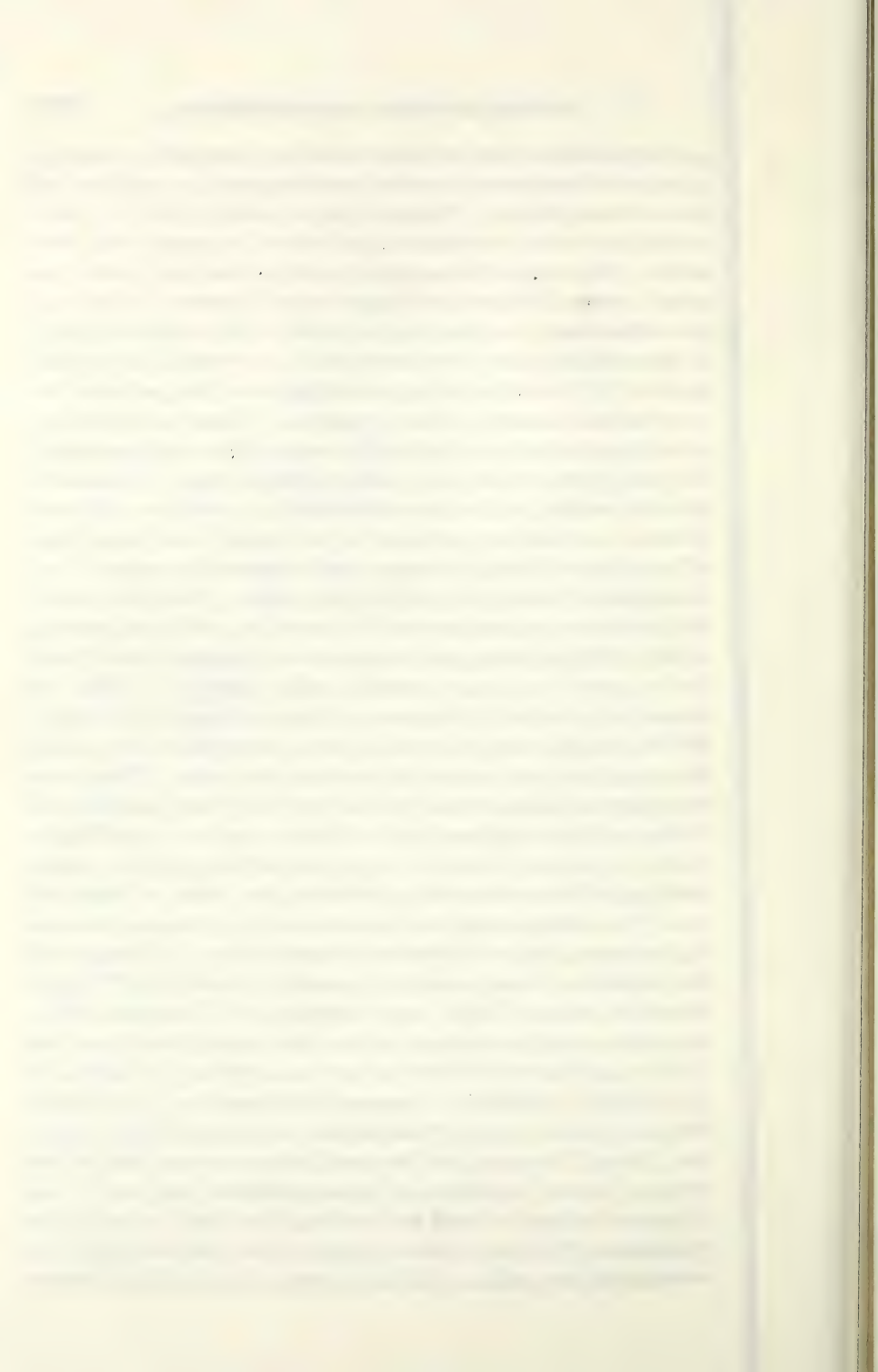


transferred from one place to the other; trade from the surrounding settlements centered at one place or the other, as most convenient; the inhabitants of the villages traded at home as far as they were able to do so. Thus the acquaintances and sympathies of the two sections were materially hindered. Men of the same town did not know each other; and therefore the interests of all did not come home to the hearts of the townsmen. Neighborhoods, and free and familiar intercourse, are very material to promote liberal and generous relations. Indeed, the institutions of the Sabbath came in to qualify in some measure, the estrangement which must be a consequence of this non-intercourse in business. There is a no more certain bond of union and interest among intelligent and considerate men, than that which has its basis in frequent religious communion. They thus are made to feel, that as travelers in a strange land, they have a common journey to accomplish; and their hearts are ready to respond to mutual wants and to proffer needed kindnesses. But here the house of worship was from six to ten miles distant from those living in Kennebunk, and a part of the time the route was beset with appalling dangers. There were no well-traveled roads, and the people had no carriages; it was a tedious journey much of the time, for one-half of the town. In the winter season it was impossible for the distant villagers often to appear in the house of God; in consequence of this, many of them attended worship only so far as was necessary to escape the penalty of the law.

In the course of a few years after the commencement of the settlement in Kennebunk, the people there began to feel that it was not right for them to pay a tax for the support of schools, and at the same time be shut out from their benefit; and a vote was obtained at the town meeting in 1741, that the school should be kept four months at the house of James Wakefield, at the landing. The next year they were authorized to procure their own school-master, the town agreeing to allow them all that they paid of the school tax. This was the first distinct recognition of different sectional interests. Having succeeded in this one measure, the next year they petitioned that they might be set off into a separate precinct. This petition was not granted; but the town voted to pay them thirty pounds toward what they had expended in schools and for the ministry of the Gospel. But the time had arrived when the people began to feel their importance, and the next year they pressed for still higher

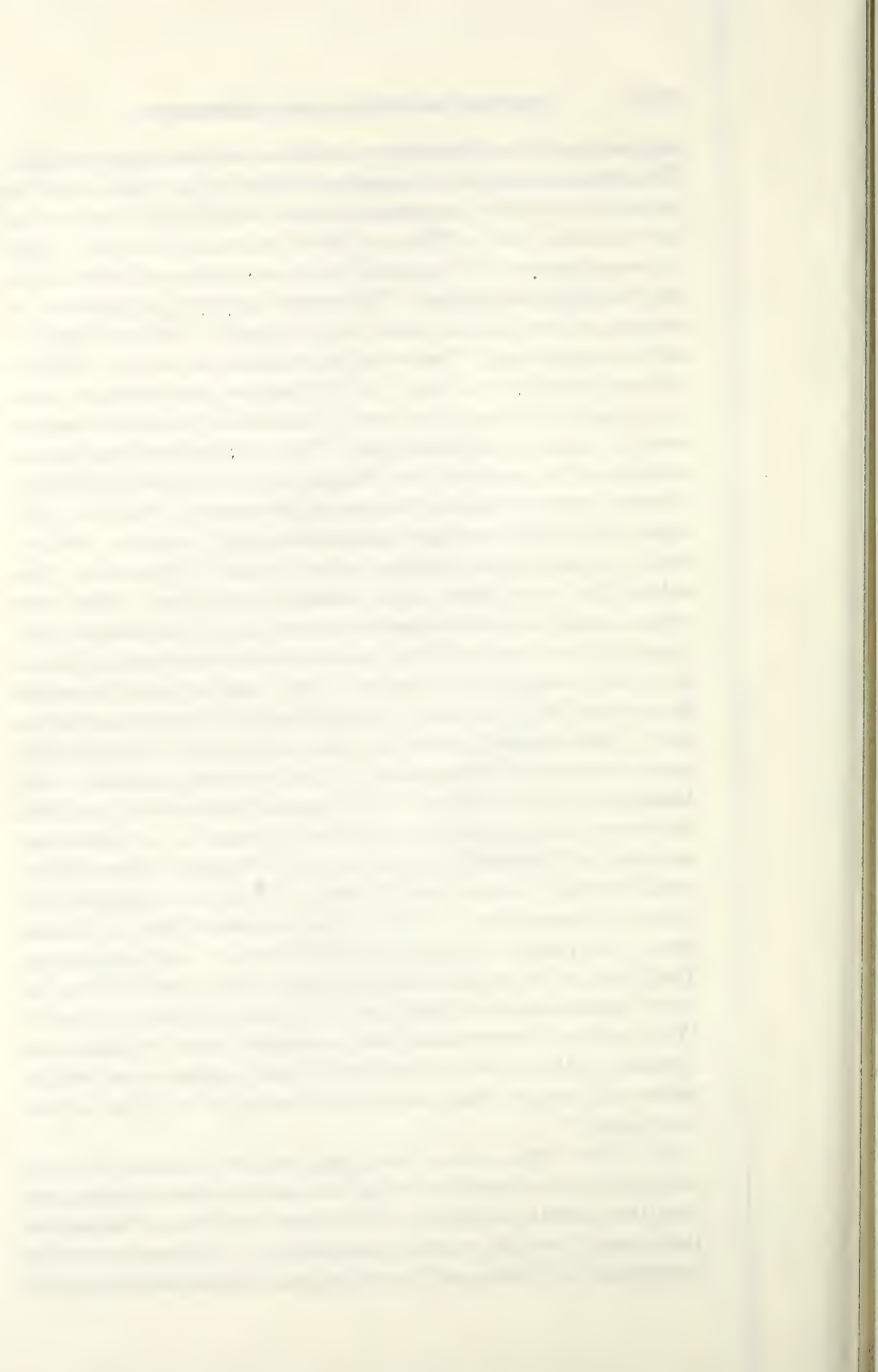


privileges, claiming that the town should help them build a meeting-house, and allow them six months' preaching yearly, or set them off into a distinct precinct. The town was not satisfied that they were entitled to so much consideration, and refused to comply with their wishes. The people of Kennebunk would not rest easy under this refusal; and in 1746 petitioned again for an allowance for the support of the Gospel, and that they might be set off as a distinct Parish. In this application they were unsuccessful; not wearied, they applied again in 1747 for aid in building a meeting-house; but, as before, the town declined to accede to their proposition. These unfavorable results did not in the least diminish the sense of their own importance; they had grown rapidly, and perhaps thought more of themselves than they ought; but they now determined to resort to a different tribunal. In 1749, they petitioned to the General Court to set them off as a distinct Parish; the town voted to oppose the measure, and chose Samuel Wheelright agent for that purpose. But it was learned that any further opposition would be unavailing, and at the meeting in May, 1750, the town gave its consent to a division of the Parish. As the people no longer attended public worship in Wells, the reasons for a division of the town now became stronger than before; but this one important object having been accomplished, the people, for a long time, were content to continue the union. There were many persons in Kennebunk who had previously been inhabitants of Wells, and their attachment to the old town they were unwilling to sunder; it was also felt that a larger town carried with it a greater prestige, and more commanding influence, than towns of minor extent. The Revolutionary war, also, with its deprivations and depressing influences, shut out the subject altogether from the thoughts of the inhabitants; though some few persons in Alewife, in 1777, petitioned the Second Parish, then embracing all Kennebunk, that a committee should be chosen to petition the General Court that this Parish might be "set off from the town as a precinct or district, to do their own business, in a measure, by themselves." The Parish complied with the prayer of this petition, and chose Stephen Larabee, Richard Thompson, and Benjamin Stevens a committee for that purpose; but the Legislature of Massachusetts had then much more important business on hand, and nothing was done respecting the application. The town does not appear to have taken any action in reference to this petition. All felt the need of husbanding whatever



they had and of avoiding any expenditures not absolutely demanded. The administration of the municipal affairs of one town could be carried on at a much less expense, than if devolving on two separate governments. But in 1755, the Parish determined that they ought to have a portion of the parochial funds, and made application to the old Parish for that purpose. The petition met with a favorable reception, and two hundred acres were obtained; this was appropriated as a parsonage. Thus stood the relations of the two Parishes till some years after the war. In 1787, another vote was taken looking toward a division of the town. One-third of the town meetings were to be holden at Kennebunk. This vote satisfied the present demands of the people of that village, and the subject of dividing the town was quieted until the close of the century, when, in 1799, some of the inhabitants again mooted the inquiry whether the people in the eastern part ought not to insist upon a separation. Kennebunk had now about eight hundred inhabitants. They were almost entirely separated from the western part of the town in business and intercourse, while the woods between them remained about as it was a hundred years before. They were as much separated from each other by unsettled land as though they were much farther apart. But a majority, including some of the most influential citizens, were opposed to separation. A petition was presented to the town praying for a division. Wells opposed the petition, and John Storer was chosen agent for the town to resist it. A committee, consisting of Nathaniel Cousens, Benjamin Titcomb, Samuel Burnham, Jeremiah Hubbard, and Nathaniel Wells, were appointed to prepare a remonstrance. Three of this committee lived in Kennebunk. The prospect of success was therefore not very encouraging. The Parish, at its annual meeting in April, voted "that it is the desire of the inhabitants of this Parish to be set off from the town of Wells, and to be incorporated into a separate town by themselves, agreeably to the prayer of a petition for that purpose now pending before said town of Wells, seventy-six voting for and four against this motion."

Col. John Taylor, Jonas Clark, Esq., and Dr. Thatcher Goddard, were appointed a committee to lay the matter before the town, and urge their assent to partition. They were also directed to petition the General Court for an act of incorporation. The committee failed in obtaining a division, and the subject was dropped for many years.



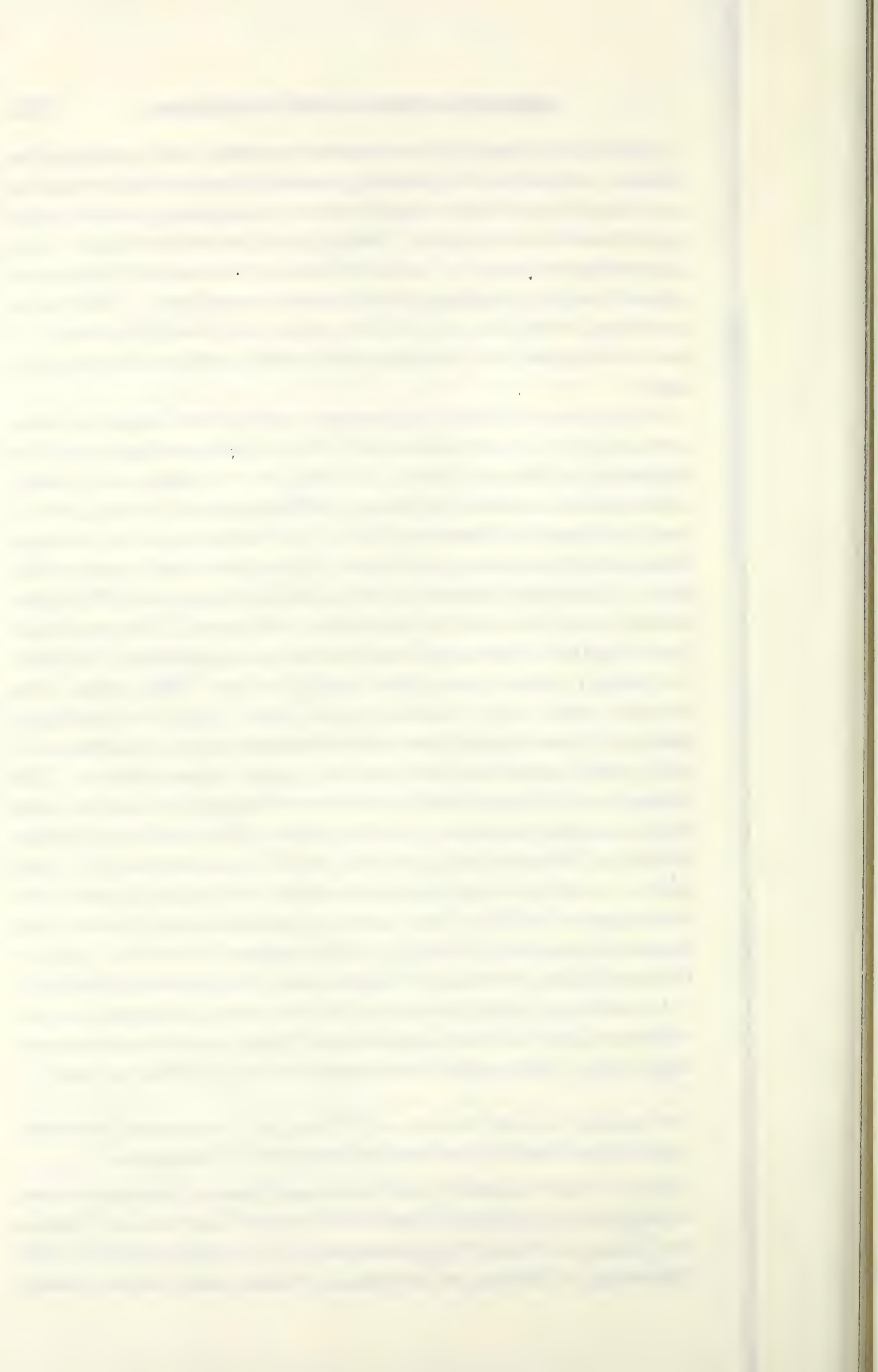
In 1814, the friends of the measure renewed their exertions for division, and at the May meeting succeeded in obtaining a vote, instructing the representatives of the town to prepare a petition to the Legislature for that purpose. But at the adjourned meeting in May, it appearing that many of the inhabitants of the Second Parish were opposed to the procedure, the vote was reconsidered. This was in war times, when the spirit of the people was much depressed, all business stagnant, and no prospect of speedy amelioration presented itself.

In 1819, some further progress was made toward municipal independence, by a vote that one-half of the town meetings should be holden in the Second Parish. In 1820, the war being over, various circumstances combined to create a different state of feeling, and all the inhabitants of Kennebunk joined in the movement for division. Unexpectedly to them, inhabitants of the town voted unanimously for it. Kennebunk now contained 2,145 inhabitants, and Wells was satisfied that the time for separation had come. The people had dwelt together in harmony for a hundred years, cherishing the kindest feelings toward each other until the year 1816, when these relations were sadly wounded by an event which the intelligent reader will have learned from another chapter, though the influence of this painful occurrence had now in a great measure ceased. The disruption of the municipal tie came over the people of the old town with somewhat of sorrow, yet they came to the conclusion that the interest of harmony and good-will would be subserved by it, and that it would be doing injustice to those dwelling in the new town any longer to withhold their assent to separation, and thus the long connection sustained through all the common labors and trials of the later Indian, French, and English wars, was mutually dissolved.

In conformity with the vote of the two parties, all opposition was withdrawn, and the first Legislature of Maine, on the twenty-fourth day of June, 1820, ratified their agreement by the following Act :

"An Act to divide the town of Wells, and incorporate the northeasterly part thereof as a town, by the name of Kennebunk.

SEC. 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That all that part of the town of Wells, in the County of York, lying northeasterly of the following line, viz.: Beginning at the sea, at the mouth of Little river; thence running



up the middle of said river to the mouth of the Branch river; thence up the middle of said Branch river, to the line between said Wells and Sanford, with the inhabitants thereon, be and the same hereby are incorporated into a separate town by the name of Kennebunk, and vested with all the powers, privileges, and immunities, and subject to all the duties and requisitions of other corporate towns agreeably to the constitution and laws of the State.

SEC. 2. And be it further enacted, That the inhabitants of said town of Kennebunk shall be holden to pay the arrears of all taxes which have been legally assessed on them, together with their proportion of all assessments which may have been voted by, and debts due from, said town of Wells at the time this Act may take effect; said proportion to be ascertained by the last valuation of the respective towns. And the said inhabitants of Kennebunk shall be entitled to receive their proportion of all assessments voted by, and debts and taxes due to, said town of Wells at that time; and also their proportion of the personal property (except as hereinafter mentioned), to be divided according to the valuation aforesaid.

SEC. 3. And be it further enacted, That all persons belonging to said town of Wells, who shall be chargeable, as paupers, when this act may take effect, or shall afterwards become chargeable, shall be considered as belonging to and having their settlement in said town of Wells or Kennebunk, respectively, accordingly as their settlement may have been gained on the territory of the one or the other, at the time this act may take effect, and in future shall be chargeable to such town only; and the unascertained expenses up to said time of all paupers residing out of said town of Wells, but belonging thereto, shall be paid by said towns in proportion to the valuation before mentioned.

SEC. 4. And be it further enacted, That the real estate owned by said town of Wells, shall belong to said Wells or Kennebunk according to the local situation thereof within their respective boundaries; and the town's stock of powder, balls, flints, guns and camp equipage on hand at the time this act may take effect, shall be divided between said towns in proportion to the number of men borne on the rolls of the militia of the respective towns at said time.

SEC. 5. And be it further enacted, That the privileges of obtaining clams, seaweed, and rockweed from the beaches and flats in said



towns, which the inhabitants have been accustomed to use from time immemorial shall continue in common as heretofore.

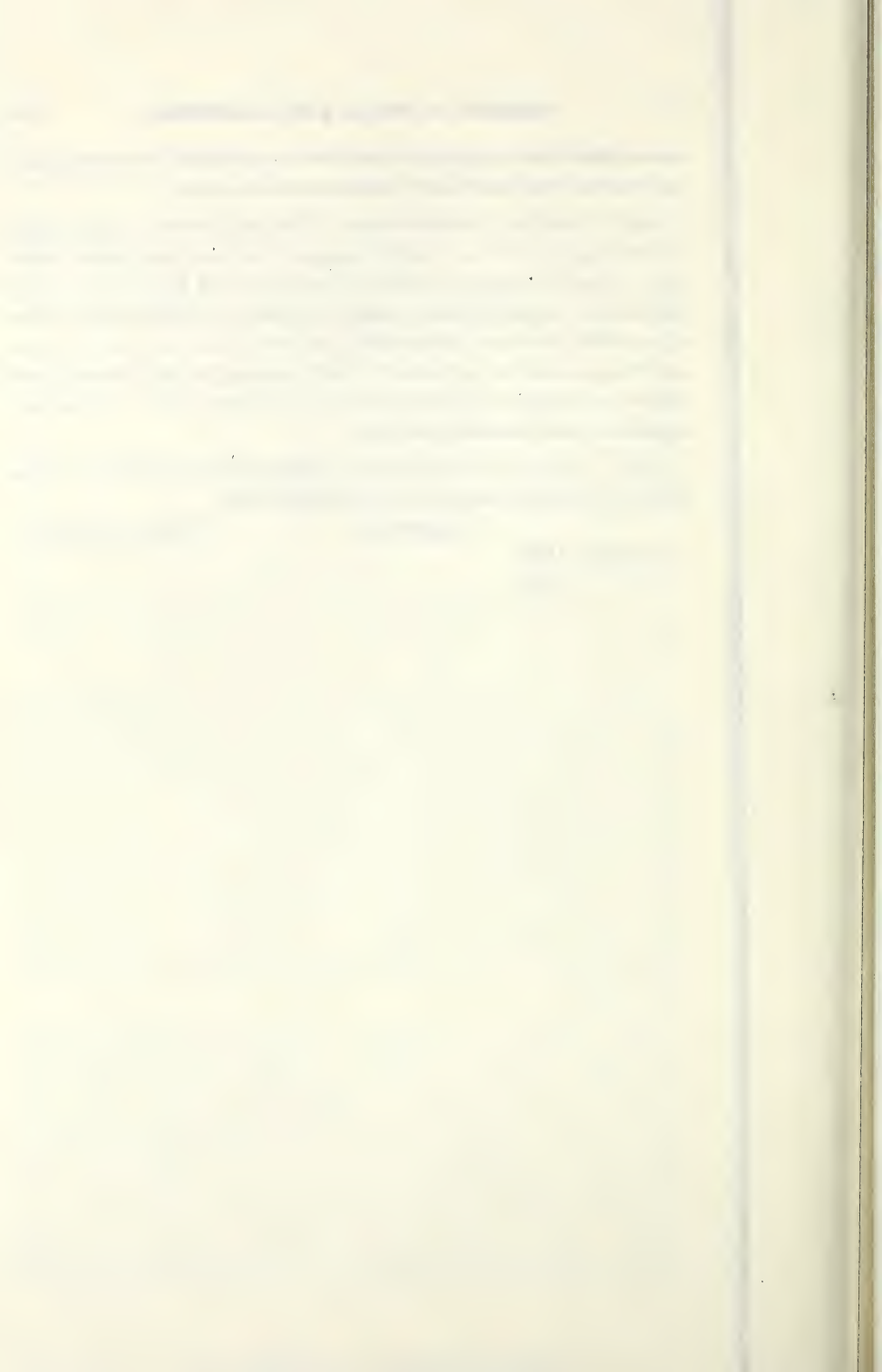
SEC. 6. And be it further enacted, That any Justice of the Peace for the county of York is hereby empowered, upon application therefor, to issue his warrant, directed to any freehold inhabitant of said Kennebunk, requiring him to notify and warn the inhabitants thereof, qualified to vote in town affairs, to meet at such convenient place and time, as shall be appointed in said warrant, for the choice of such officers as towns are, by law, authorized and required to choose and appoint at their annual meetings.

SEC. 7. And be it further enacted, That this Act shall take effect from and after the thirty-first day of July next.

Approved.

WILLIAM KING."

JUNE 24, 1820.



BIOGRAPHICAL SKETCHES

OF

EARLY INHABITANTS OF WELLS AND KENNEBUNK.

PREFACE.

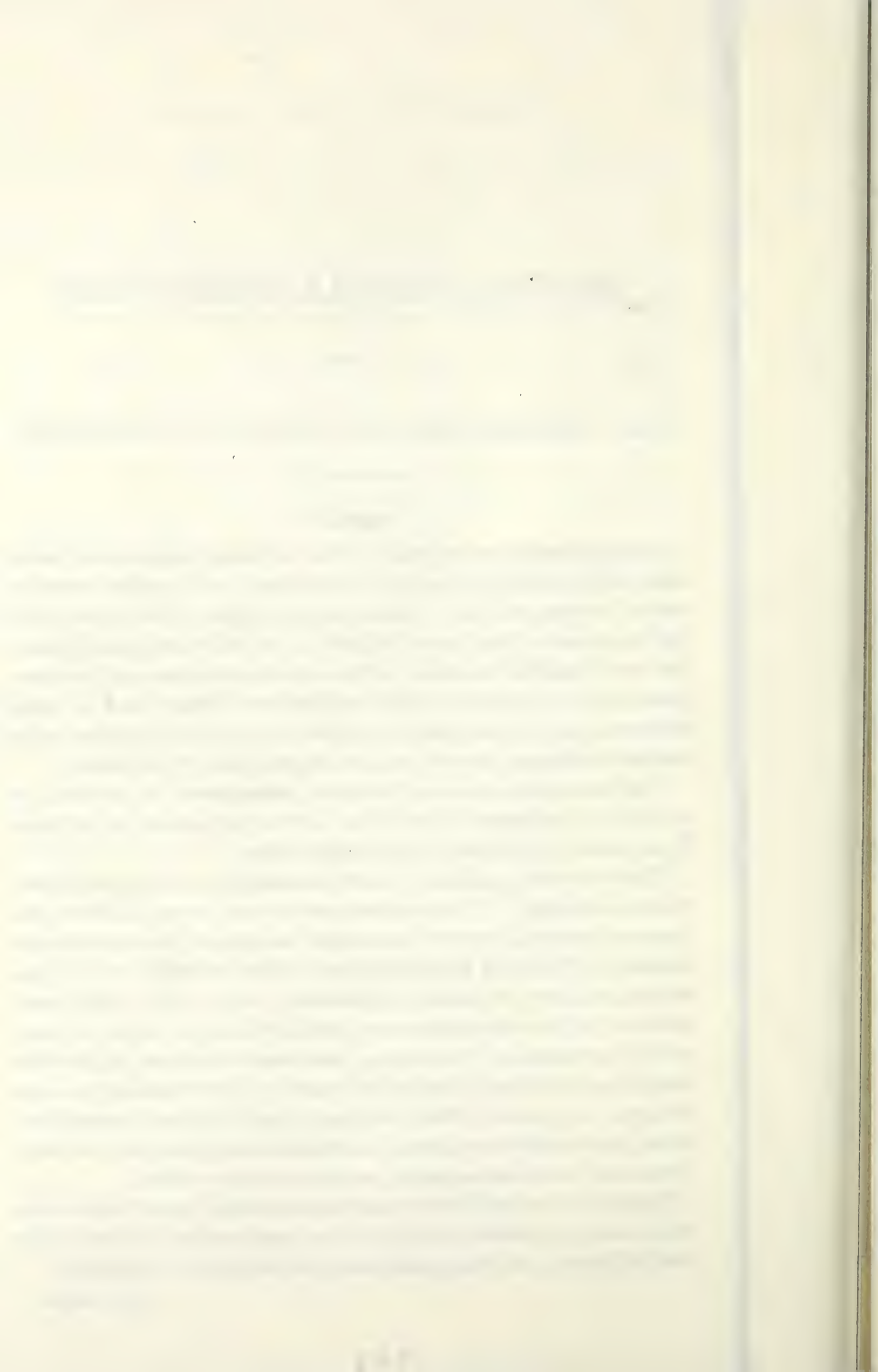
AN alphabetical arrangement of the following biographies would seem to be the most natural and convenient, and my first intention was so to arrange them. I found, however, upon examination, that they were not written immethodically, as might at first glance appear, but were classified according to the several professions and trades—generally in the order in which they became citizens—and in many instances, were so connected by reference from one to another, as to render it necessary to carry out the original plan of the author.

The inconvenience arising from this arrangement is obviated by an index, by reference to which the name of any person can as readily be found as if placed in alphabetical order.

The index may, perhaps, be fuller than might, to the general reader, seem necessary. I have endeavored to note every allusion to the names of persons, however incidentally mentioned, in order that the citizens of Wells and Kennebunk, and others interested in the genealogy or history of the early inhabitants, may readily avail themselves of all the information here given in relation to them. I could not fail to notice, as I went along, how these oftentimes slight allusions to an individual, showing his peculiar characteristics; his acts in town and private affairs; his family and business connections; when taken collectively, furnish a concise history, and show at once his private worth and capacity, and his value as a citizen.

That the index might be as concise as possible, I have, in the main, made merely a general reference to the page, leaving to the reader the task of hunting out the special matter in which he is interested.

E. E. B., JR.



DANIEL LITTLE.

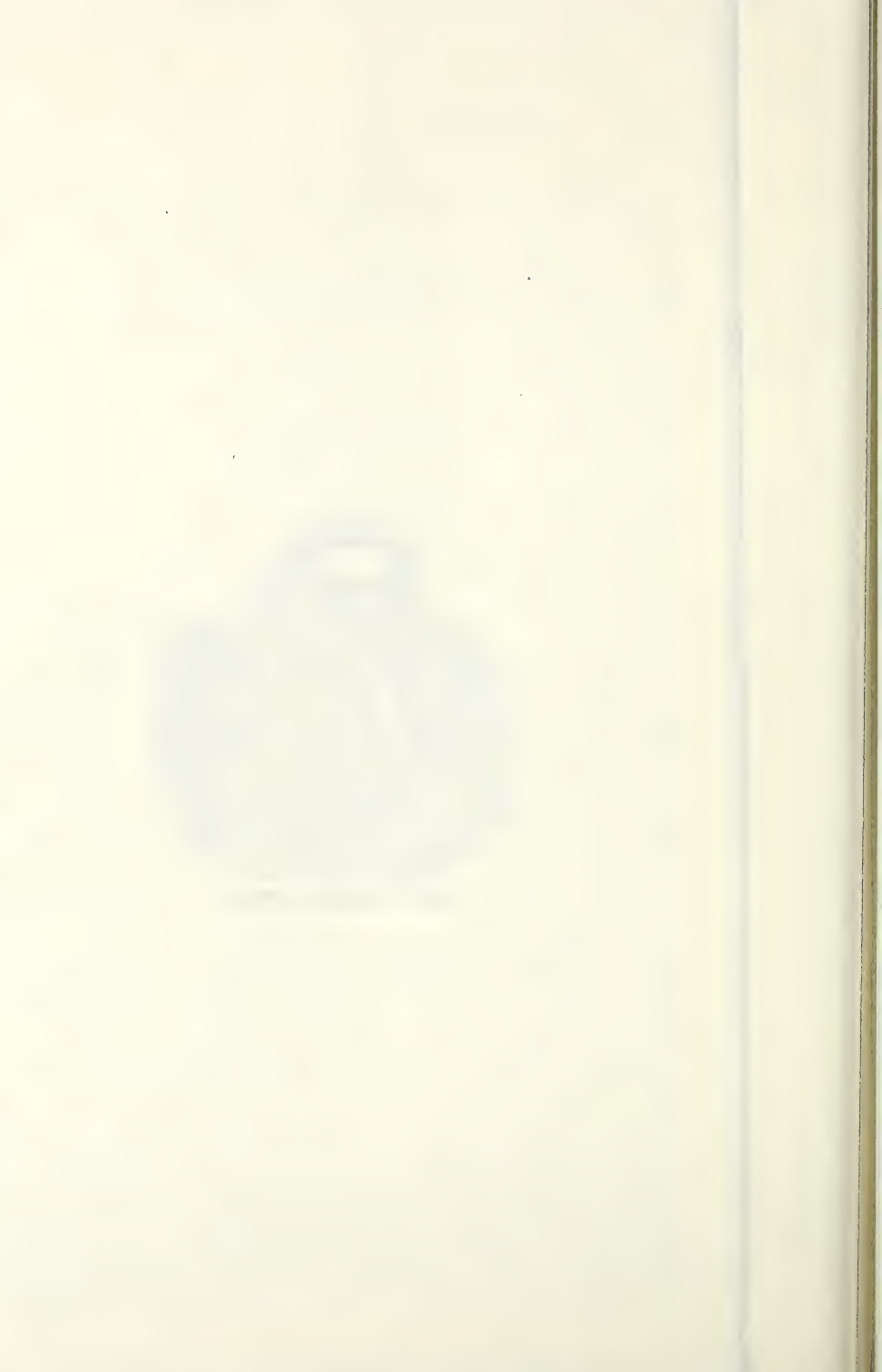
Died Dec. 5, 1801, REV. DANIEL LITTLE, aged 78. Mr. Little may well be classed with the eminent men of the last century; not so much on account of any intellectual prominence, as from his unwearied devotion to the great object to which he had dedicated his life. We cannot claim for him uncommon mental vigor; for clearly that was not an element of his character. But he was an earnest, vigilant, industrious and faithful watchman over the great interests of humanity; a true disciple of his Lord and Master. He was one of the working men of his age. He had not the benefit of a liberal education; but was favored with an intellectual culture, which gave him confidence, and qualified him for an effectual teacher to the great body of men who fill the land. The honorary degree of A. M. was conferred upon him by Harvard College in 1766.

He began his mature life by teaching school, the best employment to qualify him for the work of his future years. To be a successful preacher, one must be versed in human character, as forming in early life. He was employed as a teacher in Kennebunk in 1748; and in the autumn of that year he supplied the pulpit several Sabbaths. He studied divinity with Rev. Joseph Moody, of York, and preached at Portsmouth, Berwick and York. At the former place he was a prominent candidate for the pulpit. He had engaged to supply the desk at York on a certain fast-day. Moody, who had taken a deep interest in him, learning that he was to preach that day, took pains to ascertain where he was to lodge; and rising early in the morning, went to the window of his bed-room and cried out: "Daniel Little! Daniel Little! The birds are up and praising God, and you are here asleep. You have the sins of a whole nation to confess to-day and yet are asleep." Having thus started the slumberer from his bed, he instantly disappeared. Little rose and opened his window, but no one was to be seen. He thus received some useful instruction as to the value of time, which, as his after life manifested, he never forgot.

His action as a school teacher, and his services in the pulpit, had made a very favorable impression on the people of Kennebunk, and in 1751, he was invited to settle with them as their minister. The position thus tendered to him was not a very desirable one as regarded compensation. But, as he observed in his answer, he "had witnessed such a happy degree of charity and brotherly love among the people,



REV. DANIEL LITTLE.



he was drawn toward them, and with a ready and cheerful mind accepted their call." In those days but little notice was taken of one's special views of religious doctrine. Congregationalism was the dominant religion; and, in fact, almost the exclusive religion of New England. But he was educated and graduated, as to his theology, from the Assembly's Catechism. The business of the preacher then was to exhort and lead men to righteousness. Seldom was anything said about those matters of speculation which, in later years, occupied so much of the attention of Christians. There was not an educated man among his thirty parishioners, and it required no uncommon ability to preach to them the word of a true life. It was said that he was "uncommonly gifted in prayer." He visited much from house to house, never leaving without commending the inmates to the Divine blessing. As was said by one of his parishioners, he "would pop in and pray with the family, and be off in a moment."

By his familiar intercourse with his parish, he acquainted himself with their various characters, and thus learned what kind of religious instruction was needed.

Having acquired the reputation of being an active, common-sense minister, well versed in the human life, and the varieties of human nature from which it proceeded, he was early selected for a broader field of labor. In 1772, he was appointed by the "Trustees for the Eastern Mission," for missionary service in the eastern portion of the District of Maine. That part of the Province had just begun to be settled. His labors under this appointment were very arduous. There were no roads, and he was obliged to travel on horseback through forests, and much by boat among the islands, and on the rivers, and was occasionally in much peril. Under the inspirations of a lively faith, he was not disheartened by the difficulties of his mission; but persevered in his work with a cheerful heart. "The more I labor," he says, "for the good of others, the more peace and comfort within." Of the result of his labors on this first tour we have no definite information.

He went again in 1774. The scene of his labor was about Union river; at Gouldsbrough, Bluehill, Mount Desert, Castine and Belfast. He preached and baptized in barns, private houses, and wherever convenient and accessible places could be found. The people left their homes and traveled twenty or thirty miles to hear him. Children walked seven or eight miles to attend public worship. He



was zealous in urging the people to the Christian life, and was more especially diligent in combating the free use of intoxicating liquors. During the three months of this mission he baptized 253 persons, and admitted several to the Christian church, beside attending several funerals, and uniting several couples in marriage. This last service was performed without pay, considering that it was inconsistent with the benevolent intention of his mission to receive any compensation for any special labor here performed. He was treated with great kindness. The hospitalities of every house were freely tendered to him.

While on this mission, he was deeply afflicted by the continually recurring scenes of wretchedness and ruin brought upon the families by the rumseller; and he denounced his murderous traffic with all the ability with which God had invested him. Beside the services of the Sabbath, he appointed other days of the week for religious conversation and for public instruction. He preached at Deer Isle to crowded congregations. During his former mission he had instituted a church at Blue Hill, and it was now in a prosperous condition. Twenty-seven families had united, and persevered in the support of public worship. Among all the families in the vicinity there was but one horse. Mr. Little occasionally had the use of him, but most of his journeying was on foot; so that his labors were very arduous and exhausting. He passed an interesting Sabbath at Deer Isle, baptizing on that day twenty-five persons; admitting three to the church, administering the communion service, and occupying four hours in conversation with interested inquirers. After this he went to Camden; preached, and baptized six children. The next day he walked five miles, and preached, and baptized as many more. Here he closed this mission, having traveled in boats 500 miles, and having been subjected to such severe exposures that his health was materially impaired; yet he said that he had been "specially cared for by a kind and gracious Providence," and that he drew from his preservation from danger the encouraging thought that his life was preserved to redeem time and do more for the glory of God.

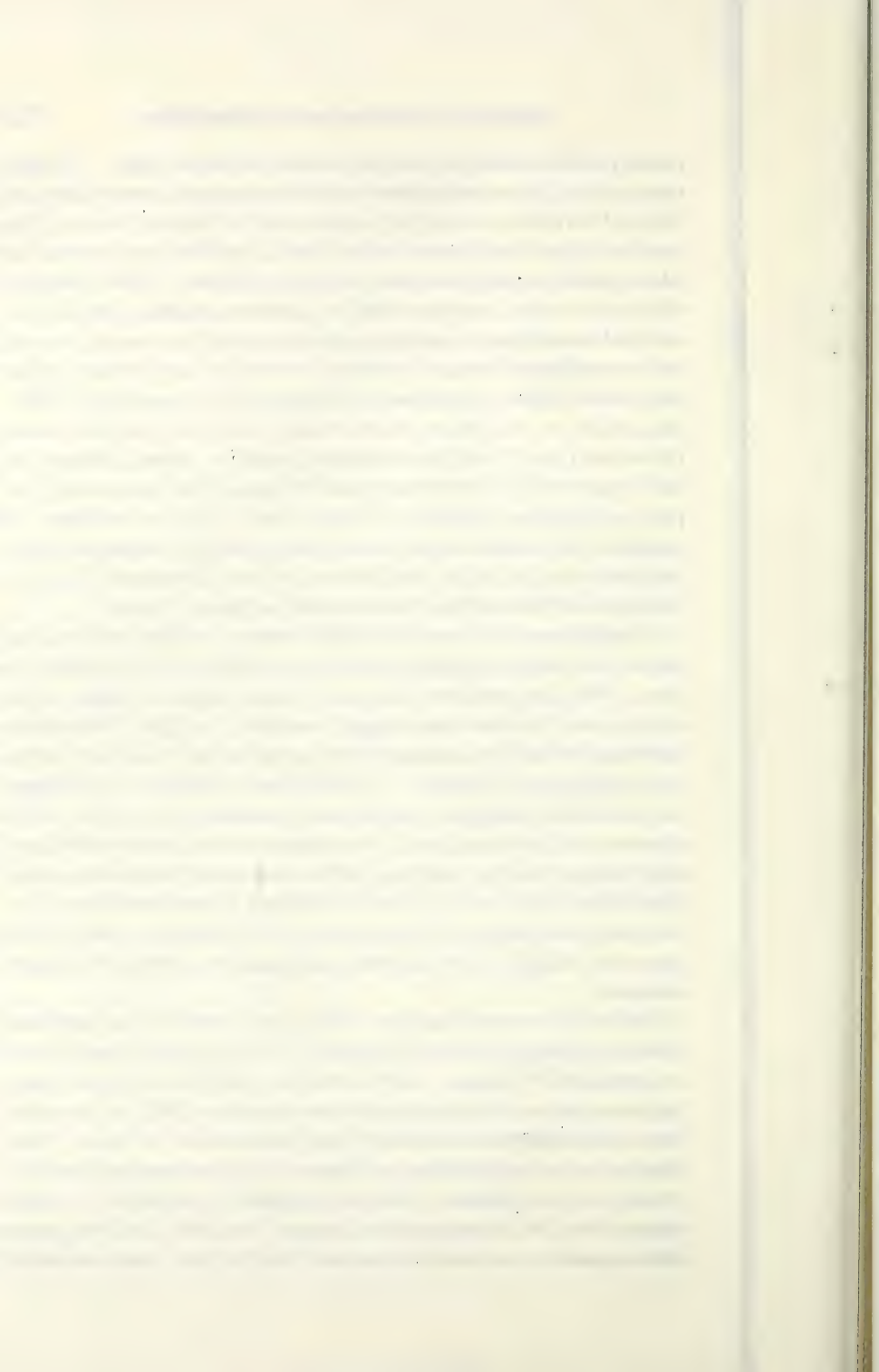
On his way home, there being no bridges, he was frequently obliged to swim his horse. He reached Kennebunk on the eleventh of October, where, he says, "I found my dear wife and children comfortable, except my very dear daughter Peggy, whose fits still continue. I have been absent from a tender, loving family and



friendly, affectionate people three months and eleven days. To find them and my house and interest under the care and preservation of Divine Providence, to this day, calls aloud for devout thanks. But one death since my absence in the Parish, and but one person for whom public prayers have been offered in affliction. These blessings of heaven at home, together with the numerous signals of the Divine care and benediction in journeying home and on the waters abroad, and especially my various tokens of success to my various public and private labors as missionary, I hope will be remembered, without period, to the honor of the blessed God and his Son, Jesus Christ our Lord. And may the dear people to whom (though infinitely unworthy) I have been called to preach the everlasting Gospel, and the dear churches of Christ who have no minister, be supplied with faithful servants and pastors, that the numerous sheep and lambs may be led in the footsteps of the Redeemer's flock, to the praise of God and the Lamb forever and ever. Amen."

So satisfactory had been Mr. Little's success on this mission, that his services were demanded several times afterward for similar labors. We have particular account of these labors on some of his expeditions. He was thus engaged, we think, in 1782. The embarrassments of the Revolutionary war precluded any missionary action in distant parts of the State. In 1786, some charitable, public-spirited individual employed him to go on a mission to the tribe of Indians on the Penobscot river, "to instruct them in the knowledge of the Christian religion, and their children in useful human literature." To aid him in this work, he had, in addition, a manifesto from Gov. Bowdoin, recognizing the importance of the enterprise, and calling upon the citizens to give him their assistance in a work of so great interest.

He left his home on the 31st of July, and traveled on horseback through Falmouth, Bath, Wiscasset to Warren, and from thence to Bagaduce or Castine. At Warren he preached in the old meeting-house, where the rain poured down almost as freely on the minister and congregation as though they had been out of door. From Castine he went up the river to Bangor. He was received very favorably by the Indians. He had designed to establish a school among them, but he soon satisfied himself that the Catholic priests were opposed to any such institution. He had also been requested



to attend Gen. Lincoln, Gen. Putnam, and Dr. Rice, commissioners, to negotiate a treaty with the Indians for the purchase of some of their lands on Penobscot river. On this occasion he had a free conversation with the tribe, and soon after started his school; but the priest discouraged the Indians, and he was obliged to abandon it, though they were at first highly delighted with it. Mr. Little took this opportunity to learn the language of the natives, having the aid of one of them, who had acquired some knowledge of the English. Devoting his spare time to this study, he soon was able to repeat their numbers. He afterward prepared a full vocabulary, which is said to be in the library of Harvard College. He translated the Lord's prayer into the language of the Penobscots.

But his principal business was the instruction of the people in Christianity, and his labors, in the main, were to that end. He thought but little of forms in his appreciation of the public needs. He felt that religion was of the heart, and the one thing needful. In surveying the field of duty, he saw that the ministry of the Gospel was the great instrumentality by which men were to be trained to the true life. A church near Bangor had given a call to a man of the name of Noble to settle as its minister; the invitation had been accepted. The prominent act of his mission at this time was his installment. Forms and decrees of councils were not allowed by him to override the welfare of his fellow-men. The only inquiry with him was how the services should be performed. There were no ministers to be invited for the occasion. He did not hesitate, but determined himself to induct him to the sacred office. The candidate had an orchard, in which, besides his fruit trees, were several oaks affording shade. Under these Mr. Noble had erected a platform upon barrels, for the purpose of the installation. A large assembly gathered to witness the ceremony. Mr. Little took upon himself, and went through, all the services of ordination, offering the prayer, preaching the sermon, and giving the right hand of fellowship. The whole was completed without other council than that of his own conscience. Though we enjoy and reverence the long-used custom of consecrating a minister to his responsible and solemn work, we cannot but admire the independence and resolution of Mr. Little in forming his own judgment as to the merits of the candidate, and bravely ordaining him to the work of the ministry. He soon after-

ward returned home, preaching the Gospel at various places on the route, baptizing children, and advising, comforting, and praying, as was expected of ministers of that day.

In 1787, he again went on a mission, having Rev. Abial Abbot as an associate. They went to the Kennebec and Penobscot, through all the villages, and returned to the Ossipee town, in York county, and to Sanford, preaching and baptizing everywhere, and admitting people to the church.

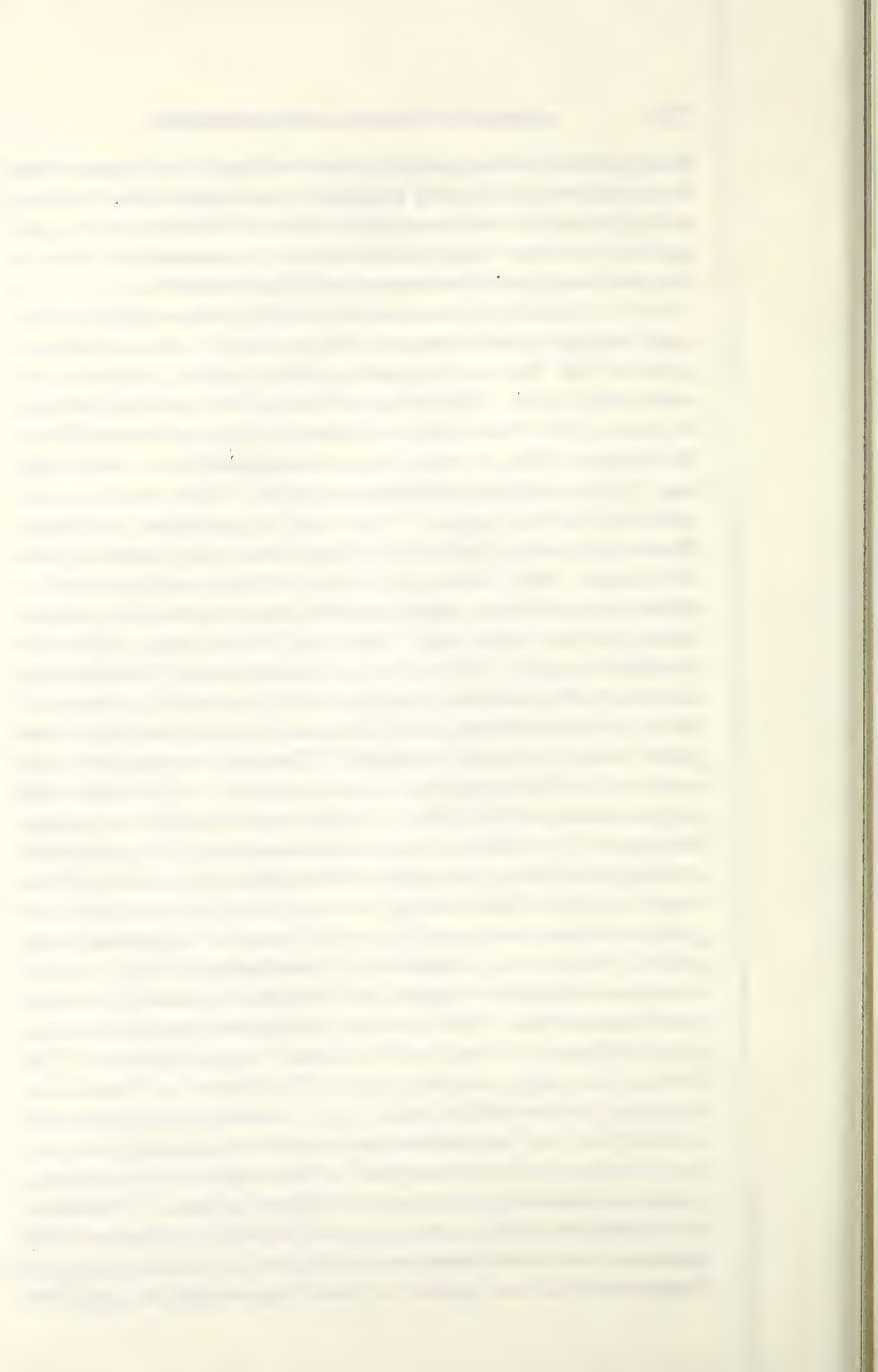
In 1788, he was appointed commissioner to complete the treaty with the Indians, which had been initiated the previous year, to remove themselves to another place, the rapid extension of our population rendering such removal necessary. They received him with a great deal of ceremony and in a kind and respectful spirit; but all his labors with them were unavailing. They insisted that God had placed them there for his service; that they had no knowledge of writing, and therefore should not put their names to the paper he offered them. "All we know," they said, "we mean to have a right spirit and a right heart." Orsong was the leader in the conference on the part of the Indians. He was evidently a man of strong intellect, which by some means he had labored to cultivate. He had acquainted himself with three or four different languages, perhaps by the aid of the French priests. In a conversation with him, Mr. Little inquired in what language he prayed. After repeating this inquiry two or three times, he gravely and reverently replied, "No matter what. The Great Spirit knows all languages." He was in advance of the age, having imbibed some of the current sentiments of a much later period. Having concluded his speech, he turned to the interpreter and said, "Is this Mr. Little a minister?" Having received an affirmative reply, he turned to him and said, "Brother, ministers ought not to have anything to do with public business about lands. To-day is Saturday. They ought to be preparing for the Sabbath. There are other gentlemen who might act in this business." So persevering were the Indians in their determination not to perfect the treaty, that Mr. Little, after telling them as they had refused to do as they agreed, they must not expect any favor from heaven, or from government, left them and returned home.

He had been so much engaged in these Christian missions to the new settlements in the east, and so much to the satisfaction of the governor and council, that he was called the "Apostle of the East."



Nearly all the children, probably, then dwelling in the places where he labored, were baptized by him, and if there are at this day any abiding there who were among the children of the first settlers, perhaps they owe their long lives to their early consecration by him to the great principles of temperance and Christian morals.

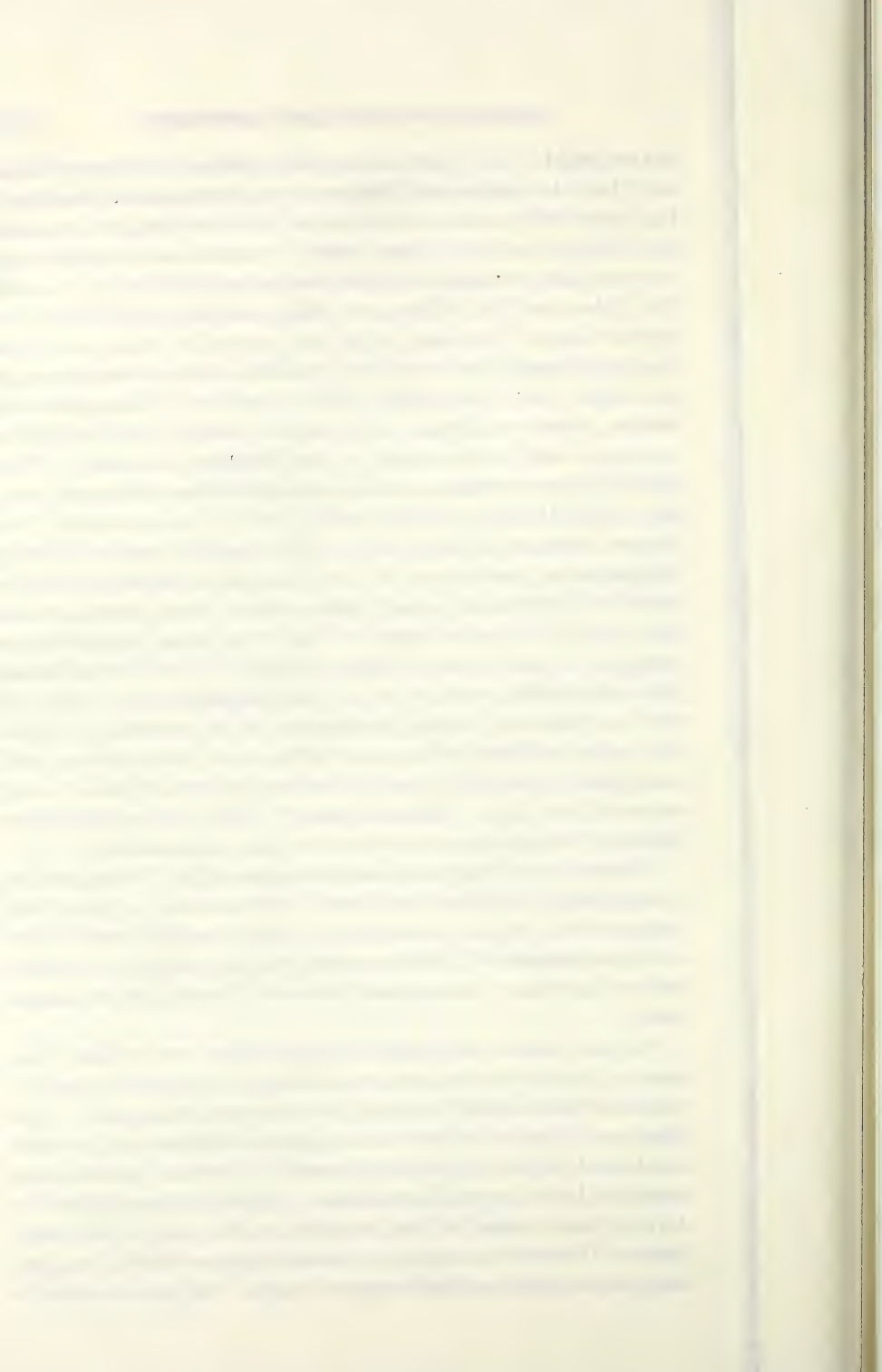
We are inclined to the opinion that Mr. Little enjoyed this frequent roving abroad more than the continued routine of ordinary parochial life. He was disposed to a life of activity, enterprise, and even difficult labor. This feeling led him in 1784, with Dr. Belknap, Dr. Cutter, Dr. Fisher, and six others, to visit and ascend Mount Washington. This, in those days, was regarded as a noteworthy feat. Up to that year, few had attempted it. There were no accommodations for the purpose. They met, by agreement, at Colonel Mullen's, in Conway, on the 23d of July, where they obtained pilots and axemen. They arrived at the foot of the mountain about four o'clock in the afternoon, near a meadow, where the Saco and the Androscoggin take their rise. Here they built a camp and tarried through the night. This was on the easterly side of the mountain, and about half a mile from New river, which, they stated, commenced far up in the mountain, and in its course down acquired at the base power enough to carry a saw-mill. The next morning early, the main body of the company set out on the ascent. Dr. Belknap being very corpulent, and Dr. Fisher of feeble constitution, did not attempt the exploit. Two-thirds of the rise was covered with a dense growth of wood, which then for a mile dwindled in height and size, till the trees disappeared, and nothing was met with but short moss and grass, which was soon passed by, and all traces of vegetation disappeared. Thence they climbed over loose rocks till they reached what they called the "Sugar Loaf," which, they stated, rose about three hundred feet. They attained the highest point in about six and a half hours. "Here," said Mr. Little, "is grand prospect. The heavens clear upon our first arrival. The houses on Connecticut river open to view with the naked eye. Numerous large mountains on every side, but the northwesterly sometimes appearing in rays of very clear sun, and very soon shut out from sight by the ascending vapor and thickening clouds, and then appearing again. This diversity of scenery closed in a thick fog, and as cold as November, which prevented our return to our camp at the foot of the mountain, any further than the first growth of wood, large enough for a good fire



for the night." The next morning they reached their camp at an early hour, but not so much fatigued as to prevent them from starting immediately on their return home. At this time, the mountain and wilderness around it were entirely trackless, and therefore they were not able to make the ascent and return in a day, as proposed. Dr. Fisher and Mr. Belknap, we think, must have passed rather an anxious night. The next night they camped at Coos, and after traveling through bushes and over windfalls, returned home through the Notch. Mr. Little speaks of the Notch as "a place grand and curious, where the Creator has marked a central road through an extensive and fertile country to the Province of Canada. This Notch of the mountains, so called, is the termination of the northwesterly side of the great, and the easterly end of a less mountain. The nearest approach is thirty feet, and the rocks of each side nearly perpendicular, from twenty to sixty feet, and some places one hundred feet in height, and nearly half a mile in length, through which the westerly and main branch of Saco river passes, a small stream except in a great freshet. Here the State of New Hampshire has shown the boldest works of art in New England, and, by removing the loose rocks, and blowing into the side of the mountain to widen the passage sufficient for the water and the road, have made a road smooth and almost upon a level, fit for any carriages, by which a way is opened from Upper Cohos to Conway." The party estimated the height of the mountain above the sea at nine thousand feet.

This was one of the first concerted ascents of Mt. Washington by a large party, and, therefore, though not necessarily a part of the history which we have undertaken, we have thought it well to give a detailed account of it, for the use of others who may have occasion for it in any future description of this now famous place of summer resort.

We have before stated that Mr. Little was not eminent as a preacher, but as a working man, ever looking to the welfare of society, we think, there were at that time few who were his superiors. The missionary labors of which we have given a brief account, had their counterpart in the life which he passed in the more limited sphere prescribed by his parochial settlement. He was always employed in devising some means for the promotion of the good of his parishioners. He took the lead in all measures suggested for this purpose, his opinions being entitled to great weight. He was much in the



habit of visiting, and holding free and familiar conversation with his people, enquiring into all their worldly affairs, and advising with them as to the best method of managing their farms, their domestic concerns, and business of whatever character. His inventive powers, and propensity for some useful discoveries, were very prominent elements of his character.

It is a little remarkable that, previously to 1770, no sleigh had ever been used or ever seen within the bounds of his Parish. The people had from the earliest settlement no other mode of winter travel than on horseback. Mr. Little sat about a remedy for this inconvenience, and contrived something to answer the purpose of runners. It would be difficult to give any proper description of them. From conversation with his cotemporaries, we were not able to draw any information as to their construction which would be satisfactory. All the answer which our inquiries in that direction elicited was, "I wish you could see it." This, perhaps, carried with it as much significancy as to its symmetry and beauty, as it would have been possible to have given. The whole establishment must have been a decided attraction to his parishioners.

Mr. Little was a member of the American Academy of Arts and Sciences, and, as such, he liked to show out in their publications. In addition to that pride, a little of which still holds sway in the most humble heart, he felt it a pleasant duty, so far as he could, to aid in the diffusion of useful knowledge. He had imbibed the opinion that some better method than that in use could be devised for making steel, and he gave much careful attention to the subject. He concluded that he had discovered a process by which this object could be effected. He had not the materials or instruments to carry out this process, neither had he the funds by which they could be obtained. But his townsmen had great confidence in him, and were thus assured that they were to have this article manufactured at their own doors. This was at an important period of our history. We had scarcely begun to be a manufacturing people, and were in the midst of a war, cutting us off from foreign marts, so that our needs of this article could with difficulty be supplied. All were anxious that the benefit of the discovery should not be lost by Mr. Little's inability to go on with the work. The people being poor, and unable to render him the assistance needed for the completion of a shop, and the procurement of apparatus, it was recommended to him to apply

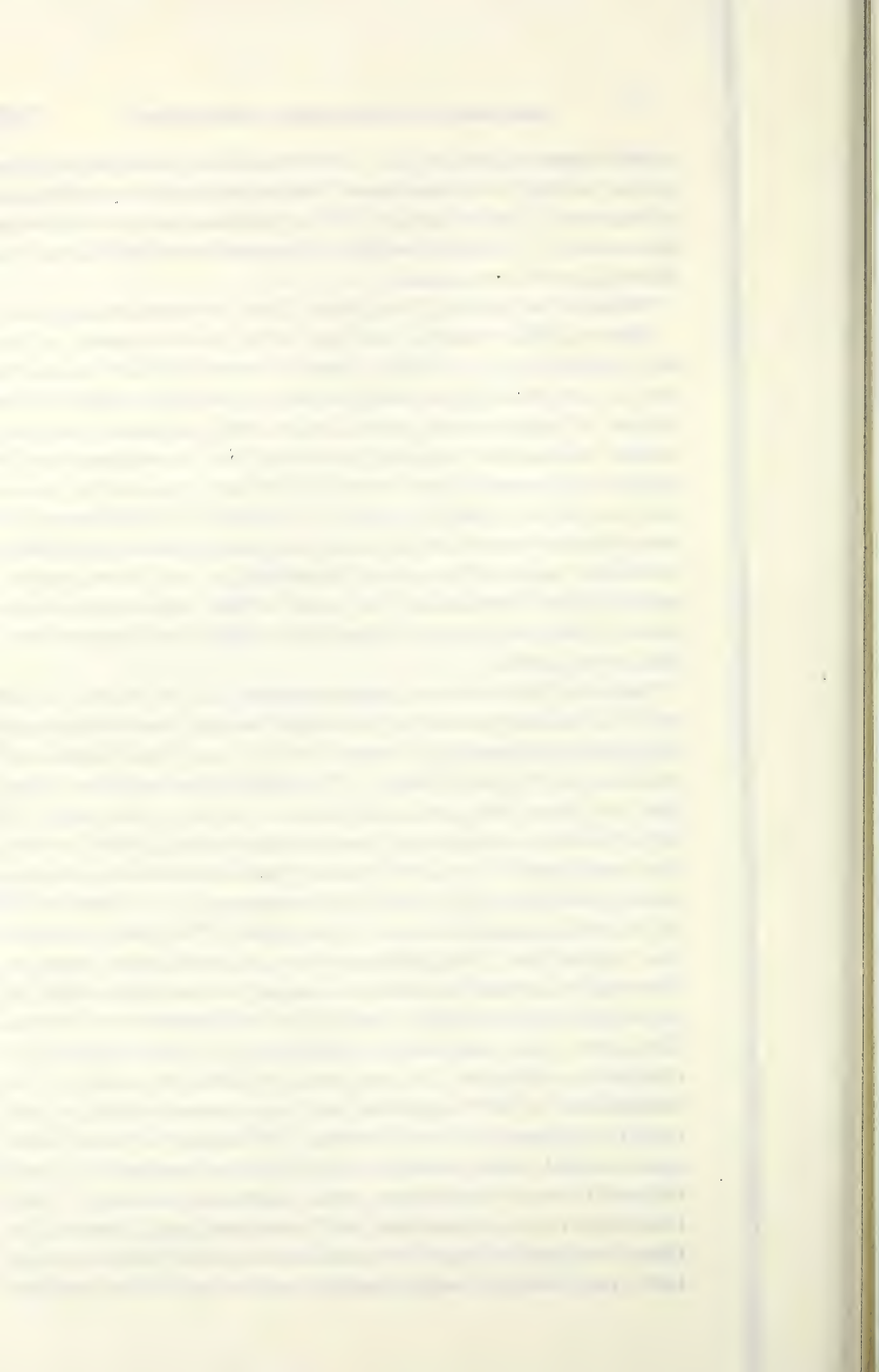
The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and the establishment of colonies. The American Revolution led to the birth of a new nation, and the subsequent years saw the expansion of territory and the growth of industry. The Civil War was a pivotal moment in the nation's history, leading to the abolition of slavery and the strengthening of the federal government. The late 19th and early 20th centuries were characterized by rapid industrialization and the rise of urban centers. The Great Depression of the 1930s was a period of economic hardship, followed by the United States' entry into World War II. The post-war era saw the nation's emergence as a global superpower, with significant technological advancements and a focus on social progress. The 1960s and 1970s were marked by the Vietnam War and the civil rights movement. The late 20th and early 21st centuries have seen the nation's continued growth and the challenges of globalization and environmental issues. The history of the United States is a testament to the resilience and adaptability of the American people.

to the General Court for aid. As it was to be a public as well as a private benefit, it was considered that he was entitled to public encouragement. Accordingly, in 1778, he petitioned to the Legislature for assistance. It was believed that the project was feasible, and the following resolve was passed :

“Resolve for enabling Rev. Daniel Little for manufacturing steel.

Resolved, That there be paid out of the public treasury to the Rev. Daniel Little, of Wells, a sum of money sufficient to enable him to erect a building of thirty-five feet by twenty-five feet for the purpose of manufacturing steel; also, to build a furnace and convenient blacksmith's forge, and to enable him to purchase utensils requisite for preparing and examining the bars, provided the whole does not exceed £450, on condition that said Little shall engage to carry the art of manufacturing steel to as great perfection as possible within the reach of the present knowledge, or any future acquirements, and to communicate the same without any reserve to the General Court of this State when they judge it will be most beneficial to the public.”

The aid of the £450 thus granted enabled him to proceed in his work; he erected forthwith a respectable building, near his house, at the Landing, subsequently occupied by his son, David Little, and afterward by William Tibbets. The building was used for a long time as a joiners' shop, and stood there till within a few years. A large furnace was constructed, somewhat resembling a baker's oven; the utensils were all prepared agreeably to his instructions; the materials provided, and the operations commenced. But alas for all his calculations, and the hopes of the public! The laws of nature were against him; his philosophy was not sufficiently extensive. There was a stubborn disposition in some of the materials, which all his wisdom could not subdue, and his fond anticipations were blasted. Reluctantly, and much to his mortification, he was compelled to abandon his enterprise. He was never required, it is believed, to communicate to the Legislature any improvements which he had made in the process of manufacture. The manner in which steel was to be made is not material to state; his own account of it will be found in one of the volumes of the American Academy. There is no doubt that his scheme was well considered and digested; the theory was good for ought that could be discovered before it was put to the test; but like many plausible projects which the inventive



powers of man have suggested, it was doomed to failure, because in some of its relations it had not the support of philosophical principles.

Mr. Little was, in some measure, visionary, like the larger portion of the race; and in some cases was too hasty in his conclusions, not stopping to consider all the circumstances, which might have led to, or defeated, a particular result. He was earnest to help humanity. It may seem very strange to us of the present day, and hardly consistent with the dignity of one of high social standing, not a medical scholar, to have given such an article to one of the most respectable publications of the country; yet, in 1783, he published in one of the volumes before referred to, a communication, headed, "The effect of a clay poultice in a cancerous case." In those days, such a production might have enured to his credit with a portion of society, but would not add much to one's reputation at the present time.

He was highly respected as a man and a Christian. Though far advanced in life, he was selected as one of the trustees of Bowdoin College, at its establishment. He manifested much interest in the education of the young; and was rather sensitive to the rules of accurate and sound learning. Though frequently failing himself in a correct use of language, he could not endure the errors of others; bad grammar neutralized all the effect of a discourse; religious instruction, he thought, ought to be clothed in a pure garment. In one of his missionary tours to the eastward, he preached at Goldsboro', where a teacher by the name of Chase was then preaching to the people. He remarks in his journal: "Said teacher I invited to read the psalm, but he miscalled three words in one small portion. His attitude and blunders gave the people fresh occasion to know for what they admired him. How much grace he may have in his heart I know not; but the lowest for genius, learning, or manners, that ever I knew, who assumed the character of a public preacher. I wish his sayings among this people may not occasion some division about the subject of baptism, which is the only subject on which he can make himself popular; but how a subject so mangled and murdered can give birth to devotion, is a mystery. Such men are to be pitied and prayed for, who take the flights of a wild and disordered brain for the genuine dictates of wisdom, and the much to be desired noble elevation of the spirit of God."

Mr. Little was a staunch Congregationalist, and his prejudices, like those of the early Puritans, strong against any interference with the



principles and order of that denomination; and probably this ebullition against this preacher had its origin, in some measure, from this deep-set bias. It does not appear that he was often selected as the preacher on important occasions; he preached the sermon at the ordination of Paul Coffin, at Buxton, in 1763; there is no record of his preaching any other such sermon, excepting that of Mr. Noble, on the Penobscot. At the association of ministers of this county at Biddeford, in 1789, he preached from the text, "Now we are all here before the Lord." He preached also at the inauguration of the town of Waterboro', by the election of its first town officers, April 5, 1787, and delivered an address in 1792, before the trustees of Fryeburg Academy. When, in 1775, the political sky began to be overcast, and the stout hearts of many of the leading men began to quail at the prospect of a struggle with Great Britain, a day of prayer was appointed on the 21st of June, at York; Mr. Little preached the sermon, from Lam. 3: 6.

These comprise all his public addresses, of which we have any information, excepting his sermons in the ordinary ministrations of the pulpit. He was distinguished for his devotional exercises, and was generally selected to offer the prayer at ministerial associations, and on important public occasions. The sermon at the ordination of Coffin came very near being lost to the assembly. The settlement in Buxton, then called Narraganset No. 1, was small, and the residents far apart; the roads in the winter season were frequently so far obstructed by snow as to be impassable, even on horse-back. This winter of 1763 was of uncommon severity, and was long remembered for the great quantity of snow which fell. Mr. Little and Mr. Hemmenway, with their delegates, the day before the time appointed, started on snow-shoes to travel the whole distance, being about eighteen miles, taking the nearest route through Lyman and Hollis. After reaching the latter town, they lost their way; but finally reached the Saco river, some distance beyond Buxton. Here darkness came upon them, and they were obliged to remain during the night, suffering from cold and hunger; but by dint of great exertions in the morning, they succeeded in reaching the meeting-house, just in season to take their parts in the ordination services. Having the constitutions which the habits of those days had formed, they came out of this adventure unharmed. Mr. Little had been subjected to all



kinds of adversities in his various tours, and had thus acquired great power of endurance.

We have already given more space to this biographical sketch of the first minister of Kennebunk than may seem to some to be proper for a town history; but in the compilation of this work we have followed no prescribed rules. Our intention has been to save from oblivion historic facts, even though they may have but little connection with the subject suggested by our title page. These sketches of the men of the olden time can subserve the purpose of biography only by some degree of detail of the incidents and activities of their lives. The few prominent facts set forth, as in a Biographical Dictionary, would afford no interest, and but little profit, to the reader. The lives of the worthy men of the former ages are a legacy for the benefit of those of subsequent years. The time of their births, their professions, relationships, deaths, are matters of little consequence, unless made important by their example, their nobleness of soul, and their usefulness to the world. It is the "lives of good men" which "remind us that we can make our lives sublime."

Of Mr. Little's theology we are bound to speak. He was educated at a period when Christian polemics, or, at least, questions which have agitated and divided the church of the present day, had not engaged the attention of the religious world; the terms, trinity, atonement, election, native depravity, were not canvassed. Most Christians were satisfied to let them alone. Some other subjects more directly connected with the Christian life were beginning to awaken and excite the attention of the clergy. These afterward enlisted the intellects and zeal of Hemmenway, Hopkins, Edwards, and other eminent theologians of the last century. Mr. Little, we presume, accepted the creed of the age, not thinking portions of it material, or as affecting his action in the Christian ministry. We suppose that the covenant signed by him, and the original members of the church, at its incorporation, was drawn by himself; so also was the creed which was established soon after. These in words recognized the doctrines now received by a large portion of the church. They were, of course, by the first eighty-four persons who were then, and who became members of it under Mr. Little's ministry. But they were matters which did not take hold upon their lives, or in any way control their action; we may thence infer that they were not accustomed

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and the establishment of colonies. The American Revolution led to the birth of a new nation, and the subsequent years saw the expansion of territory and the growth of industry. The Civil War was a pivotal moment in the nation's history, leading to the abolition of slavery and the strengthening of the federal government. The Reconstruction era followed, and the nation began to heal from the wounds of war. The late 19th century saw the rise of industrialization and the growth of the middle class. The early 20th century was characterized by progressivism and the fight for social reform. The Great Depression of the 1930s led to the New Deal and the expansion of federal power. The mid-20th century saw the rise of the Cold War and the civil rights movement. The late 20th century was marked by the end of the Cold War and the rise of the information age. The 21st century has seen the nation face new challenges, including terrorism and climate change. The history of the United States is a testament to the resilience and ingenuity of the American people.

to inquire into their precise import, or examine the authority for them. We may perhaps say the same of Mr. Little to the later days of his ministerial life. He had not considered it worth while to spend holy time in discussing doctrines, and enforcing them upon his hearers, when he did not perceive their materiality to a true Christian life. His heart was bent on doing good, and on awakening men to their true interests; but as the time approached in which his earthly ministrations were to be closed, he was led to examine the creed which had for so long a period been responded to by those who came into the church, and he came to the conclusion, that the doctrines of which we have before made mention, were not sustained by Divine revelation, and all of them were stricken from it. We do not know how this change was brought about; in the years of his missionary labor, and those that followed, there are no records of any meetings of the church; but during this period this great change was made. A new covenant, in the hand-writing of Mr. Little, was used, and the same has been continued to the present day. He may have assumed authority to substitute this in place of the former, or he may have been instructed to do so by a vote of the church. We have no knowledge of the theological opinions of any member previously to the present century. When Mr. Fletcher, the successor of Mr. Little, was ordained, the profession of faith, which had thus been instituted, was recognized as the voice of the church, and was afterward often repeated before the congregation; so that, with Mr. Little, the whole church virtually abjured the original creed. It does not appear that any of the neighboring ministers or churches objected to this modification of doctrinal belief; or that, at any of the conferences, the subject was even suggested. The peace of the church was unaffected; and harmony ruled in all their future councils. During his long ministry the kindest feelings were entertained toward him by his parishioners. John Storer, Esq., of Wells, gave him fifty acres of land; and his people generally were very liberal in their donations to him. In concluding his sermon at Waterboro', he says, "The parish of which I have had the honor and pleasure of being a minister more than thirty years, contained at my first settlement but thirty families. I settled with them in perfect harmony, under the influences of that love and friendship which the Gospel inspires. I have lived comfortably among them, neither rich nor poor. No contention, no complaint of the Gospel as a burden."

For many years he resided at the Landing, owning and occupying the house next above that of the late George W. Bourne. The four magnificent elms in front of that house were set out by him. Afterward he built and occupied that on the Sanford road, lately owned by Paul Stevens.

On Sunday, Dec. 4, 1801, Mr. Little attended meeting in his usual health. The next day, while sitting in his chair and conversing with his family, paralysis seized him and terminated his life. An immense concourse gathered at his funeral. He was interred in the burying-yard near the store of Bourne & Kingsbury, and a monument erected over his grave, with the following inscription:

"Blessed are they who have turned
many to righteousness.

This stone
is affectionately dedicated
by the Second Parish in Wells
to the precious memory
of their first Pastor,

The Rev. Daniel Little, A. M., A. S. S.,
who was ordained March 17, 1751, laboured with them in peace and love for fifty years; and died Dec. 5, 1801, \AA 78.

Memento mori, preached his ardent youth,
Memento mori, spoke maturer years,
Memento mori, sighed his latest breath,
Memento mori, now this stone declares."

Mr. Little was married to Miss Mary Emerson, daughter of Rev. Joseph Emerson, of Malden, in 1751, by whom he had three children, Joseph, Mary, and Daniel. His wife died June 2, 1758, \AA 32.

He was again married to Miss Sarah Coffin, daughter of Colonel Joseph Coffin, of Newburyport, in 1759, by whom he had Nathaniel, Sarah, Margaret, David, and Hannah. She died Dec. 19, 1804, \AA 78. All the family left Wells but David, who engaged in trade, ship-building, and farming. He died July 27, 1843, \AA 76. His first wife was Sally Chase, of Newington, to whom he was married in 1793,

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and by whom he had the following children, Hannah, Charles, Caroline, Sarah Ann, and George. The mother died Sept. 15, 1815, Æ 46. Charles became the leading partner of the firm of Little, Brown & Co., of Boston. George established himself at Fort Wayne, Ind., where he has carried on an extensive and profitable business. Hannah became one of the family of Charles; Caroline married Elijah Bettes and Rev. George W. Cressey; and Sarah Ann married William Lord, jr.

Mr. Little's second wife was Mrs. Mary Hovey, of South Berwick.

The remains of Rev. Daniel Little, and of his descendants, have been recently removed to the new cemetery near the First Parish church.

MOSES HEMMENWAY.

Died April 18, 1811, REV. MOSES HEMMENWAY, D. D., aged ——. Dr. Hemmenway graduated at Harvard College in 1755; and, it is supposed, studied for the ministry with his uncle, Phineas Hemmenway, with whom he had prepared for college. While at Harvard, he was distinguished for his strong and clear intellect, and for his argumentative power. He was here placed in such relations as to necessitate the continual exercise of all his intellectual ability. John Adams, Governor Wentworth, President Locke, Judge Sewall and Tristram Dalton were his classmates. During their college life, these eminent men were in the habit, when together, of testing their logical powers or training themselves for argumentation. By collisions of opinion, sometimes real, sometimes assumed, Hemmenway acquired that propensity for controversy, and that skillfulness in debate, for which he became eminent in after years. John Adams in one of his letters says: "When I was in college I was a mighty metaphysician; at least I thought myself so, and such men as Locke, Hemmenway and West thought me so too, for we were ever disputing, though in great good humor." Adams was his special friend, and kept up a correspondence with him several years after they graduated. In a letter to Judge Sewall a few months before Hemmenway's death, he says, "The melancholy news you gave me of Dr. Hemmenway, affects me very much. My affection for him, which began when we entered college, has continued and increased till it has become veneration."

As Cambridge was then the head-quarters to which towns and



parishes resorted to obtain supplies for the pulpit, a committee was chosen by the First Parish in Wells, to visit that place and obtain some one to preach as a candidate. Hemmenway was recommended to them as a young man of superior ability, and well qualified for that purpose. From the very flattering account which was given of him, he was engaged to come to Wells. He began to preach after studying divinity about a year. He had already officiated at Lancaster, Boston, Townsend, Wrentham and New Ipswich. Many of the clergymen of that day were somewhat eccentric, and inclined to exhibit this element of character in their intercourse and public ministrations. Witnessing so often this exhibition of singularity among those who were the leading spirits in the ministry at that time, his mind had become imbued with the thought that it was effective in drawing attention to the speaker; or, perhaps, it might have been a prominent feature in some one who had impressed him as a model for imitation.

On the Sunday when the new minister was expected, the people had gathered at the door of the church, when, at the regular hour, a small man, of dark complexion, passed by them into the house, without stopping to speak to any one, and went directly to the pulpit. No one but the committee had seen him, and no one suspected him to be the minister. But after waiting the usual time, when all was still, he rose, stepped forward to the desk and ejaculated, "Tongs! tongs! tongs! to take a coal from thine altar, O God, to touch the lips of thine unworthy servant, that he may speak to this people the words of everlasting life."

This odd debut was not without the effect of awakening the attention of the congregation, and in leading them to follow closely his train of thought; expecting, perhaps, every moment some similar strange enunciation. The town then contained a population of industrious yeomanry, inured more to hard labor and to the difficulties in the way of acquiring the comforts of the physical, than to meditation on matters which took hold of the spiritual nature. Most of them had had but little education. A few had enjoyed the benefit of a more liberal, intellectual culture. But as a whole, metaphysical science, scriptural exegesis, and elaborate investigation were not the elements of a pulpit service which would take hold of their affections, or captivate their attention. The direct application and exhortation were the only effective portions of a public discourse.

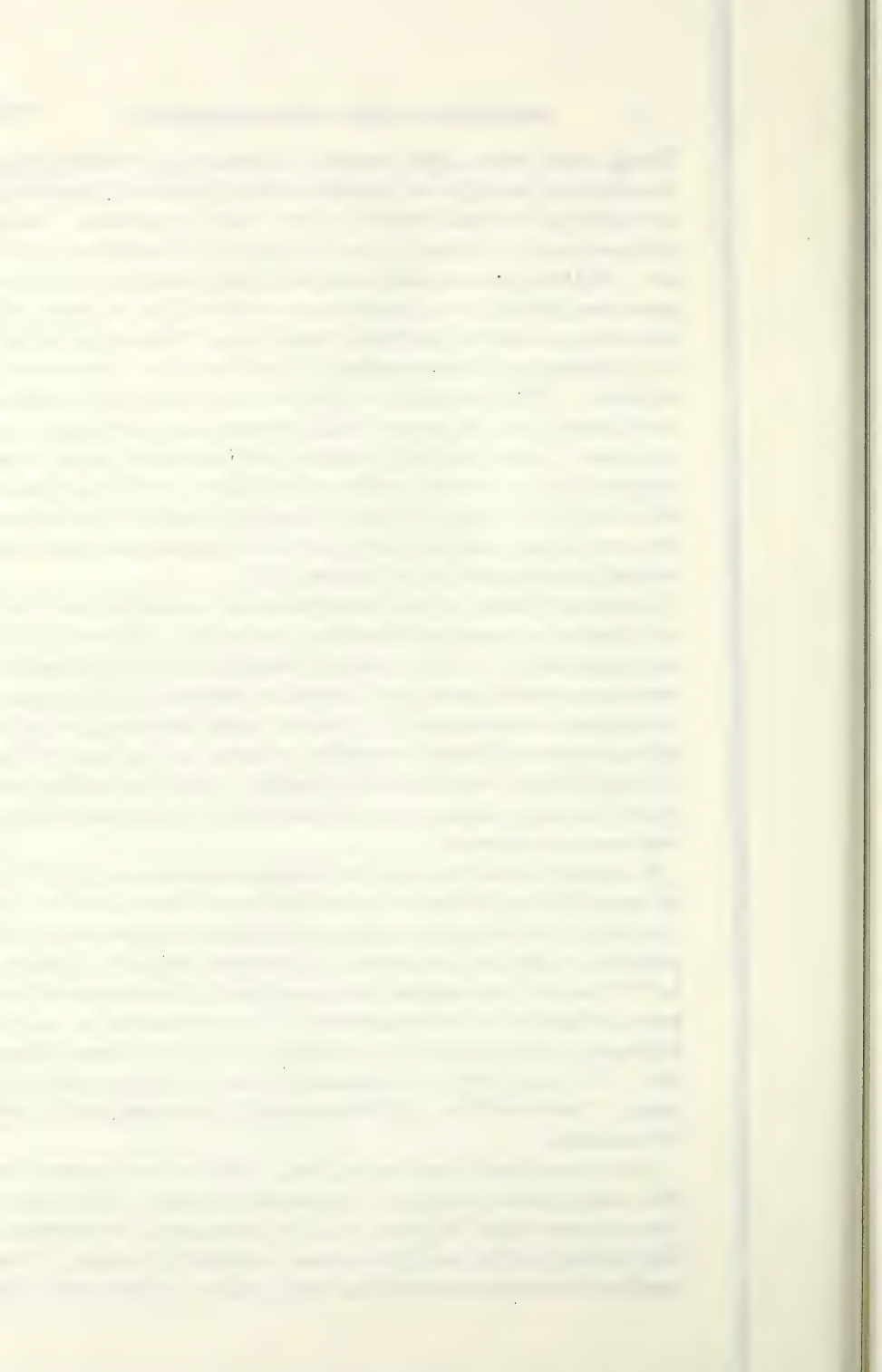
The history of the United States is a story of growth and change. It begins with the first settlers who came to the shores of North America in search of a new life. These early pioneers faced many hardships, but they persevered and built a new society. Over time, the United States grew from a small colony into a powerful nation. It fought wars, both with and without, and emerged as a leader in the world. The story of the United States is a story of the human spirit, of the desire for freedom and the pursuit of the American dream. It is a story that continues to inspire and shape the world today.

Though these were seldom wanting, Hemmenway's sermons were almost entirely wrought out through a train of continued argument, culminating in the establishment of some moral proposition. Such addresses are not calculated to find sympathy in the untrained intellect. On this account as well as others, his first ministerial performances were probably not of a character to draw to him the hearts of his hearers; so that he preached a whole year at Wells before he had laid a foundation in the sympathies of the Parish, for a permanent settlement. We have wondered that he could have so far ingratiated himself with the mass of the inhabitants as to have secured a settlement. But in his long probation his intellectual power was recognized by the educated portion of the Parish; and through their influence, aided by some little pride among the people in having an able man for their minister, he was invited to become pastor, and was ordained on the eighth day of August, 1759.

In this early period of his ministerial life, he appears to have had no difficulty in preparing himself for the pulpit. He wrote with wonderful facility. On any passage of Scripture a host of thoughts were always waiting their turn to meet his demands in the process of argument or elucidation. In the next month following his ordination, he preached seven consecutive sermons on the text, "The Lord is not slack concerning his promises." With an intellect so fruitful, his people might well anticipate for him a career of growing usefulness and eminence.

He not only wrote with ease, but with great confidence. In 1767, he issued his first publication, embracing Seven Sermons, on the obligation and encouragement of the unregenerate to use the means of salvation; which involved him in a controversy with Dr. Hopkins. In 1772, he sent forth another volume entitled, "A vindication of the power, obligation and encouragement of the unregenerate to attend the means of grace, against the exceptions of the Rev. Samuel Hopkins." For these works of Hemmenway there was a very great demand. The first edition of 2,000 was speedily exhausted, and a new edition issued.

A few years after his ordination, Nov., 1762, he was married to Miss Mary Jefferds, daughter of the former minister. This connection was exceedingly felicitous as to his professional advancement. The tendency of his mind was almost exclusively to study. The comforts, or even necessities of the body, seldom had any part in his



thoughts. His mind was continually absorbed in some labor, to perfect which, was for the time, the exclusive matter of interest; and when this was accomplished, another was always at hand. It was well for him, under these circumstances, that he had a connubial companion, able to supply all deficiencies in his character as head of the household. She assumed the entire care of the family; furnished the table, and carried on the domestic administration, so that his meditations were not interrupted by any demands from that quarter.

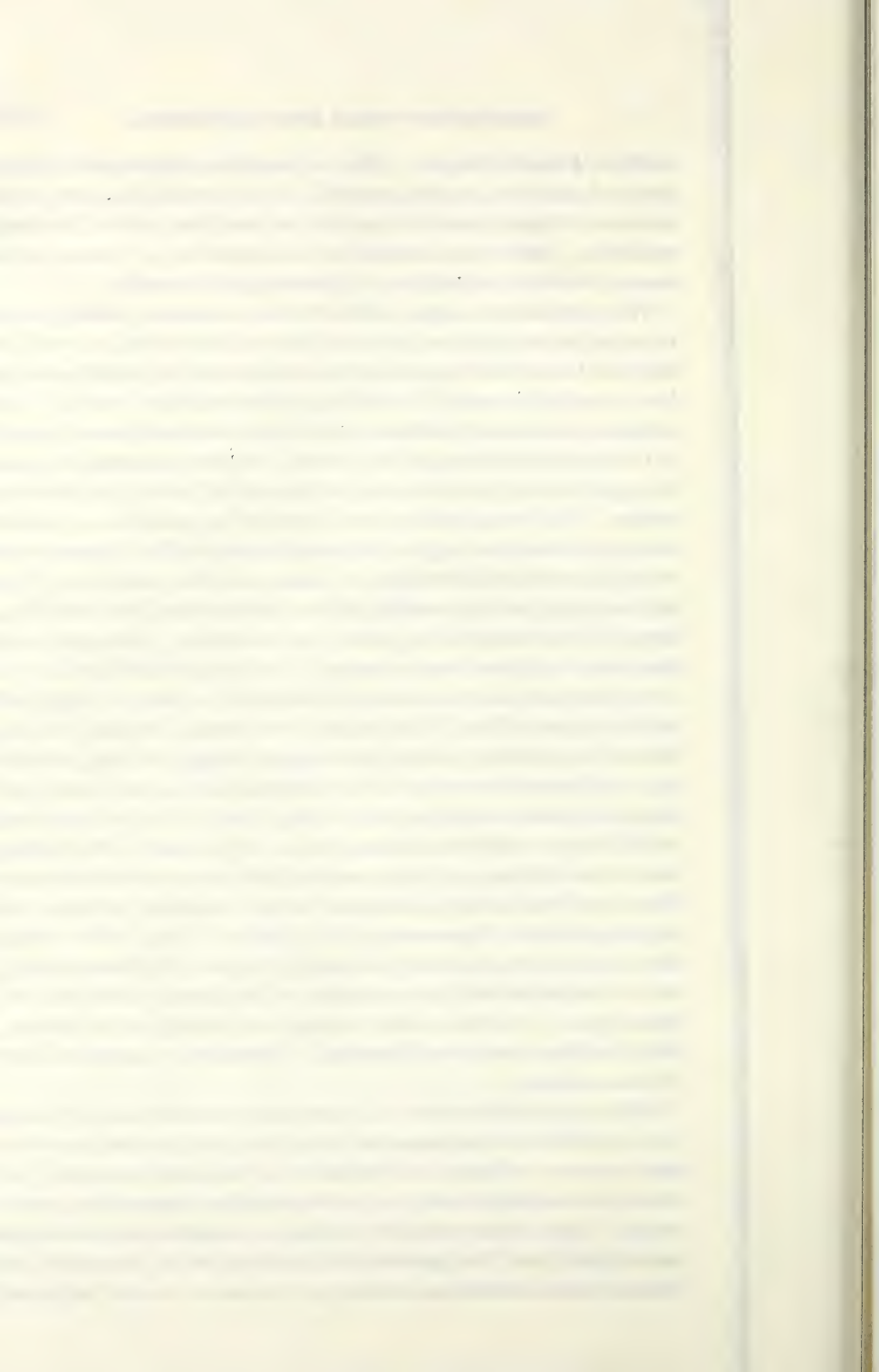
He was given to no physical indulgences, and therefore had no contests with passions, which might, in some degree, have counteracted this supreme tendency to abstraction from the ordinary cares and pastimes of life. He smoked but little, though he always kept his pipe in order for the accommodation of his guests. In conformity with the fashion of the day, and with the sentiment prevailing at that time, that alcoholic stimulants were necessary for the healthy working of the physical system, he partook moderately of the pure liquors then in use. We are not sure that it would not have been better for himself and for the world, if he had suffered his body to come in for a little larger share of that attention which men are accustomed generally to yield to it. A little more devotion to calisthenics might have infused more life into his organization, quickened and strengthened his intellect, and prolonged his days of usefulness. All history bears testimony against bodily inactivity.

Dr. Hemmenway's personal appearance did not indicate him to be a man above the grade of ordinary life. We can, with safety, say that his features and dress, to a stranger, would suggest that he was indifferent to social conventional proprieties, and was working his way onward in the world by manual rather than intellectual labor. His clothing was of the plainest and most economical character, and such as was adapted to his comfort, regardless of style or fashion. It was all of domestic manufacture, the fabric of his own house, or of those of his parishioners. He never appeared in the pulpit, even when he preached in Boston, in any other than a homespun suit. Instead of an overcoat for out of door use, whenever an extra garment was necessary, he wore a sack. Some describe it as a gown, which was of loose construction, and kept together in front by a belt buckled tightly around the waist. We do not remember seeing him more than once. That was in our boyhood, and we have ever since thought of him, as we then saw him going into the pulpit, as a fac-

simile of John the Baptist. His hat was the old-fashioned, three-cornered cocked-up, as then termed. At the present day not much ministerial dignity would be awarded to one from such a personal exhibition. But he was inclined to be independent of human ordinances, when not imperative or ministering to his comfort.

This peculiar and simple mode of dress sometimes, among those to whom he was unknown, exposed him to discomforts, as well as deprived him of that respect and attention which all would readily have accorded to one of his standing in the theological world. The common sentiment of civilization has always demanded some regard to the proper adornment of the person. He was expected to pass through Newburyport on his way to Boston to preach the election sermon. Dr. Spring called on the keeper of the public house in that town, and asked him to give his compliments to Dr. Hemmenway when he arrived and invite him to come and dine with him. The day was rainy, but the weather did not prevent him from traveling, though he performed all his journeys on horseback. Carriages were then scarce in all our country towns. Dr. Spring waited for him to a very late hour, and then called at the hotel to learn if they had had any report of him. The landlord was absent, but his wife informed him that they had had no company during the day, excepting an old man who was out in the kitchen; that he had come and put up his horse himself, and after sitting a while in the bar-room, asked liberty to sit by the kitchen fire to dry himself. Dr. Spring went to the kitchen, and, to his surprise, and the overwhelming mortification of the landlady, discovered in the contented old man the long-expected Dr. Hemmenway. She had told him, while sitting there, that she was momentarily expecting the great Dr. Hemmenway; but the remark induced no revelation of his identity with the expected guest. He was quietly waiting the drying of his clothes, which had been pretty well drenched. He enjoyed a practical joke of this character.

While this indifference to his *personale* as manifested in his apparel, precluded all prepossession in his favor, his physical imperfections were not without their influence in the same direction. In stature he was rather small, and in his mien there was nothing captivating. In the latter period of his life, he was both monocular and near-sighted, and the gestures and motions which frequently accompany such deficiencies, are not apt to secure to the subject of



them, the ready sympathies of those with whom he comes in contact. These facts in his exterior manifestations will readily explain the embarrassment of the distinguished clergyman of Boston, when he introduced him to his pulpit, as narrated in the *Annals of the American Pulpit*. "I was peculiarly tried," he remarks, "after I had invited him to spend the night with me, since I could do nothing less than invite him to preach for me next day. But would not my congregation blame me for introducing into my pulpit a minister so utterly lacking in personal dignity? But I had gone too far to retrace my steps, and accordingly my guest was invited to take my place in the public services. Still I felt ashamed of having thus committed myself; but soon after he commenced his prayer I began to be less ashamed, and before he had finished his sermon I felt ashamed of myself and my performances in the pulpit."

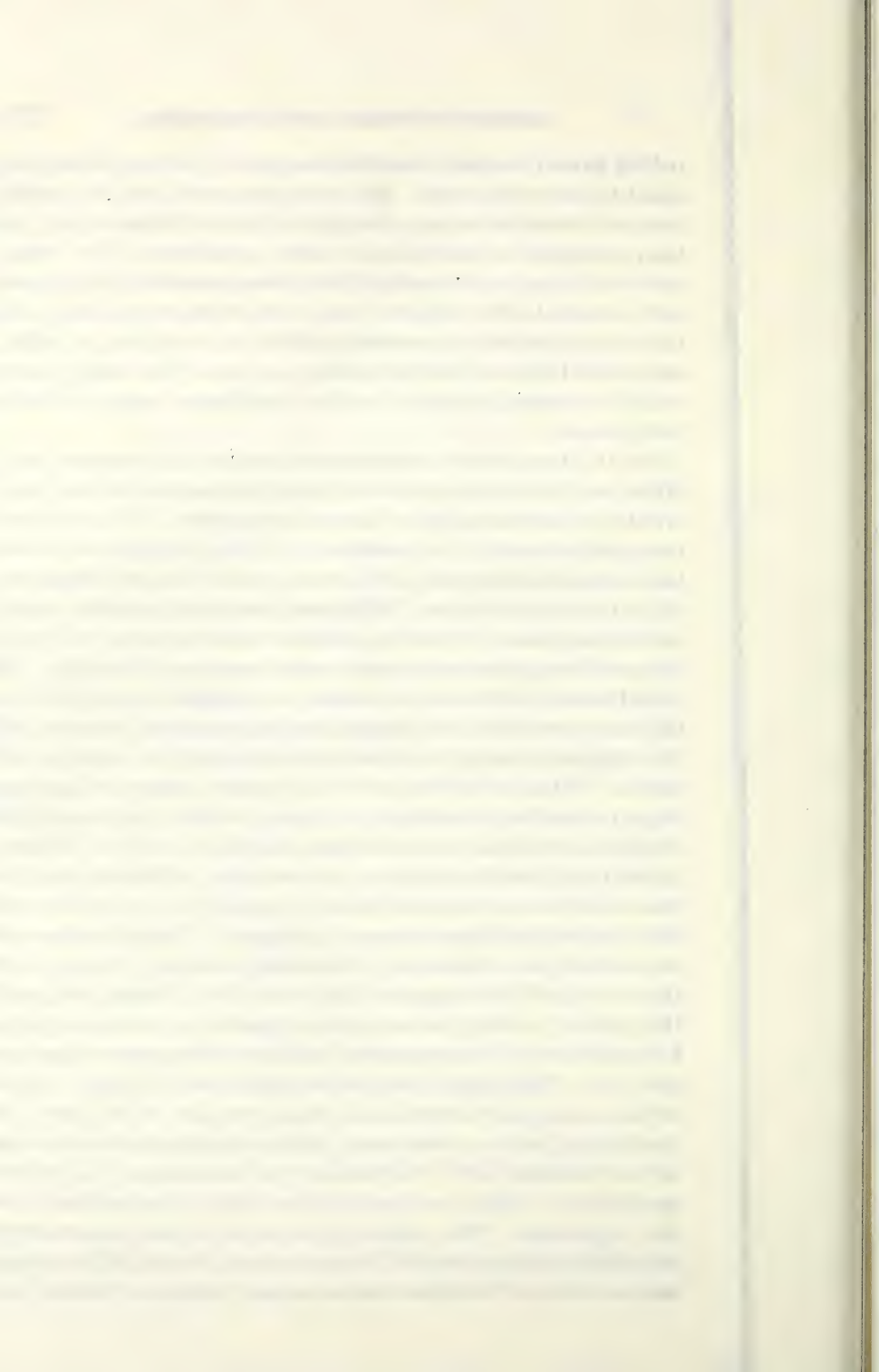
While he thought little of personal dignity, he was at the same time equally indifferent to his personal comfort. As we have stated, he always journeyed on horseback, and this in the most moderate way, seldom pressing his horse out of a walk. It mattered not to him what the weather was, pleasant or unpleasant, stormy or fair, the horse proceeded at the same independent, quiet gait. He was always in a deep study, whether on the highway or in his chair; even while at the washbowl, every one would observe his lips constantly responding to his unspoken thought. Being thus completely absorbed in meditation, distance was passed over without weariness or impatience, while probably he was not conscious of the lapse of time. While on a journey to Boston, on an exceedingly warm day, he was overtaken by a gentleman going to the same place, who accosted him with the salutation, "Well, old gentleman, where are you going?" The doctor replied that he was going to Boston. "You don't expect to get there to-night, do you?" "Yes," he answered, "I think I shall, if I don't travel too fast." The stranger kept along with him as long as his patience could endure the moderate pace, and then hastened onward; but before he reached his destination his horse gave out, and he was obliged to put up for the night. In due time the doctor came up, and steadily passing on, reached Boston in the evening.

The economy of his domestic administration was in harmony with his peculiar characteristics. We do not suppose him to have been in any sense parsimonious. The intellectual in him was the all-con-

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and the establishment of colonies. The American Revolution led to the birth of a new nation, one that was founded on the principles of liberty and democracy. The years following the Revolution were a period of rapid growth and expansion. The United States emerged as a major power on the world stage. The Civil War was a pivotal moment in the nation's history, one that shaped the course of American development. The Reconstruction era followed, a period of struggle and progress. The United States continued to grow and expand, becoming a global superpower. The 20th century was a time of great change, with the United States playing a leading role in the world. The challenges of the 21st century are new, but the spirit of the United States remains the same. The history of the United States is a testament to the power of the American dream.

trolling power; the body was little thought of. In fact, it was the complete slave to his mind. His salary was small and his family large, and therefore he may have regarded it as a Christian duty to be as economical as possible in his family expenditures. But whatever was the motive, his mode of living was remarkably abstemious and patriarchal. His daily fare was of the most simple kind. All his life his appetite in the morning, and for the most part at night, was satisfied with the bowl of porridge or gruel. His family were not, it is presumed, subjected to the same limited supply of their bodily wants.

But Dr. Hemmenway's eminence was based on his character as a divine, and it is in this aspect that history is concerned in the preservation of such memorials of him as have survived. We have not room, neither would it be consistent with the principle which we have assumed as our guide in this work, to enter into any discussion of his theological opinions. With many, our views, probably, would not find acceptance. From his published works the reader will readily learn his opinions on the controverted questions of that day. It is well known to all versed in modern ecclesiastical history that in the latter part of the last century, the Congregational ministers of New England preached Christianity almost entirely as a religion of the life. When, in the first part of the present century, religionists began to turn their attention to the inquiry whether the Assembly's Catechism, which had theretofore been the rule or standard of theological belief, was the legitimate representative of Gospel truth, it was found that men who had taken it implicitly, as a platform of faith, had widely different views of its import. The explanations of its terminologies exhibited very discordant sentiment. The creed of the church in Wells recognized the "true God, Father, Son, and Holy Ghost," omitting the ascription of equality in power and glory, but none other of the controverted doctrines of the present day appear in it. Hemmenway preached the atonement to the full extent of the meaning now awarded to it, bating the fact of the death of the Infinite; but we cannot assert, without qualification, that he was of the Calvinistic faith. We think he was denominated "a moderate Calvinist." Every one then had some idea of the significance of this appellation. The manuscript sermons of other cotemporary neighboring ministers which I have examined, like his, fail to recognize the death of the Infinite as the material element of the sacrifice



on the cross. We do not assert that such was not his belief, but in the many of his sermons which we have examined, we have not discovered that he entertained any such view of the crucifixion. Still, we may well claim his expositions of Scripture as assimilating him more to the orthodoxy of our own times, than to the faith of any other denomination.

The body of the sermonizing of the half century of his ministry was of a practical character, addressed to the supposed capabilities of men, to their consciousness of ability to do what God required of them. Ministers assumed that men could be Christians if they had the mind to be. But little discordant sentiment appeared, we think, in the ordinary preaching of the Gospel. One of the exciting causes of the sectarianism of the present day, did not then exist. The Parishes had by law their definite boundaries, and all residents were within the fold. A general unanimity of sentiment prevailed from the fact, that all received their religious instruction from the same desk. Or, perhaps, it may with more propriety be said, there were no clear, definite, and fixed opinions on the controverted questions of the present age, as no circumstances existed to awaken an interest in them, or excite to their investigation. Heresy had not then, as now, the opportunities of invading and pulling down the regular church.

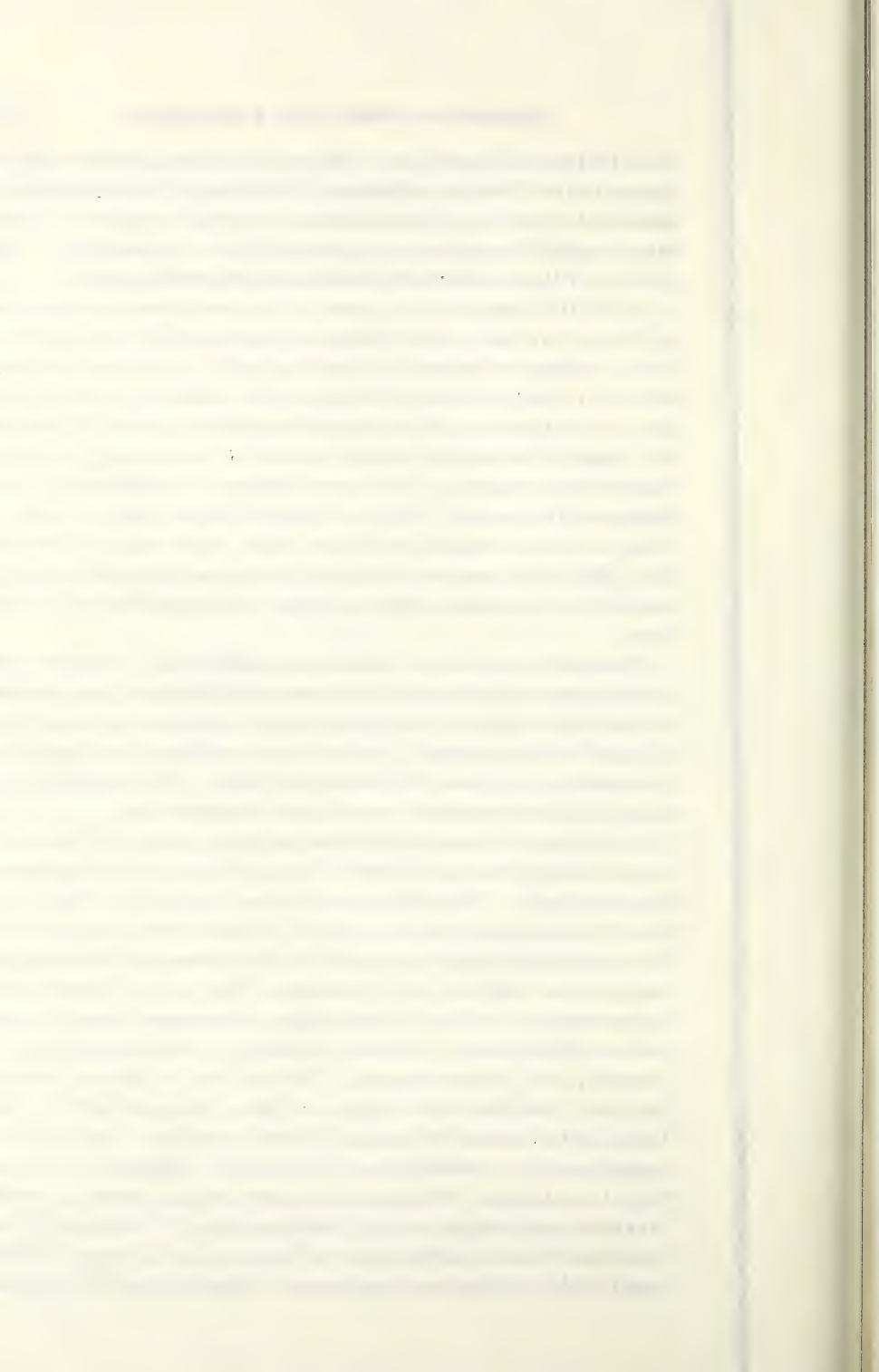
Dr. Hemmenway was of the class of ministers who were thus striving for the promotion of practical religion. In his controversies, he was actuated by the belief that the positions of his opponents were at war with it, and tended to neutralize the effect of Gospel ministrations. His work on the church, published in 1792, when his intellectual energies were in their highest vigor, will unfold to the patient and careful reader very clearly the character of the religion that he inculcated. The whole work, and it is one of some magnitude, manifests a power of discrimination and analysis, a depth of thought, and a logical, symmetrical, and cogent argumentation, not surpassed in any theological production of New England in the last or present century, though every one may not appreciate many of his nice distinctions. This discourse recognized none of the doctrines the discussion of which, in the present century, has marred the peace of the American church. It denies the right of any one to require of proponents for admission to its privileges and fellowship, any other confession of faith than that demanded by the apostles, a sincere belief in the Lord Jesus Christ as the son of God. It main-

tains that moral sincerity, and a life not scandalous, give the right of access to the Christian ordinances. In the day of its publication, it commended itself to all denominations, with the exception of those who regarded immersion as a prerequisite to the eucharist. The practice of the liberal church accords with its leading position.

While Dr. Hemmenway's power of argumentation was unequaled by that of any one in this State, and unsurpassed by that exhibited in the writings of others in New England, his sermons were not effectual in the production of the immediate results to which this fast age is wont to look as the evidence of a minister's power. Whatever the issues of ministerial labors, gradual or immediately resulting, there was at no time any striking exhibition of the effect of his addresses on the people. They were directed to the reason of men, to bring about that mental conviction which would urge to Christian life. His Parish was much attached to him, and unbroken harmony marked the connection between pastor and people during his ministry.

Perhaps this last remark needs some qualification. The upper part of the town embracing what is denominated Merryland, was anxious to have ministrations of the Gospel nearer home, and measures were adopted for that purpose. But the town manifested no disposition to accede to any new division of the Parish. This opposition to their wishes very naturally created some dissatisfaction.

Aside from this local disaffection, as before stated, Dr. Hemmenway's ministry was not disturbed by any discordant feeling among his parishioners. The additions to his church were few. But still it is not to be doubted that the power of Christian truth was continually operating in the improvement of the moral sense, and the strengthening of the kingdom of righteousness. He had no disposition to compromise the truth in the least degree, to commend himself to any portion of his hearers. He was unsparing in his denunciations of dramshops and other iniquities. Neither was he disposed to shirk any duty that his office required of him. However difficult and laborious the matter of inquiry, his soul went into it with all the earnestness of a determination to fathom it. He sought for sound, logical conclusions. The material to carry out and sustain his points was sometimes brought out by "hard scratching." He wrote all his discourses, whether for the pulpit or the press, in his large, old-fashioned chair, with its two broad arms. This chair is still in the pos-



session of his grandson, and on the left arm are three or four indentures or abrasions, extending diagonally across it, and of considerable depth, which were made by the scratching of his finger-nails when he was in agony for an appropriate thought. During the winter season, he sat with his family by the fire, taking a box on his knees, on which he wrote his discourses. Similar marks of his sometimes difficult labors appear on the walls near which he sat. The theological metaphysics of his age demanded intense study. On most of these, it appears to us, reason was exalted above revelation, and the conflict between the contending parties was thence such as allowed free scope for the application of all their intellectual energies. In the discourse on the church, containing about as much as an ordinary duodecimo volume, no quotations are made from the Scriptures. Principles are assumed as recognized by reason and revelation, and thence by a regular consecutive train of thought, dictated and controlled by a sound logic, he is carried onward to the conclusion at which he is aiming, not being delayed by the opposition of merely verbal instructions interposed by the Scriptures. The Bible he seems to have regarded as a compilation of principles, and these he laid hold of with the assurance that they would carry him safely through whatever labyrinth he might be involved in, in the pursuit of substantial truth. Though, in his warfare with the giants in theology, with whom he felt it to be his duty to contend, he was independent of Scripture phraseology in his ministrations to his people, he frequently fell into the practice of the clergy in giving prominence and effect to every word of his text. Though such a habit lightens essentially the labors of the preacher, we do not suppose that he indulged in it from any motive of that nature. He was highly evangelical, reverencing the Gospel. Yet he probably took to heart the injunction of the apostle, "to judge himself what was right."

This method of theological warfare was adapted to train the soldiers of the cross to become intellectual athletes. The power was to be created by long-continued, careful, and far-reaching inquiry and investigation. The subjects of controversy as believed on one side, were most momentous, and, therefore well adapted to call into exercise all the intellectual ability that an all-controlling interest could excite to the work. In 1767, he published seven sermons on the obligation and encouragement of the unregenerate, of 204 pages, as we have before stated. In 1769, Dr. Hopkins issued a discourse

The history of the United States is a story of growth and change. It begins with the first settlers who came to the Americas in search of a new life. These early pioneers faced many hardships, but they persevered and built a new society. Over time, the United States grew from a small colony into a powerful nation. It fought wars, both with and without, and emerged as a leader in the world. The story of the United States is a story of the human spirit, of the ability to overcome adversity and build a better future. It is a story that continues to inspire and guide us today.

The early years of the United States were marked by a sense of adventure and discovery. Explorers like Christopher Columbus and John Cabot opened up new worlds to the Europeans. They found rich lands and resources that had been unknown to the Old World. This led to a period of rapid expansion and settlement. The United States grew from a small strip of land on the eastern coast to a vast continent. The people of the United States were proud of their achievements and their freedom. They believed in the idea of a better life for all.

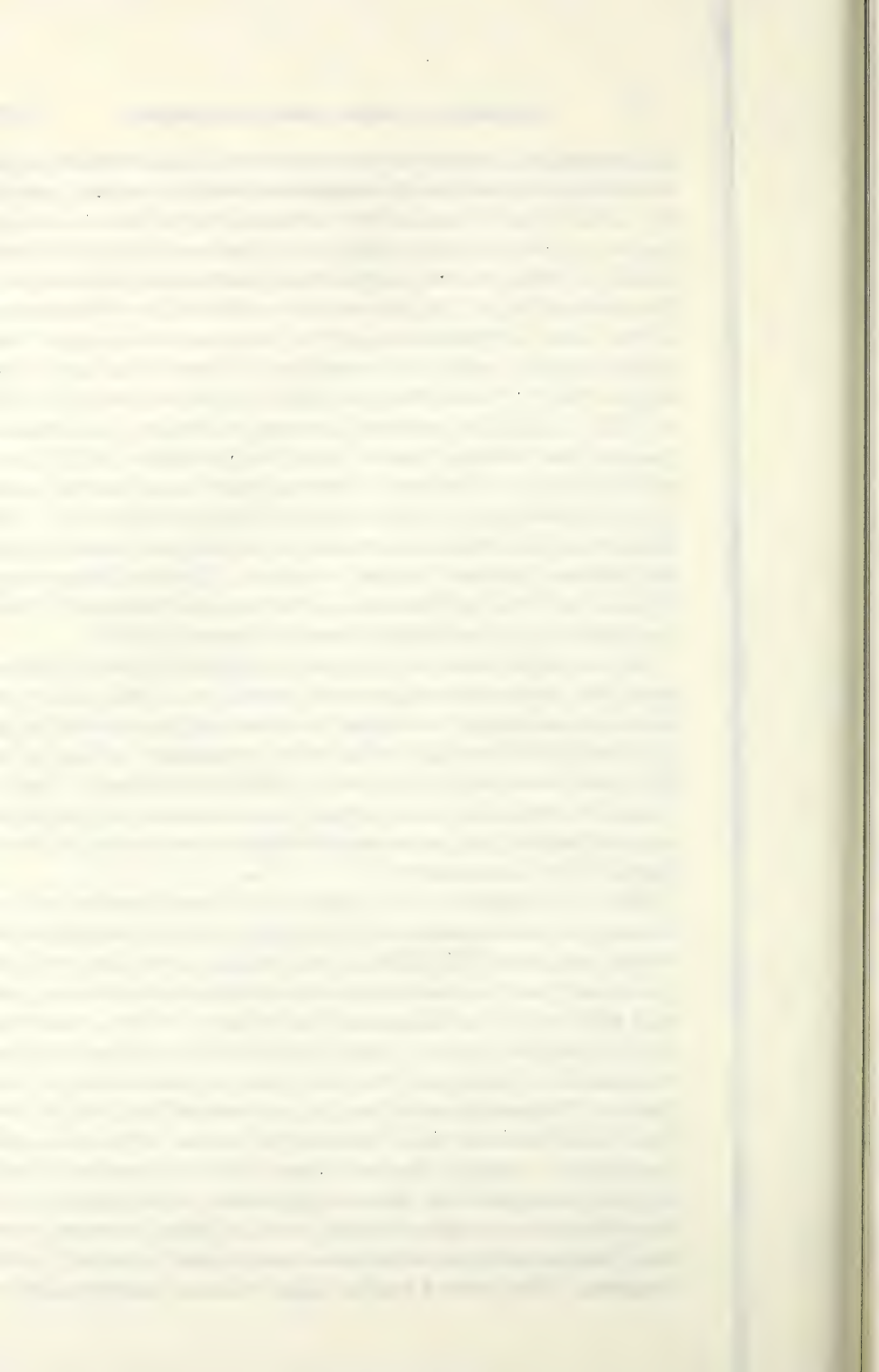
As the United States grew, it also faced challenges. There were conflicts between different groups of people, and there were times when the country was divided. But the people of the United States always found a way to overcome these challenges. They stood together and fought for their common goals. They built a nation that was strong and resilient. They created a system of government that was based on the principles of liberty and justice for all.

The history of the United States is a story of progress and achievement. It is a story of the people who have shaped the nation and the values that they have passed on to us. It is a story that reminds us of our potential and our responsibility. It is a story that gives us hope and inspiration. The history of the United States is a story that we can all be proud of.

on the state and character of the unregenerate, in answer to Mills, in which he maintained that the unregenerate could do nothing toward the moral change demanded for salvation; that all the exercises of one in that condition were sinful, and, therefore, that the Christian should be willing, for the glory of God, to suffer eternal destruction. In answer to this, in 1772, Hemmenway published his "Vindication of the power, obligations, etc., of the unregenerate to attend the means of grace, against the exceptions of Samuel Hopkins, in his reply to Mills." To this Hopkins replied, and Hemmenway rejoined in 1774. In 1781, he published a sermon on Baptism. In 1784, he preached the Election Sermon, which was published. In 1792, he issued his work on the church. There was great demand for this work. A large subscription of several thousand was obtained for it. Dr. Emmons replied to it, in a dissertation on the Scriptural qualifications for admission to the Christian sacrament. To this Hemmenway rejoined in 1794, by "Remarks on Dr. Emmons' Strictures." This was followed by a sur-rejoinder from Dr. Emmons in 1795.

It is no part of our work to express an opinion of these publications; the views which readers would cherish as to their ability or conclusiveness would, we suppose, be determined very materially by the views which they have of the moral government of God, or of the special revelation of truth as set forth in the Gospel. But it cannot be denied that much logical power, clearness of perception, vigor of intellect, and severe mental discipline, are manifest in these works of Dr. Hemmenway.

He was so sensible of the importance of consideration, and of accuracy in the enunciation of his thoughts, that he never preached extemporaneously. His sermons were written, to the last word to be uttered; and he never attempted to commit them to memory; so that there could be no eloquence in the delivery of them, excepting that of the heart, and of a sound conviction that the propositions were based on truth; and that they were of vital interest to his hearers. The earnestness of such an assurance will lay hold of the attention of reflecting men. He held his sermon in his hand, and near his eye. Being in the latter part of his life deprived of one eye, and near-sighted, his personal appearance in the pulpit, as we have already remarked, had nothing in it to fasten attention upon him; but an intelligent auditor soon found himself absorbed in his argument. The outward was lost sight of in the manifestations of



the inner man, as exhibited in the case of the distinguished clergyman of Boston, before related.

In one respect he was specially faithful to his convictions of duty ; he never left his argument half finished. However long the sermon might become by the full elucidation of his text, he was not disposed to forego the labor of its composition, or to spare the patience of his hearers in its delivery ; so that his parishioners, who still survive, speak of his Sunday services as being so protracted, that they did not reach their homes, though but a short distance from the meeting-house, till candle-lighting. Few parishioners at the present day, especially in a winter season, when, as then, the atmosphere of the house is not modified by any artificial heat, would long submit to such unreasonable demands upon their attention. But those whose mental discipline enabled them to follow him in his train of reasoning, became with him absorbed in the question in issue ; and those who had not this ability sat under him without impatience or weariness, from that complacency which came with the thought that they were listening to one of acknowledged ability, of whom they were proud of being regular hearers. But nevertheless, the discomforts of the body sometimes over-rode all incentives to patience, and some became uneasy under such protracted religious services. His prayers were proportioned to his sermons. In his long devotional addresses, he was not exceptional ; long prayers were the custom of the day. Ministers seemed to feel that their effect was in proportion to their length. Mr. Smith, of Portland, in his journal in 1749, says, "I was an hour in each of the first prayers ; had uncommon assistance ;" and again in 1750, he says the same. Dec. 25, 1775, "I almost killed myself in prayer." Rev. Joseph Moody, of York, at the time of the siege of Louisburg, in 1745, on the occasion of a fast at York, as before stated, prayed two hours and a quarter. Some of Hemmenway's people gathered up courage to hint to him that shorter prayers would be more satisfactory ; and sent word to him that if he would shorten all his services, they would give him a barrel of cider. They thought this would be a daily reminder of the necessity of a little more brevity in his preparations for the pulpit. Though not a very strong inducement to qualify his sense of ministerial duty, it was regarded as a pleasant hint that he had presumed a little too much on their patience. He accepted the proposition, and, to some extent, curtailed his discourses. He had perceived that some of his most devoted

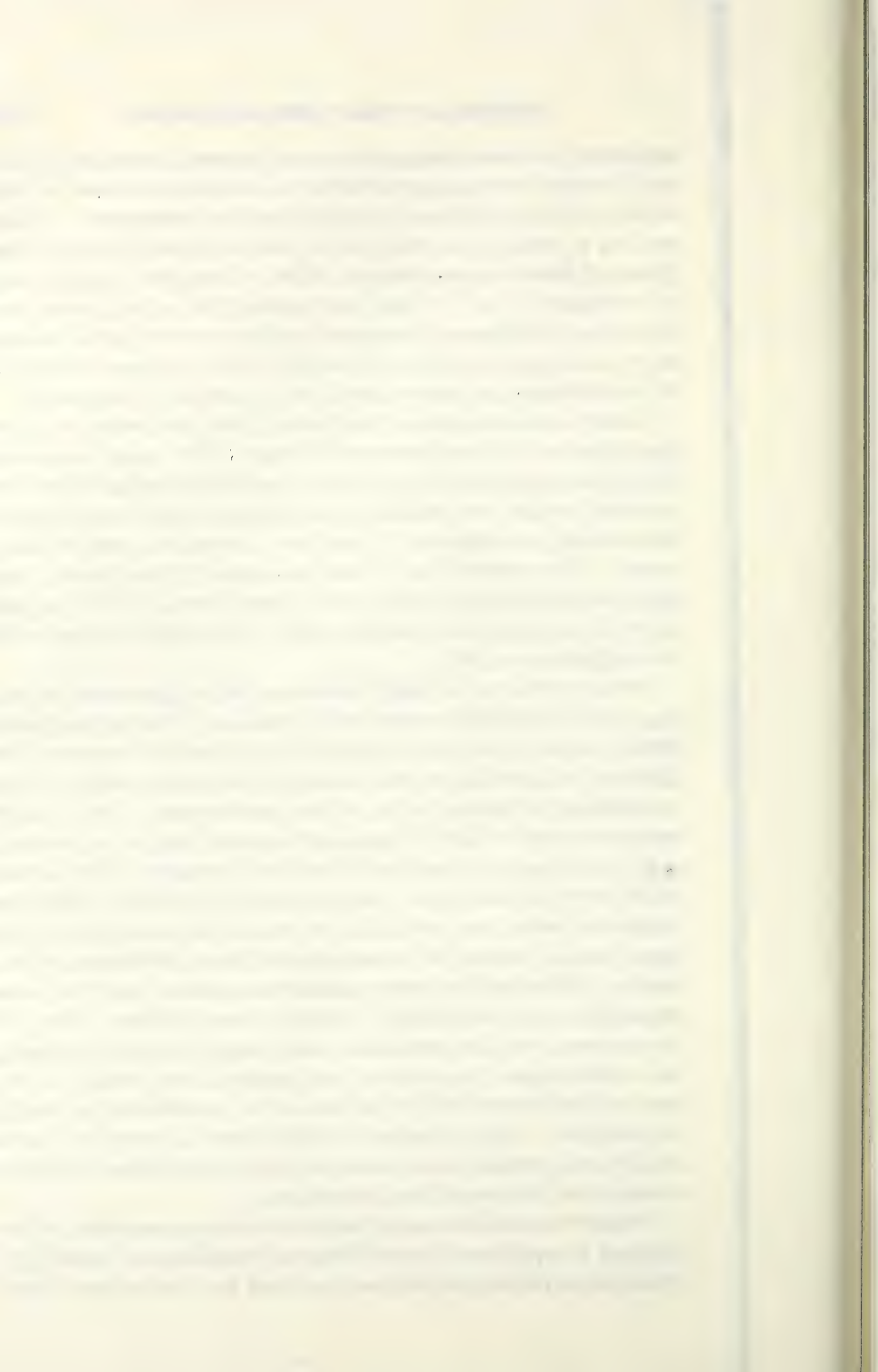
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supporters, who were engaged in active business during the week, and who were very regular attendants in the sanctuary, were in the habit of going to sleep soon after the exercises commenced. While walking to meeting one Sabbath, he was overtaken by one of his friends of this character, who said to him, "I see your dog is going to meeting with you." "Yes," he replied, "he is very much like some of my parishioners; he goes to meeting constantly, and as soon as he is in his place in the pulpit, he lays down and goes to sleep." All such admonitions were received very pleasantly by his people.

His wife, also, sympathized very much with the people, in their dissatisfaction with the unreasonable length of his pulpit exercises. Having sometimes found that his feet were colder during his Sunday ministrations than was consistent with a proper regard to his health and comfort, he said to her, "I want you to make me a pair of moccasins." She answered him without hesitation, "I won't do it; you preach so long now that you tire all the people out; and if you get a pair of moccasins it will be worse still. When your feet get cold you ought to leave off."

He was peculiar in his family devotions; the religious world of to-day would not probably assent to their wisdom. The philosophy of family religion would seem to require that it should be presented to childhood and youth in its most attractive and pleasant aspects; that it should not be tedious in any of its requirements. But his soul was so engrossed with the Gospel, and it was to him so suggestive; and he was thence so intent on the sublime thoughts which flowed out of every sentence, that time was almost annihilated when its pages were before him; and it did not occur to his mind that all the young and old present did not accord with him in the interest of the service. No matter how many persons were present, every one was required to read a full chapter. He had eleven children; when all were present, with the parents and other inmate friends and guests, one would suppose, that with his long prayers, there would not be much of the forenoon left for business, or to the children, for study or amusement. Such a custom strictly followed, through all one's childish and youthful years, would not be likely to imbue him with a love of the Bible or of family devotions.

Though the great business of his life was the contemplation of the things of the spirit, and the unfolding and elucidation of a theology which, in his vision, was the true one, fitted for the nurture of the



soul for heaven; or, perhaps, I may better say, though logic applied to the working out of the problems of man's duties, life, and destiny, was his life, his meat and drink, yet, when from any cause, he was made to relax from his all-absorbing ratiocinations, he was very pleasant, social, and genial in his intercourse; rather inclined to witticism. When he went abroad, he made himself a familiar and enlivening companion. While in company with some of his brethren, at the eastward, waiting for the ferry across the Presumpscot river, the wig, then a common article of ministerial comfort and dignity, became a subject of conversation. One of the number remarked that he had just obtained one, and found it very comfortable, and turning to Hemmenway, said, "Doctor, why don't you get one?" He readily replied that he had no occasion for it; but for some of the brethren he thought it very well, "to cover more abundantly the part which lacketh." A little different version of the story appears in the "American Pulpit;" but the gist of the story is the same.

In his parochial intercourse he made his fellowship very familiar and acceptable; so that his people not only respected him for his intellectual standing, but were attached to him for the personal qualities which made him an interesting companion. As it is with most intellectual men, he unbent himself more, when abroad, than at his own fireside. When the industrious man is at home, in the immediate scene of his usual employments, his mind is in a state of unrest, unless in the pursuit of his labors, which are the food and nourishment of his soul; but when away from their attractions, there are no such interferences to obstruct the exercise of his conversational powers. The mass of mankind, of whatever moral grade, are captivated by anecdote and witticism; and the intellectual man who has at command treasures of that description, cannot fail of a hearty reception in any company. Dr. Hemmenway's mind was very impressive to wit and exciting story; and he had always on hand, for use, a fund on which to draw for the edification of his parishioners, in his ministerial visits. He manifested himself on such occasions more as the neighbor or intimate friend of the family, than as their spiritual teacher. Perhaps he felt that such relaxations were necessities for himself, while they enlivened and cheered the hearts of his people, in the midst of the routine and drudgery of daily life. This element of his mental composition was more strikingly exhibited at weddings. However much may be said of the solemnity of the con-



summation of the connubial contract, human nature will never harmonize with any theory of moral sentiment which regards it as an occasion for serious religious consideration, and this he well understood, as did all the divines of the last century. The wedding garment was one thing, and the funeral another. At weddings his fund of story was drawn upon with great freedom, and he was the life of the assembly. As both pastor and parishioners regarded these occasions as giving license to all to make glad and be merry, they in no degree detracted from the solemnity and impressiveness of his pulpit ministrations. The people were made to feel that he was a man of like passions and sympathies with themselves; that he was a brother, and that those subjects which his more exalted intellect, by constant study and research, had taught him to regard as of vital importance to himself, were of equal moment to them. They would, therefore, cheerfully rejoice with him on occasions of rejoicing, and consider with him in hours of serious reflection.

Dr. Hemmenway was settled at a period when the ministerial office was regarded as a permanent one, both by pastor and people, so that the former might safely make his calculations for life, and lay the foundation, sure and strong, for extensive usefulness in his Parish. But toward the close of his ministry, serious inroads began to be made on this long-established law of the ministerial connection, and these parochial settlements were tending toward no other basis than the unstable element of the popular will; and he foresaw that the minister, instead of striving by all means to save some, would be obliged to resort to all means to please his parishioners. If they would not endure sound doctrine, he must so far qualify it as to detract from its efficiency. As he knew not what a day might bring forth, he must be continually on the watch lest his own steps should slide. The settlements of the present day cannot make giants in the profession. To be a man in one's position, it must be the ruling inquiry of his life how he shall grow and be useful in it, not how he shall keep himself in it. No one can apply his energies with confidence to the building up of his house, when he feels that the foundation must be continually watched, lest it should slide away from under it. Hemmenway was conservative, and foresaw that this change in long-established ecclesiastical usages might be followed with very serious consequences to Christian theology and the ministrations of the pulpit, and therefore it did not commend itself to his



mind. Whether his view of the matter was sound or not, it is not here necessary to inquire. But the change had in it nothing with which he could sympathize, and although it did not affect his relations, he spoke of it in no very mild terms. In conversation with some one in regard to an ordination which had occurred, he remarked that the ministerial relation formed now-a-days resembled very much the installation of a cat in a new home. For a time all the intercourse of the cat with the family was very smooth, gentle, and affectionate. Every one would fondle and caress her. It was pussy, pussy, poor pussy; but in a little while it was "seat, you bitch." There is nothing very beautiful in the similitude, but the illustration is by no means an inapt one. He never studied beauty of language so much as he did the effect of it.

Many anecdotes are still current of Dr. Hemmenway; but we have already given as much space to his biography as seems to be consistent with the design of this work. He was the most eminent of the inhabitants of Wells, and we have felt that we could not do justice to his memory in a more concise sketch of his ministerial character. He was highly esteemed by his professional brethren and others in high intellectual, moral, and political life. Beside the controversial discourses before named, he preached many others, usual on special occasions. Among them the Dudlean Lecture, and the annual sermon before the convention of Congregational ministers.

He received the degree of D. D. from Harvard College in 1785, and from Dartmouth in 1792. He did not limit his labors to his particular sphere as a clergyman, and while he insisted strenuously for the liberty of the pulpit, he was not less earnest in the maintenance of the personal and civil rights of the people. In the great struggle for independence he was foremost among the inhabitants of Wells, and was the author of the resolves passed by the town, pledging the support of its inhabitants, through whatever hazards, to all measures which might be adopted looking to the establishment of freedom. In 1787, Dr. Hemmenway and Nathaniel Wells were chosen by the town delegates to the convention to be held in Boston in January, 1788, to consider and act on the proposed federal constitution, as stated in another place. This subject became a matter of deep and absorbing interest. Near the close, a large committee was appointed to consider the many amendments which had been proposed, and all felt the great need of hastening their work.

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and adaptation. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of entrepreneurs, and its history is therefore a history of innovation and invention. The seventh is the fact that the United States is a nation of reformers, and its history is therefore a history of social and political change. The eighth is the fact that the United States is a nation of idealists, and its history is therefore a history of high aspirations and noble goals. The ninth is the fact that the United States is a nation of pragmatists, and its history is therefore a history of practical solutions and effective action. The tenth is the fact that the United States is a nation of optimists, and its history is therefore a history of hope and faith. The eleventh is the fact that the United States is a nation of pessimists, and its history is therefore a history of despair and disillusion. The twelfth is the fact that the United States is a nation of dreamers, and its history is therefore a history of visions and dreams. The thirteenth is the fact that the United States is a nation of doers, and its history is therefore a history of achievement and success. The fourteenth is the fact that the United States is a nation of learners, and its history is therefore a history of growth and improvement. The fifteenth is the fact that the United States is a nation of thinkers, and its history is therefore a history of ideas and theories. The sixteenth is the fact that the United States is a nation of feelers, and its history is therefore a history of emotions and feelings. The seventeenth is the fact that the United States is a nation of actors, and its history is therefore a history of drama and performance. The eighteenth is the fact that the United States is a nation of players, and its history is therefore a history of games and sports. The nineteenth is the fact that the United States is a nation of workers, and its history is therefore a history of labor and industry. The twentieth is the fact that the United States is a nation of owners, and its history is therefore a history of wealth and power. The twenty-first is the fact that the United States is a nation of consumers, and its history is therefore a history of goods and services. The twenty-second is the fact that the United States is a nation of producers, and its history is therefore a history of goods and services. The twenty-third is the fact that the United States is a nation of distributors, and its history is therefore a history of goods and services. The twenty-fourth is the fact that the United States is a nation of retailers, and its history is therefore a history of goods and services. The twenty-fifth is the fact that the United States is a nation of wholesalers, and its history is therefore a history of goods and services. The twenty-sixth is the fact that the United States is a nation of manufacturers, and its history is therefore a history of goods and services. The twenty-seventh is the fact that the United States is a nation of exporters, and its history is therefore a history of goods and services. The twenty-eighth is the fact that the United States is a nation of importers, and its history is therefore a history of goods and services. The twenty-ninth is the fact that the United States is a nation of traders, and its history is therefore a history of goods and services. The thirtieth is the fact that the United States is a nation of merchants, and its history is therefore a history of goods and services. The thirty-first is the fact that the United States is a nation of bankers, and its history is therefore a history of money and finance. The thirty-second is the fact that the United States is a nation of lawyers, and its history is therefore a history of law and justice. The thirty-third is the fact that the United States is a nation of doctors, and its history is therefore a history of health and medicine. The thirty-fourth is the fact that the United States is a nation of teachers, and its history is therefore a history of education and learning. The thirty-fifth is the fact that the United States is a nation of parents, and its history is therefore a history of family and home. The thirty-sixth is the fact that the United States is a nation of children, and its history is therefore a history of youth and childhood. The thirty-seventh is the fact that the United States is a nation of adults, and its history is therefore a history of maturity and adulthood. The thirty-eighth is the fact that the United States is a nation of old people, and its history is therefore a history of age and wisdom. The thirty-ninth is the fact that the United States is a nation of young people, and its history is therefore a history of youth and vitality. The fortieth is the fact that the United States is a nation of men, and its history is therefore a history of masculinity and manhood. The forty-first is the fact that the United States is a nation of women, and its history is therefore a history of femininity and womanhood. The forty-second is the fact that the United States is a nation of boys, and its history is therefore a history of youth and masculinity. The forty-third is the fact that the United States is a nation of girls, and its history is therefore a history of youth and femininity. The forty-fourth is the fact that the United States is a nation of children, and its history is therefore a history of youth and childhood. The forty-fifth is the fact that the United States is a nation of adults, and its history is therefore a history of maturity and adulthood. The forty-sixth is the fact that the United States is a nation of old people, and its history is therefore a history of age and wisdom. The forty-seventh is the fact that the United States is a nation of young people, and its history is therefore a history of youth and vitality. The forty-eighth is the fact that the United States is a nation of men, and its history is therefore a history of masculinity and manhood. The forty-ninth is the fact that the United States is a nation of women, and its history is therefore a history of femininity and womanhood. The fiftieth is the fact that the United States is a nation of children, and its history is therefore a history of youth and childhood.

So great was the interest, that it was proposed that the committee should sit on Sunday, in order that the business might be expedited. Dr. Hemmenway rose in his place and said, "It is lawful to do good on the Sabbath. I have no scruples."

Dr. Hemmenway had the following children: Sarah, born Sept. 2, 1763; Phineas, Dec. 1, 1764; Mary, Aug. 21, 1766; Elizabeth, July 2, 1768; Moses, June 5, 1770; Jonathan, Oct. 6, 1772; Samuel, March 22, 1775; Eunice, April 28, 1777; Ralph, Dec. 25, 1779; Jane, May 30, 1782; Abigail, July 9, 1786.

The biographical sketch of Dr. Hemmenway, which we have given, will enable the reader to form an opinion of the general character of his parochial intercourse and ministrations. He followed St. Paul's example, and reasoned with the people. During his pastorate there were no special seasons of religious awakening. He left the passions of men to the control of their reason; making it an important object to maintain peace and good will among his hearers. This was interrupted only by the Merrylanders, who thought their geographical position ought to be more kindly considered by the Parish.

In the contract for his settlement, it was agreed that his annual salary should be eighty pounds, or \$266.67. Such an offer for the entire services of one of so much promise, must seem to the ambitious, though not overpaid ministry of the present age, as an indignity unbecoming a religious society. But those were not the years when the land was teeming with wealth. Our towns were then just liberated from the terrors and ravages of the Indian wars. The people had but little personal property. The town was unable to pay its debts, and so continued for many years afterward. The salaries of the neighboring ministers were no higher. Laboring men had but two shillings a day. Schoolmasters had about the same. The offer was as generous as, under the circumstances, a reasonable religion would justify. But in a few years the currency had greatly depreciated, and Dr. Hemmenway found it difficult to sustain his family. The Parish then voted that they would cheerfully agree, that "his salary of eighty pounds should from time to time, thereafter, be made good according to its original value as estimated in articles the produce of the country;" and Nathaniel Wells, Dea. Benjamin Hatch, Capt. Daniel Clark, Joseph Wheelright and John Storer were chosen a committee to carry out the vote. They voted also, "to

have a free contribution every Sunday, and have a subscription, to pay him 'according to the regulating act.'"

After the Revolutionary war was over, independence acknowledged and the country had entered upon a career of prosperity, the people of Wells, partaking of the common zeal for improving their condition, seized with energy upon the various means for improvement and acquisition which were at hand. A successful navigation, inspiring life and animation in all other departments of human industry, had been started by the enterprising men of the town; and all around people had rapidly recovered from the depressing circumstances of the war, and in a few years were abundantly able to pay their faithful servants more liberally. But this was the industrial period of our history, when every one was striving for property, and with this ambition grew up a selfish spirit, which clung to every item of income. Dr. Hemmenway had lived for thirty years on a very limited fare, not much better, perhaps, than that of John the Baptist. He had a large family to support, and he felt that his parishioners were not doing him justice in leaving him to eke out life with the small annual provision of two hundred and sixty-seven dollars. But the people were too intent on gain to loosen in any measure the grasp upon their income, and declined answering his petition for an increase. The doctor was a modest man, and did not avail himself of the *argumentum ad hominem* as he ought. His conviction was, that his duty required him to reason with his hearers, and not to address their passions. If he had indulged a little more in this lower appeal, he might have been more successful in his application, although there may have been reasons on the part of the people which have not come down to us.

It is very manifest that his parishioners did not fully appreciate his services. The church before his ordination were unanimous in his favor. But he was a growing man. No winter intervened in his labors. Thought, incessant thought, marked his life. Thus he outgrew his hearers; so that the common mind could not follow him in his discourses; and many of his people, even in the early period of his ministry, could not find in the church that edification which was necessary to meet the longings of the spirit, and, therefore, frequently failed to attend public worship. The church, aware of the evil which must result from this neglect, in 1765, appointed a committee to take this matter into consideration, and endeavor to awaken the

people to the importance of going to meeting on the Sabbath. John Bourne was "appointed to visit all the families from Ogunquit to Treadwell's Brook; Pelatiah Littlefield, from Treadwell's Brook to Littlefield's mills; John Storer, from Littlefield's mills to Hill's Brook; Deacon Sayer, from Hill's Brook to Joshua Clark's; Dea. Wells, from Joshua Clark's to Nathaniel Gould's; Samuel Jefferds, from his house to the Branch river; Joshua Goodwin, from the Branch river to Amos Storer's; Benjamin Hatch, jr., from Phillips-town (Sanford) to Charles Annis'; Daniel Morrison, that part of Merryland from Charles Annis' to Capt. Littlefield's; D'Chaney and John Maxwell, the rest of the Parish where they live." This committee did not report in writing the various reasons assigned for non-attendance. Such a document might have been very serviceable to the ministry in subsequent years. But the labor of the committee does not appear to have been very effectual. A year after, they were requested by the church to renew their exertions; and the minister was requested to urge on the congregation, the importance of a more constant attendance. The general observance of the Sabbath, we believe to be necessary to the maintainance of order and a sound morality among the people. But an unwilling attendance cannot be of much profit. The services must take hold of the feelings of the hearer. His attention must be arrested; and the prime inquiry of churches and ministers should be how is this to be brought about. It required much resolution in the winter season to face the rigors of the cold when our meeting-houses were so poorly protected from its intrusion. One must have had a good share of religious assurance to withstand an atmosphere in which the water for baptism, an hour or two after it was brought in, had frozen to such an extent, as one minister says in his diary, that it was difficult to break the ice with the hand.

The church at the same time was not without its faithless ones; and it was found necessary to devise "means for maintaining due government and discipline in the church, and preventing scandals and neglect of public ordinances." Men and women were repeatedly admonished for their disregard of church obligations. Confessions of the violation of the commandments were demanded of members, though forgiveness was readily awarded. The church was large, and we do not suppose that the proportion of delinquents was larger than in other communions at this period. The Parish num-

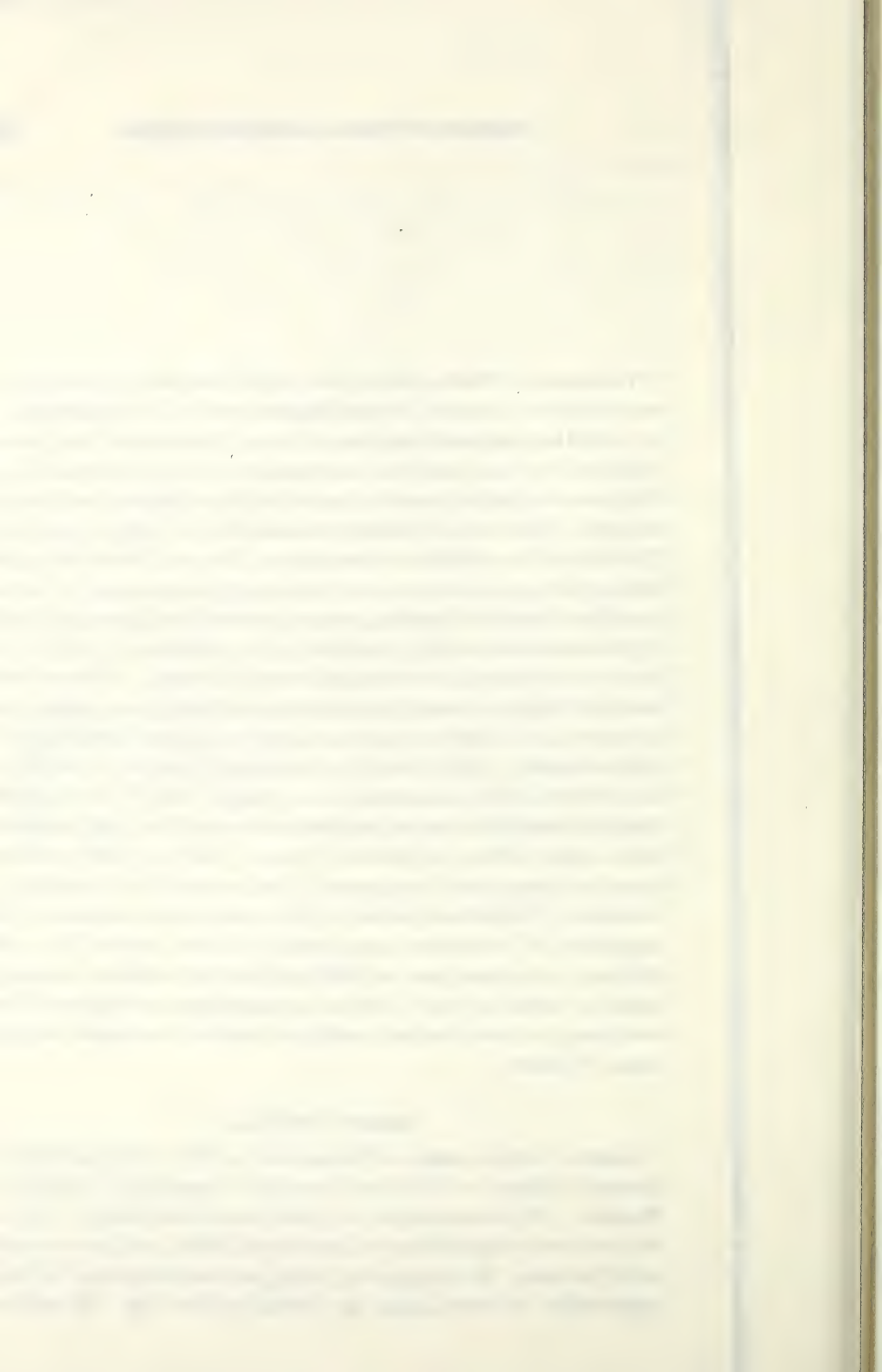
bered 250 families after the Baptist society was formed. During his pastorate, Dr. Hemmenway baptized 1652 persons. The church assisted by their pastor and delegates in the ordinations of Paul Coffin at Buxton, in 1763, Nathaniel Webster at Biddeford, in 1779, and Nathaniel H. Fletcher at Kennebunk, in 1800. All the Congregational churches in Maine during his life were regarded as sister churches. The Baptist society had made some inroads, which very naturally disturbed the peace of the old Parish. But the controversy was finally settled, so that all strife was at an end, though no good fellowship existed between the two.

But the Merrylanders do not seem to have been disposed to let the matter rest, as it had been adjusted. They had gathered into the new society a large number of those who had been supporters of the Congregational; so that the latter was obliged to allow them a hundred dollars a year of the tax collected for the support of their minister, and aid with the remainder received from their taxes, in finishing their meeting-house. The Baptist society, not satisfied with that, petitioned that they might be incorporated as a territorial parish. This society was opposed to their petition, and the prayer of it was not granted. In 1807 they again made application for an allowance or grant of a tract of land to aid them in the support of their minister. But the Parish or town peremptorily refused to make any such donation; declaring that they would make no grant to any third Parish.

THE town of Wells, during the period embraced in this history, was never so disturbed by the litigious spirit of the inhabitants as to need the continued residence of one of that class of men, whose business is to take care that the peace of society is maintained, and that men do justice to each other when his professional services are required. The work of the lawyer cannot be too highly appreciated. The field of his influence is extensive. He may herein be a great blessing or a great curse to the community, the minister of heaven to still the tumult of passion, promote concord and peace, and make righteousness the ruling principle in the relations of life; or the promoter of discord, confusion, and every evil work. At times there has been litigation among the inhabitants, although as a general rule for more than a hundred years past, quiet and peace have reigned in this community. Still, from the occasional lawsuits to which we have referred, it has sometimes been thought that Wells afforded a desirable stand for a lawyer, and two or three of the legal profession have opened offices at Morrill's Corner. But they had remained there but a very short time, scarcely long enough to be regarded as townsmen. Kennebunk seems to have been more successful in the acquisition of professional men, though the first lawyer, SYLVANUS WILDES, who came here in 1690, did not find sufficient encouragement to remain a year. But the prospect soon so brightened that ever since, the town has had a sufficient number to subserve the purposes of justice.

JOSEPH THOMAS.

JOSEPH THOMAS came to Kennebunk in 1792. He graduated at Harvard College in 1786, and soon after engaged in teaching in Portland. He there studied law with Hon. Daniel Davis. He was endowed with a good share of intellectual ability, and soon secured a fair business. He was given to joking, and availed himself of every opportunity of entertaining his friends in that way. He was well



versed in legal principles, though he was not in the habit of diligent study to learn what application the Courts had made of them, or how they had been warped from their legitimate import and effect. But while in Court, his ear was open to any perversion or misapplication of them. Judge Widgery, in some action of assault and battery, had charged the jury that a man had a right to make his mark on the ground, and to say to another that if he stepped over it he would knock him down. Upon this, Thomas started for his boarding-house, where Widgery and several of the lawyers had accommodations, and took his stand at the gate. Seeing Widgery approaching, he took his cane, and drawing a mark across the gateway, said to him, "Now, Judge, there is my mark, and if you step over it I will knock you down." After considerable parleying, Thomas being anxious for his dinner, waived his rights, and permitted him to pass in.

A couple were anxious to be married, and as there was no minister at hand, they came to Thomas for his services as a magistrate in performing the ceremony. He was busily engaged in writing, but stopped to enquire what they wanted. Addressing himself to the man, he inquired if he wanted to take that woman for a wife, and, turning to the woman, asked if she wished to take the man for her husband, and then went on with his writing. The parties sat still and waited till their patience was exhausted; when the man spoke to Mr. Thomas, and told him they were in a great hurry. "Why, then," he replied, "don't you go along." "Why, we want to be married first." "Married! you have been married more than half an hour." On his explaining the matter and stating to them the requisitions of law as to the ceremony, the parties left, though, probably, not without some little misgivings as to the perfection of the bonds of wedlock.

In a few years after he came to Kennebunk, Thomas was able to provide for himself a house, and built that which has been occupied for many years by George Mendum. He married Miss Abigail Russell, of Barnstable. Many years he was one of the selectmen. He was also Chief Justice of the Court of Sessions, and representative to the Legislature; also, a member of the convention for the formation of the State Constitution.

In the later years of his life he was exceedingly corpulent, weighing nearly three hundred pounds, so that he was seldom seen away

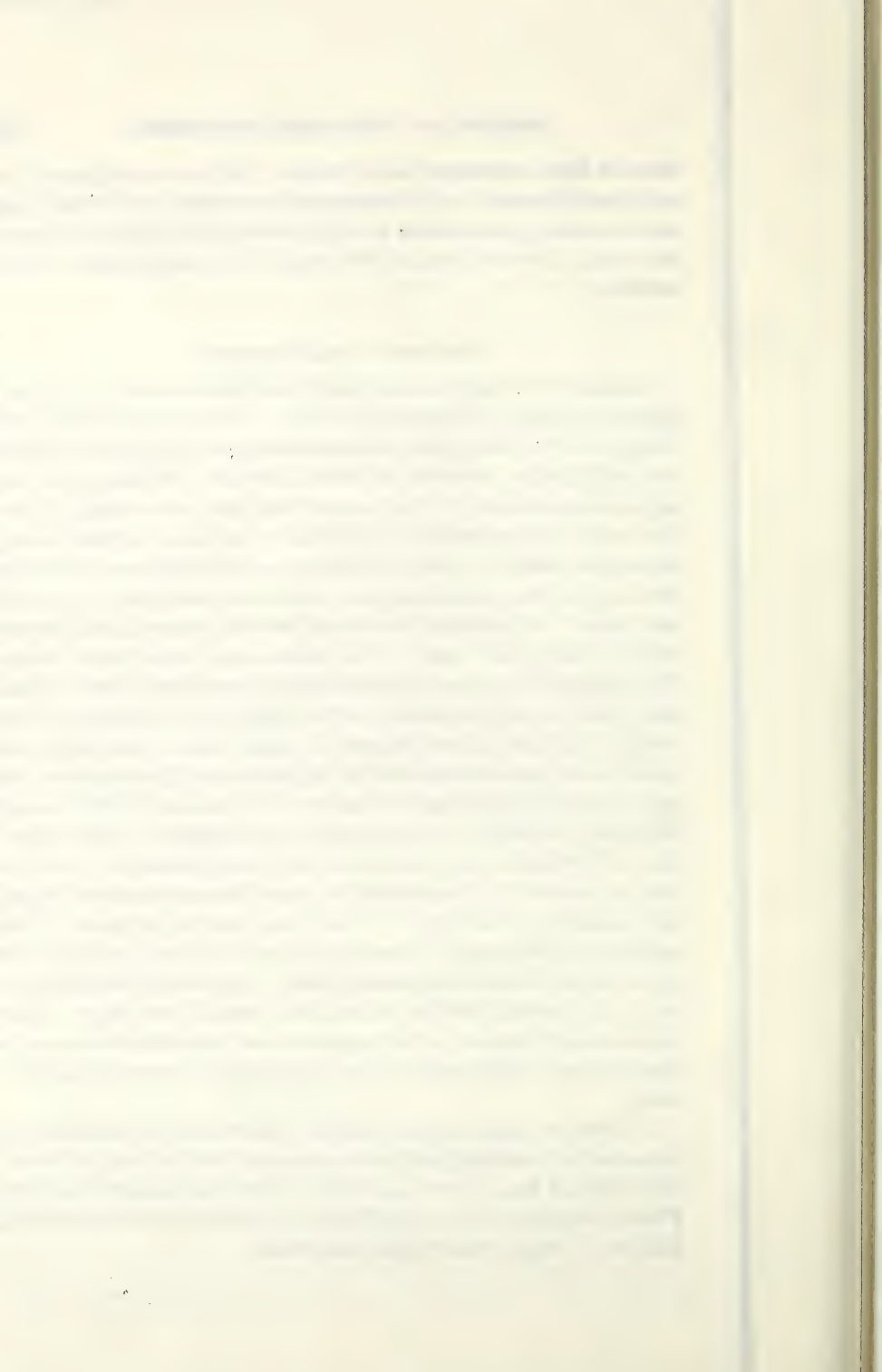
The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and adaptation. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of entrepreneurs, and its history is therefore a history of innovation and invention. The seventh is the fact that the United States is a nation of reformers, and its history is therefore a history of social and political change. The eighth is the fact that the United States is a nation of idealists, and its history is therefore a history of high aspirations and noble dreams. The ninth is the fact that the United States is a nation of pragmatists, and its history is therefore a history of practical solutions and realistic goals. The tenth is the fact that the United States is a nation of optimists, and its history is therefore a history of hope and faith. The eleventh is the fact that the United States is a nation of pessimists, and its history is therefore a history of despair and disillusion. The twelfth is the fact that the United States is a nation of dreamers, and its history is therefore a history of visions and fantasies. The thirteenth is the fact that the United States is a nation of doers, and its history is therefore a history of action and achievement. The fourteenth is the fact that the United States is a nation of thinkers, and its history is therefore a history of ideas and theories. The fifteenth is the fact that the United States is a nation of feelers, and its history is therefore a history of emotions and feelings. The sixteenth is the fact that the United States is a nation of believers, and its history is therefore a history of faith and belief. The seventeenth is the fact that the United States is a nation of doubters, and its history is therefore a history of skepticism and doubt. The eighteenth is the fact that the United States is a nation of seekers, and its history is therefore a history of search and discovery. The nineteenth is the fact that the United States is a nation of givers, and its history is therefore a history of generosity and kindness. The twentieth is the fact that the United States is a nation of takers, and its history is therefore a history of greed and selfishness. The twenty-first is the fact that the United States is a nation of lovers, and its history is therefore a history of passion and love. The twenty-second is the fact that the United States is a nation of haters, and its history is therefore a history of hatred and violence. The twenty-third is the fact that the United States is a nation of friends, and its history is therefore a history of friendship and loyalty. The twenty-fourth is the fact that the United States is a nation of enemies, and its history is therefore a history of enmity and war. The twenty-fifth is the fact that the United States is a nation of heroes, and its history is therefore a history of courage and bravery. The twenty-sixth is the fact that the United States is a nation of cowards, and its history is therefore a history of fear and cowardice. The twenty-seventh is the fact that the United States is a nation of saints, and its history is therefore a history of holiness and virtue. The twenty-eighth is the fact that the United States is a nation of sinners, and its history is therefore a history of wickedness and vice. The twenty-ninth is the fact that the United States is a nation of angels, and its history is therefore a history of goodness and grace. The thirtieth is the fact that the United States is a nation of devils, and its history is therefore a history of evil and darkness. The thirty-first is the fact that the United States is a nation of gods, and its history is therefore a history of divinity and power. The thirty-second is the fact that the United States is a nation of demons, and its history is therefore a history of evil and darkness. The thirty-third is the fact that the United States is a nation of spirits, and its history is therefore a history of the supernatural and the unknown. The thirty-fourth is the fact that the United States is a nation of ghosts, and its history is therefore a history of the dead and the undead. The thirty-fifth is the fact that the United States is a nation of witches, and its history is therefore a history of magic and sorcery. The thirty-sixth is the fact that the United States is a nation of wizards, and its history is therefore a history of magic and sorcery. The thirty-seventh is the fact that the United States is a nation of sorcerers, and its history is therefore a history of magic and sorcery. The thirty-eighth is the fact that the United States is a nation of magicians, and its history is therefore a history of magic and sorcery. The thirty-ninth is the fact that the United States is a nation of enchanters, and its history is therefore a history of magic and sorcery. The fortieth is the fact that the United States is a nation of spellcasters, and its history is therefore a history of magic and sorcery. The forty-first is the fact that the United States is a nation of wizards, and its history is therefore a history of magic and sorcery. The forty-second is the fact that the United States is a nation of sorcerers, and its history is therefore a history of magic and sorcery. 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The fiftieth is the fact that the United States is a nation of spellcasters, and its history is therefore a history of magic and sorcery.

from his home, excepting in his wagon. He was never disposed to put himself forward, or to assume any superiority over others; but, on the contrary, was retiring in his demeanor, and disposed to peace and quiet. He died Jan. 20, 1830, aged 67, leaving a widow, but no children.

GEORGE W. WALLINGFORD.

GEORGE W. WALLINGFORD came from Somersworth, N. H., and opened an office in Kennebunk, in 18—. He graduated at Harvard College in 1795 (being then but seventeen years of age), and studied law with Dudley Hubbard, of South Berwick. Finishing his collegiate course so early in life, he must have been a very good scholar. He was a hard student in his profession, and soon acquired a very respectable rank as a lawyer, entering on the legal arena fearlessly with any of the professional men who were accustomed to attend our Courts. At this time, there were but few lawyers in the interior of the County, and many of his clients came from distant towns. His reputation was soon established as a learned and discreet counselor, and an able advocate, and he gained the confidence of the people. He took a deep interest in public affairs, and was several years elected representative to the Legislature of Massachusetts. He was a member of the famous Brunswick Convention of 1816, though having no sympathy with its doings; also a member of the Convention at Portland for the formation of the State Constitution. Some of the provisions of that instrument he regarded as unequal and unjust, and, therefore did not sign it. Such, also, was the judgment of his associates of Wells, and of several others. He was opposed to the separation of Maine from Massachusetts. But when it became inevitable, he insisted that his constituents should have their proper proportion of influence in the Legislative and administrative councils. Integrity and righteousness were controlling elements of his character.

In 1806, he married Miss Abigail Chadbourne, of Berwick, by whom he had one daughter, who was married to Dr. Dow, of Dover. His wife died Jan. 1, 1808, aged 23. In 1815, he married Miss Mary Fisher, daughter of Dr. Jacob Fisher, by whom he had five children, Lucretia, George, Olive, Sophia, and Helen.



JOSEPH DANE.

JOSEPH DANE came from Beverly, Massachusetts. He graduated at Harvard College in 1799, distinguished with the second honors of a class which numbered many who afterward became eminent in the various professions. One of the most effectual aids which can be given to a scholar is to place him in a position where a spirit of emulation is continually being excited, and his energies summoned to daily exercise. Mr. Dane wisely improved the opportunities which he enjoyed, became a ripe scholar, and was thus well prepared to enter on the study of the law, which he pursued in the office and under the direction of the Hon. Nathaniel Dane, of Beverly. He was admitted to the bar in 1802, and in the same year opened an office in Kennebunk. Being well versed in legal principles, quick in his perceptions, careful and considerate in his action, he found ready acceptance with the people, and soon had an extensive practice. There was no more thorough and reliable lawyer in the County, although his natural aversion to anything like display led him to decline, in a great measure, the argument of causes to the jury. But his counsel was regarded as wise and safe, and his advice was sought with great confidence. His character during his long life was unblemished. He was chosen one of the Executive Council of Massachusetts, but declined the office; also, representative to the United States Congress to supply the vacancy made by the transfer of Mr. Holmes to the Senate, and, also, for the succeeding term. He was a delegate to the convention for forming the Constitution of the State; afterward a member of the Senate, and six years of the House of Representatives.

He married Mary, daughter of Hon. Jonas Clark, by whom he had two sons and one daughter; Nathan, five years State Treasurer; Joseph, now in the practice of law; and Mary, who married Porter Hall, both now deceased. Mr. Dane died May 1, 1858, aged 79. His widow died February 18, 1872, aged 82.

JOSEPH SAYER.

JOSEPH SAYER was the first regularly established physician of Wells of whom we have any account. He was the son of Francis Sayer, whose father was also named Francis. He was born Dec. 8, 1706. A full sketch of his biography has been given in a preceding page.

JONATHAN CLARK.

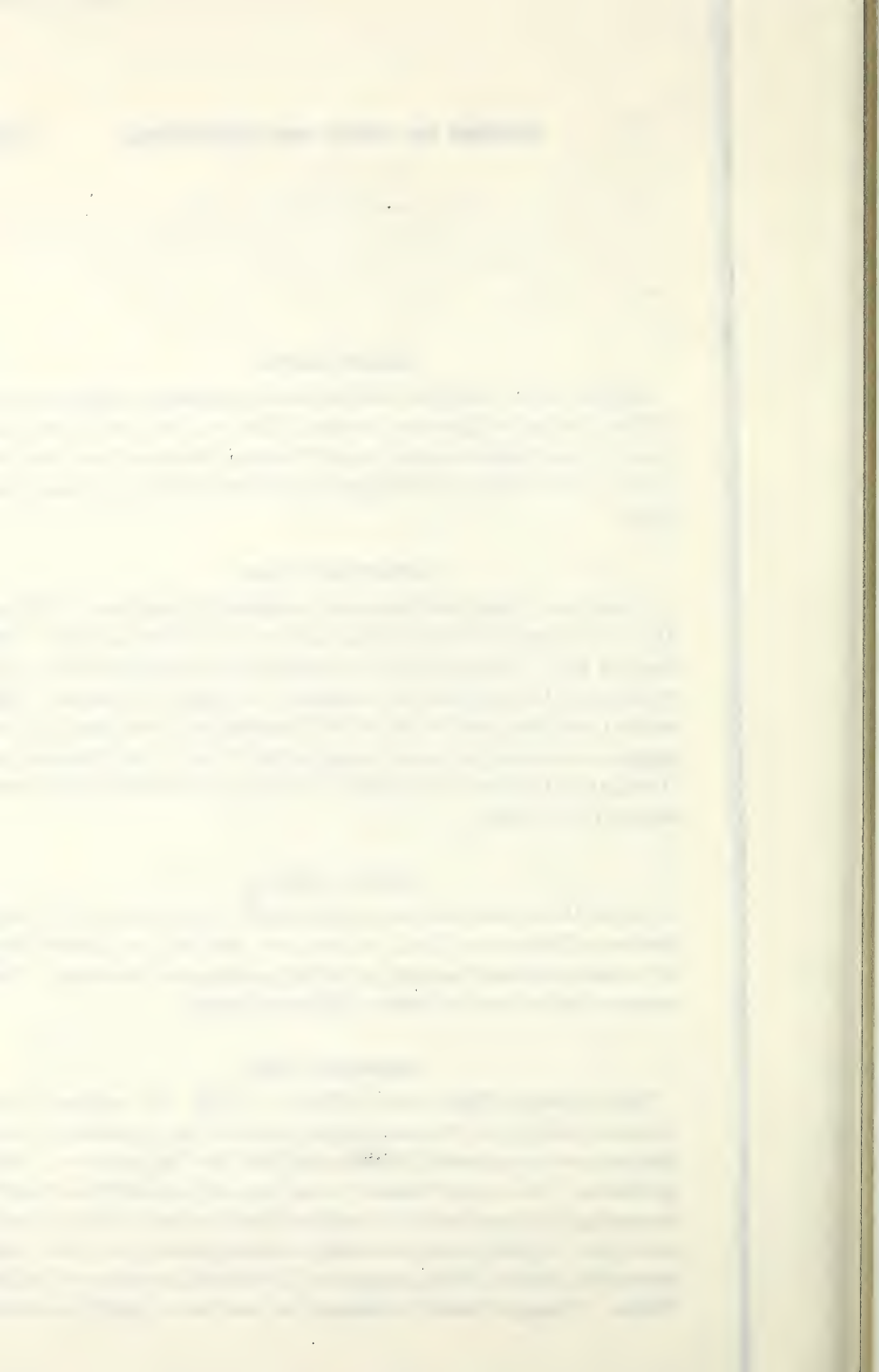
JONATHAN CLARK was the second established physician of Wells. He was the son of Eleazer Clark, and was born May 4, 1737. He married Mary Wheelright, and researches have furnished us with no evidence of his qualifications, character, or extent of practice. He studied medicine, and his circuit of business, we have been led to suppose, embraced the people living at the Branch. Dr. Bulman, of York, up to the time of his death, in 1746, had practised in the lower part of the town.

DAVID BENNET.

A DR. DAVID BENNET was occasionally in the practice of his profession at Wells about 1742; but we have obtained no information as to his established location, or of his professional character. We suppose that he was the father of George Bennet.

EBENEZER RICE.

DR. EBENEZER RICE came to Wells in 1763. He graduated at Harvard College in 1760, and having finished his preparatory professional studies, selected Wells as the field for the exercise of his profession. He located himself in that part of it called Kennebunk, occupying the house built by Jonathan Banks, where William Lord now lives. Finding some reasonable encouragement, in 1765 he was married to Martha Wells, daughter of Nathaniel and sister of Judge Wells. Though liberally educated, he was but a good common-



sense physician, not remarkable for any one attribute. He was interested in, and an active member of, the second Parish, and for several years its clerk and one of the prudential committee. But, as stated in another place, the terrors of the impending Revolutionary conflict were too much for his timorous nature, and he fled to the interior of Massachusetts with his children. His wife died in 1773. He was again married to Miss Elizabeth How, of Marlborough, in April, 1775. Probably that was his place of refuge. He died in 1822.

EDWARD KITCHEN TURNER.

The next physician was EDWARD KITCHEN TURNER, who graduated at Cambridge in 1771, and came to Wells after the commencement of the war. He also established himself in the village of Kennebunk. He was of a widely different temperament from Dr. Rice, and entered into the contest with England with a patriotic and self-sacrificing spirit. Soon after coming here he resolved to take an active part in the war, and shipped on board a privateer, which went to sea and was never afterward heard of.

GIDEON FROST.

After Dr. Turner, came DR. GIDEON FROST. We know nothing of his education. Turner's place having become vacant, he hastened to secure the stand; but his professional business not fully meeting his desires, he went into navigation and built one or two vessels. In 1781, he married Henrietta Thayer, of Uxbridge, Mass.

JACOB FISHER.

There seems to have been something very attractive to medical men in the locality of Kennebunk in the few years immediately following the close of the Revolutionary war. Young physicians, though the population was yet small and the field for professional employment very limited, were captivated by the prospects which it held out to them. Soon after the close of the war, DR. JACOB FISHER, who had been in the service as a soldier, resolved to avail himself of its opportunities. He had not enjoyed the benefits of a college education, but was endowed with good intellectual powers, and was of a fearless and decided character. In addition to the

The first part of the history of the
country is the history of the
people. The people of the country
were the first to settle in the
country. They were the first to
cultivate the land. They were the
first to build houses. They were the
first to make tools. They were the
first to make clothes. They were the
first to make food. They were the
first to make everything that we
use today.

The second part of the history of the
country is the history of the
government. The government of the
country was the first to be
established. It was the first to
make laws. It was the first to
collect taxes. It was the first to
maintain order. It was the first to
provide for the people. It was the
first to do everything that we
need today.

The third part of the history of the
country is the history of the
economy. The economy of the
country was the first to be
developed. It was the first to
produce goods. It was the first to
exchange goods. It was the first to
accumulate wealth. It was the first to
invest in the future. It was the first to
do everything that we need today.

The fourth part of the history of the
country is the history of the
culture. The culture of the
country was the first to be
created. It was the first to
express ideas. It was the first to
create art. It was the first to
create science. It was the first to
create everything that we need today.

practice of his profession, he assumed the business of an apothecary, and in a few years embarked in navigation. In the latter branch of business he was not very successful. His attention was then turned to agriculture, in which he took a deep interest. He was a man of good judgment, and influential in all municipal and parochial action. He was much inclined to fun, and all the enjoyments which earth afforded, even to the last of his days. His newspaper advertisements and original communications, which appear in the *Weekly Visitor* and *Kennebunk Gazette*, will be read with interest.

He availed himself of every opportunity to perpetrate a joke. Many amusing anecdotes were current in his day as originating with him. He was specially gratified in playing off his tricks and his fun with his hired men. One just arrived from the "ould country" called on him for employment. He readily bargained with him for his labor, and then told him the first thing he wished him to do was to go to mill. After pointing out to him the location, and getting the corn upon his shoulder, he told him to be very careful and keep his eye upon the miller, for sometimes he would steal the corn. Intent on doing his work faithfully, he reached the mill, and the miller seized the bag and emptied it into the hopper. In a little while he saw him returning to it with a two quart measure, dash it into the corn, fill it, and turn to carry it off. As quick as thought the faithful Irishman sprang upon him and knocked him down, and turning his corn back into the bag brought it home.

Another came to the doctor for employment. He conversed with him as to his capabilities, and noticing in all his utterances an uncommon proclivity for the use of high-sounding words, told him that he did not think it best to hire him. "Why not?" asks the applicant. "Because I can't afford it. It would cost me more to hire you than anybody else. I must go immediately and buy a dictionary and have it always handy in my pocket."

Though laboring in his various ways for sixty years, he left but little property, not stinting himself in his enjoyments. He died Oct. 27, 1840. His wife died a few weeks before. He left the following children: Mary, widow of the late George W. Wallingford; Lavinia, widow of Horace Porter; Charlotte, widow of John Skeelee; Eliza, wife of Israel W. Bourne; Sarah Ann, widow of Ivory Jeffers, of Bangor. Two other children, Benjamin, and Hannah, wife of Edward Greenough, died before him.



JOHN GATES.

DR. JOHN GATES came to Wells from Rutland, Mass., about the same time with Dr. Frost, selecting the village for his residence. In a few years afterward, he built the house now occupied by his venerable daughter. He was married to Mary, daughter of Dr. Hemmenway, Nov. 23, 1786. By her he had three children: Nancy, born Nov. 23, 1787; Mary, July 25, 1790; Charles, Nov. 20, 1792. He was a very skillful physician, and favored with a large practice, his services being sought by people of Sanford and of other neighboring towns. But, like the other physicians, he entered into navigation, building a part of a vessel. He died June 6, 1796, leaving but a small property. The fees of the physician in those days compared very well with the salaries of the clergy. Previously to the settlement of Dr. Gates, a DR. POWERS had occupied this field of medical practice a little while, but we have no further knowledge of him.

OLIVER KEATING.

The next physician following Dr. Fisher was OLIVER KEATING, who came here from York in 1785. He established himself at the Landing in Kennebunk, at that time the principal centre of business, and where he enjoyed the patronage and aid of Theodore Lyman. He was an active, energetic man, and was the principal mover in getting up the company of cavalry, of which some account has already been given. He followed the example of Mr. Lyman, and moved to Boston in 1799. As he turned his attention to a different branch of business, a more particular account of him has been given in another chapter.

THATCHER GODDARD.

DR. THATCHER GODDARD came from Worcester, Mass., about 1786, and established himself in Arundel, where he remained three or four years, and in 1789 or '90 moved to Kennebunk, where he occupied the house of the late Adam McCulloch. But, as was the case with all his predecessors in the profession, the proceeds of medical practice did not come up to his anticipations, and in 1802 he moved to Portland, and entered into mercantile business. There he remained a few years, and then moved to Boston, where he died, leaving a son, Thatcher Goddard, and several daughters: Mary, who married

William Goddard; Susan, who married John G. Perkins, of Kennebunkport; Caroline, who married Francis O. Watts, formerly of Kennebunk; Miranda, who married Augustus Peabody, of Boston; Eunice, who died unmarried, and Lucy, still living, unmarried, and diligently laboring for the great human family.

SAMUEL EMERSON.

DR. SAMUEL EMERSON came from Hollis, N. H., to Kennebunk in 1790. He was educated at Harvard College, graduating in 1785. He established himself in the village, and soon acquired an extensive practice, the population of Wells and neighboring towns having rapidly increased since the peace with England. He was an ardent admirer of the liberal arts, much interested in the promotion of science, and an earnest lover of music, especially that of the sanctuary. He was a fifer in the Revolutionary war when only eleven years of age. He was given to hospitality, and had an extensive acquaintance with the literary men of New England. He labored diligently in his profession over sixty years, and was present at the birth of over four thousand children. Finding his position soon after establishing himself at Kennebunk satisfactory, and the prospect of a successful practice encouraging, he united in marriage with Miss Olive Barrell, daughter of Nathaniel Barrell, of York. They had nine children. Three died in infancy. Joseph Barrell, George Barrell, and William Samuel were educated at Harvard University. Ralph engaged in mercantile business in France, afterward moving to San Francisco. Joseph studied medicine, and after qualifying himself for the practice, established himself at the South, and died from the kick of a horse in 1823. George engaged in teaching, and became distinguished among the instructors in Boston, receiving the degree of Doctor of Laws from Harvard in 1859. William studied medicine, and located himself at Alton, Ill., where he died in 1837. Olive married Shephard Norris, of Boston, and is now living as his widow in Milwaukee, Wis. Sarah married Edward Watts; after his death, Dr. G. Heaton, of Boston. The mother died June 13, 1844, aged 73; the father, Aug. 7, 1851, aged 86.

JOSEPH GILMAN.

DR. JOSEPH GILMAN came to Wells in 1794, establishing himself at Morrill's Corner. For many years he had a good practice in his

profession. Being of a kind and generous spirit, he seldom retained money sufficient for his necessities. He was of the Hopkinsian school on religion, and being thence not in perfect accord with all the pulpit ministrations, he seceded with several others from the ancient church, and inaugurated a second Congregational society. The next year after he came to Wells he was married to Hannah, daughter of Rev. Daniel Little. She died Aug. 20, 1801. In 1805, he married Hannah, daughter of John Grant. By his first wife he had four children: Elizabeth, born Aug. 3, 1796; Ebenezer, born Aug. 9, 1797; Hannah, born Jan. 27, 1799; Sarah L., born Aug. 24, 1800. By the second wife he had Theodosia, born March 23, 1806; Ann Frances, born March 6, 1808; Martha Ann, born July 2, 1812; Mary, born December 2, 1814; Francis, Sept. 18, 1817. He died Jan. 4, 1847, aged 75.

JAMES DORRANCE.

DR. JAMES DORRANCE came from Sterling, Conn., to Wells in 1802, and located himself at Kennebunk Landing. He soon acquired a good practice, which he maintained several years. But having received a personal injury by overturning his carriage in the night, and being confined a long time in his house, it became necessary for him, in some measure, to change his business, and he engaged in ship building in company with Isaac Kilham; but in this he was not very successful. He moved to Portland in 1820, where he remained till 1830, when he returned to Kennebunk.

He was married to Nancy Brastoe June 13, 1802. She died in September, 1826. He was again married in 18— to Mrs. Mary F. Wallingford, widow of George W. Wallingford. By the former he had four children: Oliver Brastoe, Sarah, Lemuel K., and Lucretia. Sarah died many years since.

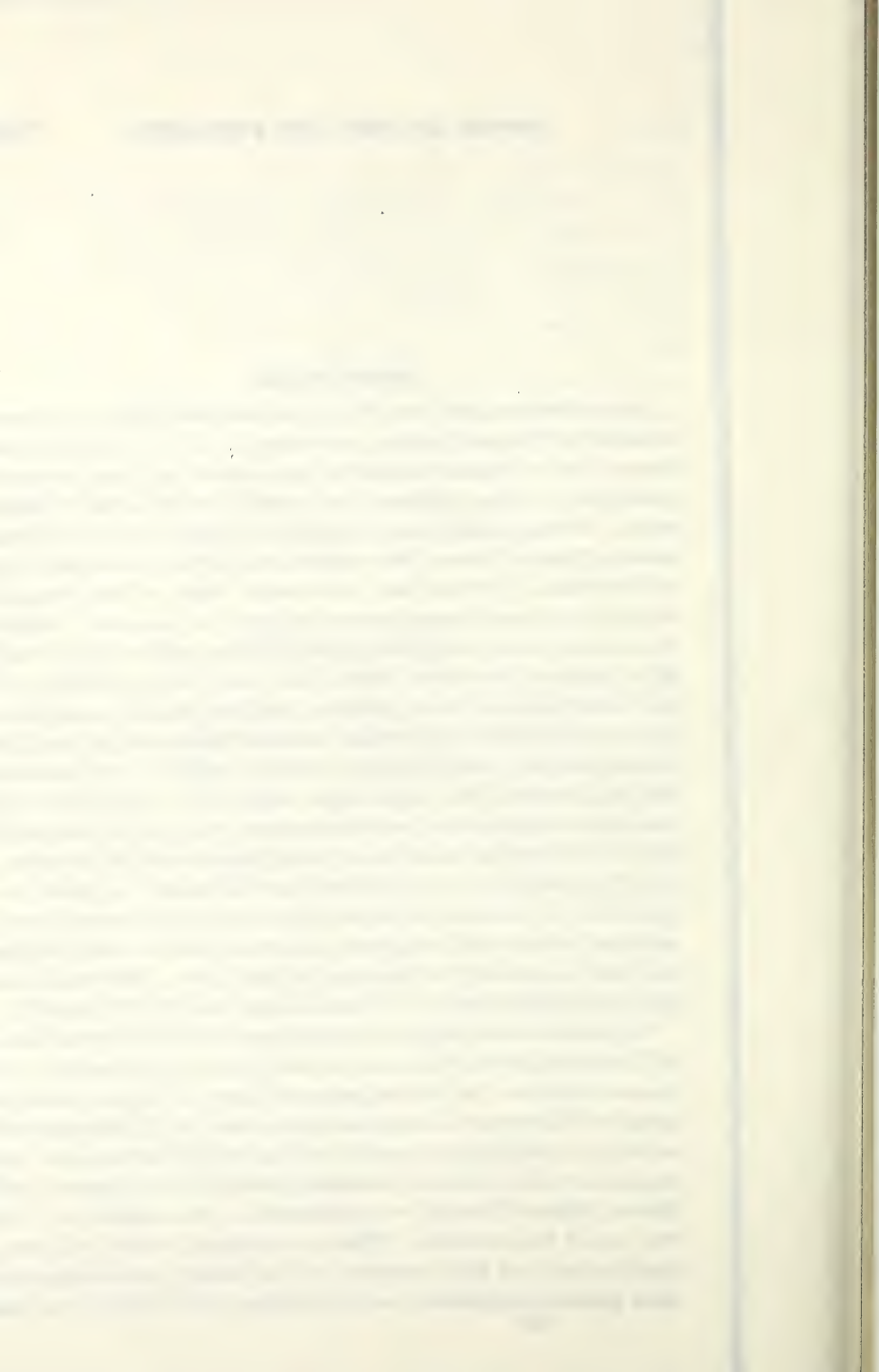
The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a great center of population. The second was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a great center of population. The third was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a great center of population. The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a great center of population. The fifth was the discovery of gold in Montana in 1862. This discovery led to a great influx of people to Montana, and the state became a great center of population. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a great center of population. The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a great center of population. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a great center of population. The ninth was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people to New Mexico, and the state became a great center of population. The tenth was the discovery of gold in Texas in 1880. This discovery led to a great influx of people to Texas, and the state became a great center of population.

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JOSEPH STORER.

JOSEPH STORER came from Wells to Kennebunk in 1757. He was educated at Harvard College, graduating in 1745. We have not learned that he prepared himself for any one of the three principal professions. As was customary, he probably taught school a little while. He engaged in trade, occupying the upper room of the farm house of Charles Parsons, then painted red, the first painted building in Kennebunk. He then built the mansion house of Mr. Parsons, though it has been in some measure enlarged and modified. Beside the business of the store, he engaged in milling, and carried on traffic in lumber of the various kinds. He was a truly patriotic man, and when the clouds were gathering, and the political atmosphere portended the fearful storm which afterward came over the land, he entered into the spirit of the hour, and was ready for any sacrifice that the liberties of the people might require. He was chosen representative from the town, and was instructed to vote for independence if that question should, in any way, present itself for his action, and if he should be of the opinion that the public exigencies required it. He was true to his instructions, and was afterward commissioned as colonel of a regiment, and went into the war; but he had little opportunity for acquiring military glory. He was taken sick while in the service, and died at Albany Oct. 23, 1777, aged 51.

Col. Storer must be regarded as standing at the head of the citizens of Kennebunk, perhaps from his pecuniary status, as well as from his personal qualities. In the assignment of pews in the new meeting-house in 1772, that on the right hand of the door, No. 1, then regarded as the most eligible, was awarded to him; while all others, with the exception of John Mitchell, Nathaniel Kimball, Waldo Emerson, and Deacon Richard Kimball, were subjected to the result of lot. He was one of the selectmen. When he established himself in Kennebunk he had but little property, but by industry and economy he soon became independent, and at the time of his death, was the



richest man in Wells. He was married to Hannah March, of Greenland, March 4, 1753, who died Feb. 27, 1790, Æ 54. Her cotemporaries awarded to her a high character. He had two sons, Joseph and Clement. The latter studied medicine, and established himself in Portsmouth, where he passed his life. Joseph remained in Kennebunk, owning and occupying the old homestead, was appointed postmaster, and afterward Collector of the Port. Sept. 15, 1808, he was married to Priscilla Cutts, of Portsmouth. But the marriage resulted in no additions to the Storer family. He died Sept. 30, 1833, Æ 76. After his death, the widow disposed of the home establishment, and moved to Washington, where she resided with a nephew. Afterward they removed to Prospect Hill, Fairfax County, Virginia, where she died Feb. 10, 1860, aged 86. Mrs. Storer was distinguished for her refined and attractive manners, and for that graceful etiquette so acceptable and pleasant to all, whether associates or strangers.

SAMUEL PRENTICE.

SAMUEL PRENTICE graduated at Harvard in 1771, and soon after came to Kennebunk. For many years he was engaged in teaching. He built the old Dominicus Lord house on Water street in 1779, or rather one of the buildings connected with the salt works, was purchased by him, removed to that spot and made into a dwelling-house. He added to the upper end of it a small building, which he used as a store, in which he traded six or seven years, keeping school at the same time. This house as then finished would probably not exceed in value twenty-five dollars. The young men of the present age may learn a useful lesson from this fact. The men of Wells then accommodated themselves to their circumstances. They cheerfully dwelt in mere tents until the way was clear for more ample accommodations. Oct. 24, 1776, Prentice was married to Dolly Day. He was the first commissioned Justice of the Peace, we think, in Kennebunk; also, one of the assessors of the Second Parish. He taught schools in several of the Districts, and we have no doubt was well qualified for that responsible position. What disposition Providence finally made of him or his wife, has not been ascertained. He has left here no tokens of his existence. After his exit, his house was occupied by John Bourne.

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JAMES OSBORN.

JAMES OSBORN was the son of John Osborn, of Charlestown, Mass. In early life he went into the service of his country in the Revolutionary war, and was in Capt. Danforth's company of Col. Nixon's regiment. After the war was over, in 1784, he came to Kennebunk. Here he was first employed as a clerk in the store of Tobias Lord. A few years after, he commenced teaching school, and for twenty-five years was employed in that capacity in the various Districts of the town; a part of that time, in addition to his labors in the school, doing business as a trader in the store of Prentice. In 1790, he erected the house now standing near the store of his son, James Osborn. The western end was fitted for a store, in which he traded several years. He was an honest and worthy man, and, for the period in which he lived, a good teacher. In 1787, he married Nancy Lord, of Berwick, by whom he had four children, Samuel, John, James, and Mary. She died June 10, 1832, aged 69. He, Nov. 10, 1836, aged 76.

BENJAMIN BROWN.

BENJAMIN BROWN came to Kennebunk in 1782. Of a lively and zealous temperament, he soon interested himself in the place and the people, and took hold of business of various kinds with a good deal of energy and resolution. He went into trade, and in 1784, built the house now owned and occupied by Edward E. Bourne, jr., then the most costly in the two villages. The eastern end of it was occupied as a store, in which he did considerable business. He was commissioned as Justice of the Peace, and opened an office for marine insurance. In 1787, he was married to Mary —, of Boston. She was the life and joy of his house, and infused into him that cheerful spirit so necessary to meet all the demands of out-door life. She was a lady of strong intellect and attractive demeanor, and adorned with all the social and Christian graces which make the charm of connubial life. She died on the 21st day of April, 1794. He was again married to Miss Eunice Orne, of Lynnfield, in Nov., 1795. Soon after this he removed to Philadelphia, where he suddenly died, in January, 1802.

JOHN BOURNE.

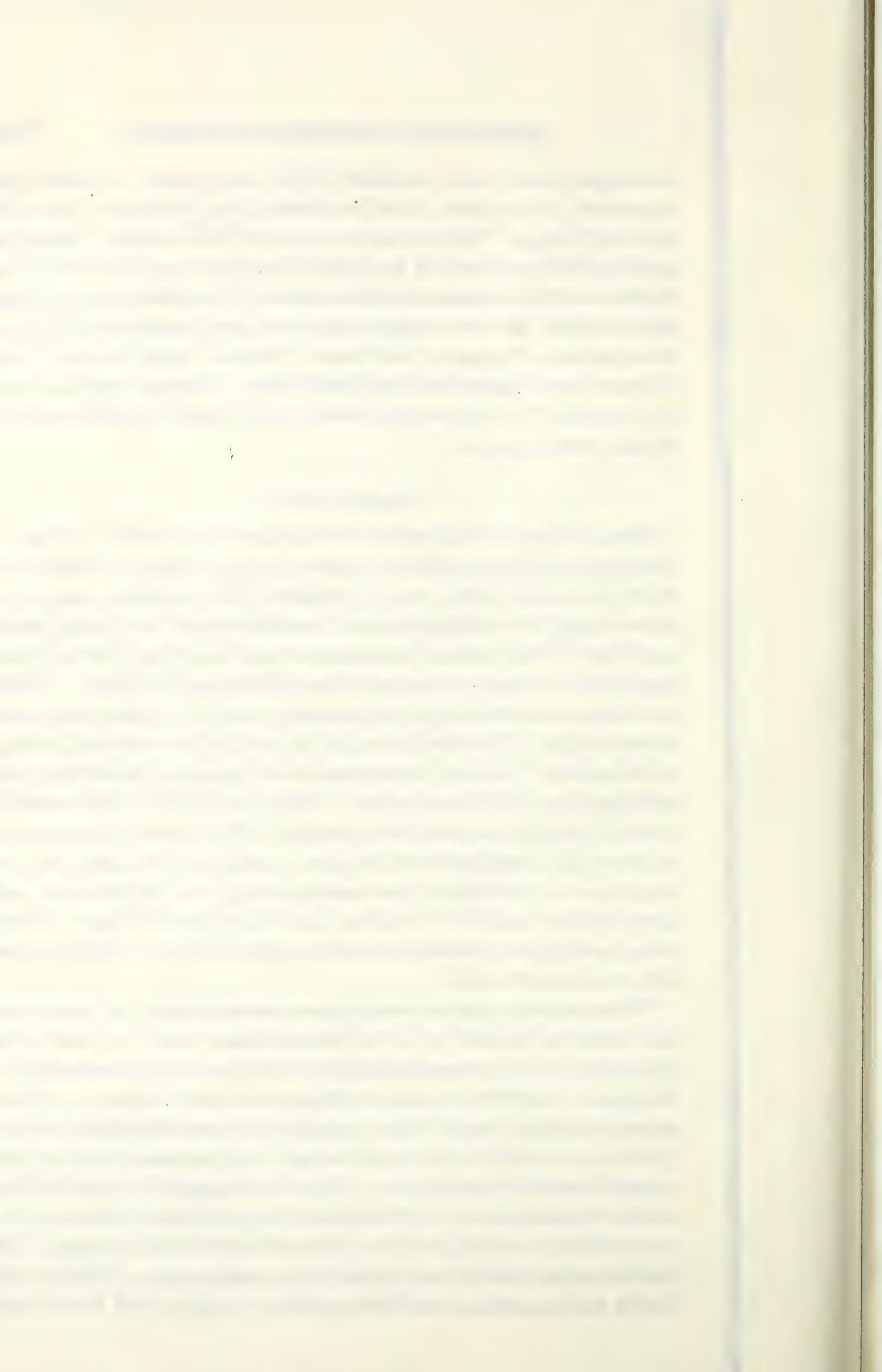
JOHN BOURNE, son of Benjamin, when only sixteen years of age enlisted in the Revolutionary war, and continued in the service on the borders of Canada one year. In 1780, being then 21 years of age, he came to Kennebunk, having been trained by his father as a ship-carpenter. Feb. 6, 1783, he was married to Miss Abigail Hubbard, daughter of Captain James Hubbard, who died at Cambridge in the beginning of the war. By the joint industry and providence of husband and wife, he soon found himself possessed of capital adequate to the business of trade; and he built and opened a store at the Landing. About the same time he erected his house, the same still standing next below that of the late Adam McCulloch. He had become master-workman of the shipyard; and having purchased the land joining the river, he commenced ship-building on his own account. There he built many vessels for Theodore Lyman, William Gray, of Salem, and others. Afterward he engaged in navigation, and built vessels for his own use; taking into partnership with him John Low, under the firm of Bourne and Low. They carried on business successfully, until the embargo and war not only made the business profitless, but reduced their finances to a very low condition. His wife died on the 10th of December, 1787. They had three children; Olive, born July 10, 1784; Samuel, Dec. 1, 1785, and Benjamin, Sept. 3, 1787. He was married to Miss Sally, daughter of James Kimball, June 19, 1788. They had three children; John, born Nov. 1, 1789; James, Aug. 5, 1792, and Charles, Dec. 10, 1793. This second wife died May 29, 1794. He had now six small children to be taken care of; and taking still more closely to heart the teachings of the Bible, that it is not good for man to be alone; and regarding duty as more imperative than the customs of society, Sept. 10, 1794, he was married to Mrs. Eliza Wildes, widow of Capt. Israel Wildes, of Arundel, who had three small children, Susan, Elizabeth and Abigail; all of whom were brought into the family. Before any of them arrived at maturity, six more were added to the number; four boys, Israel, Edward, Thomas and George, and two girls, Julia Ann and Olive Leighton; making a household of fifteen. But the number never disturbed the mother's equanimity. Her judgment was, that it was as easy to take care of a large flock as a small one. There were giants for labor among the women of those days. They

were equal to any work and ready for any enjoyment. It would be interesting to copy here, from her journal, the minutes of some of her days' doings. But we cannot so extend this sketch. Notwithstanding the magnitude of the family, the father was able as early as 1806 to buy the house and business stand of Theodore Lyman, paying for it \$5,000. He was a representative in the Legislature of Massachusetts and a Justice of the Peace. His sons, Israel, Edward and Thomas were educated at Bowdoin College. George chose another path in life. The father died June 6, 1837, aged 78; the mother, Sept. 6, 1844, aged 79.

TOBIAS LORD.

TOBIAS LORD was the son of Tobias Lord of Arundel. When a young man, fourteen or fifteen years of age, he went to Moulton's Mills, in Sanford, to live with a relative. He was there taught to labor during the working hours of the olden time, from early morn until dark. His principal employment was in getting lumber from the mills at a distance from the house with a team of six oxen. With this team he would start in the morning, take on his load and reach home at night. The barn being half of a mile from the road leading to Kennebunk, the oxen were taken from the cart, which was left standing there until morning, and driven to the barn. The whole work of the day was attended with peril. The wolves were always on the watch, though they were great cowards. The only way in which he could reach his home was by riding one of the oxen, and keeping them back with a club or some kind of a bludgeon. They came around him in flocks night after night, but he was able successfully to defend himself.

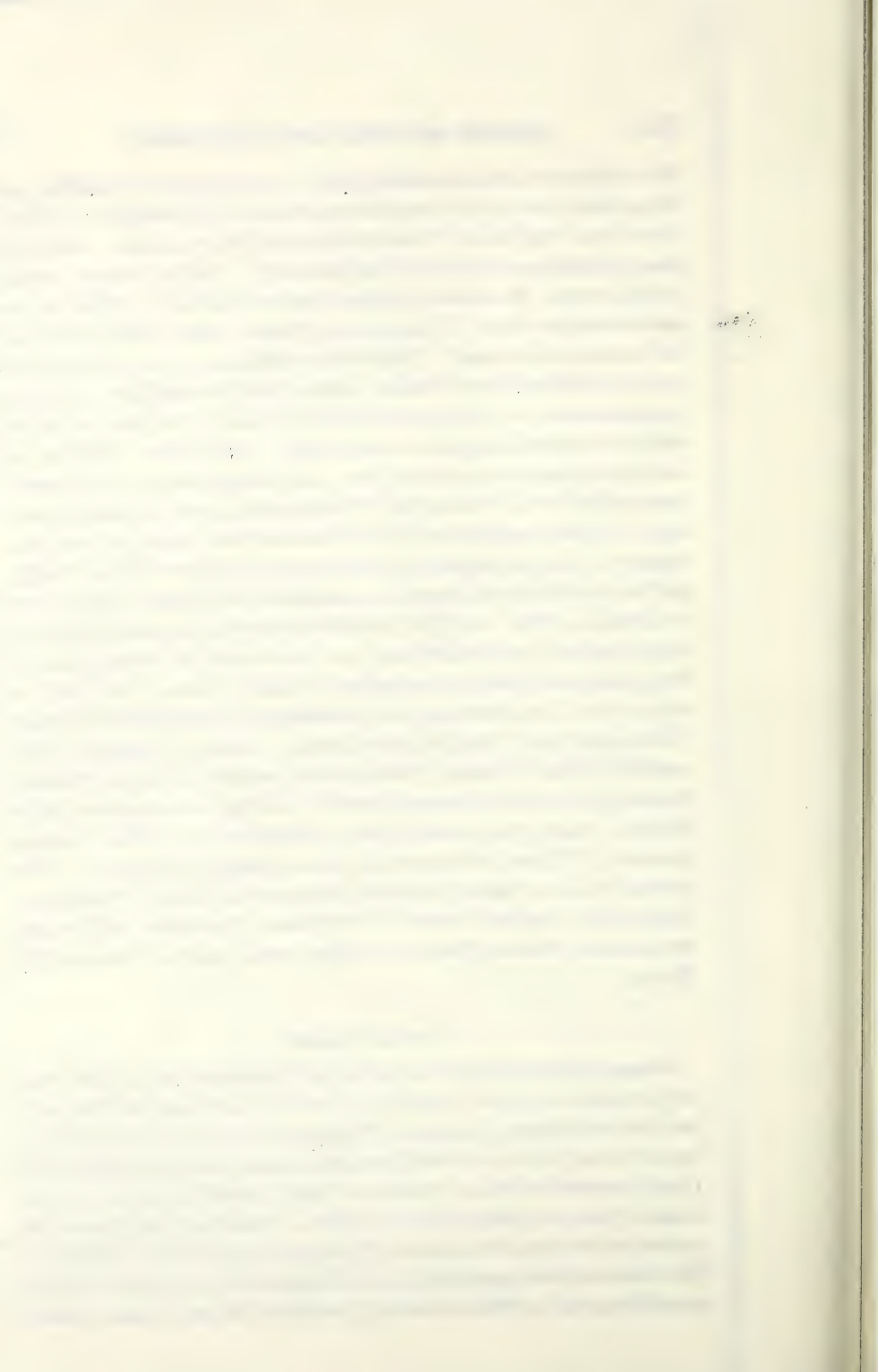
When he arrived at maturity he was commissioned as Lieutenant, and went into the service in the Revolutionary war. He was in the company of Capt. James Littlefield at the time of the surrender of Burgoyne. In 1778, he came to Kennebunk and settled on Water street, building a small house opposite the saw-mill, which in after years was called the Gillespie house. At the same time he built a small store a few rods above. Here he engaged in ship-building on the Mousam river. In 1785, when the great freshet occurred, he was building a vessel, and had about finished the planking. The freshet carried her off, and landed her in another place. But she was left in such a position that he was able to complete and launch her.



He built several others on this river; but judging the Landing on Kennebunk river a more convenient place for his business, he transferred it to that place. There he enlarged his operations. But various adversities soon checked his prosperity. He lost several vessels by shipwreck. In those days there were no insurance offices to assume maritime risks. To him most of these losses were total, and he became embarrassed. Under these depressing circumstances he went to William Gray of Salem and told him his condition. So high an opinion had Mr. Gray of his integrity, that he told him to go on with his ship-building and he would take care of him. He did so, and again prosperity attended him; and though some of his vessels were taken by the French, he still maintained a safe pecuniary standing. He was hospitable to all the teamsters who came in from the country. But his hospitality became too burdensome for his family; and to alleviate their labors, he abandoned his business and moved to Alfred in 1803. In 1790, he built the large three-storied house in which he lived; and which time had dealt with so severely that a few years since it became necessary to take it down. In 1808, he returned to Kennebunk, and died suddenly at the house of Francis Watts, Jan. 16th. He left the following children: Nathaniel, who married Phebe Walker; Tobias, who married Hannah Perkins; Samuel, who married Hannah Jefferds; George, who married Olive Jefferds; Ivory, who married Louisa McCulloch and Olive Bourne Emerson; William, who married Sarah Cleaves; Francis A., who married Frances Smith; Hepsibah, who married Robert Waterston; Abigail, who married Charles W. Williams; Mehitabel and Betsey, who married Francis Watts, and Lucy, who married Hercules M. Hayes.

JONAS CLARK.

Among the merchants who settled in Kennebunk in the last century was JONAS CLARK. In 1784, he established himself in Portland; but the prospects for business in Kennebunk being very favorable, in two or three years he removed here, and entered into partnership with Condry, under the firm of Clark and Condry, occupying a part of the house of the late Daniel Wise as a store. Afterward they moved to a store on the site of the house of the late Capt. William Williams. He was soon after appointed a special justice of the Court of Common Pleas, and in 1808, a standing justice of the same court, which



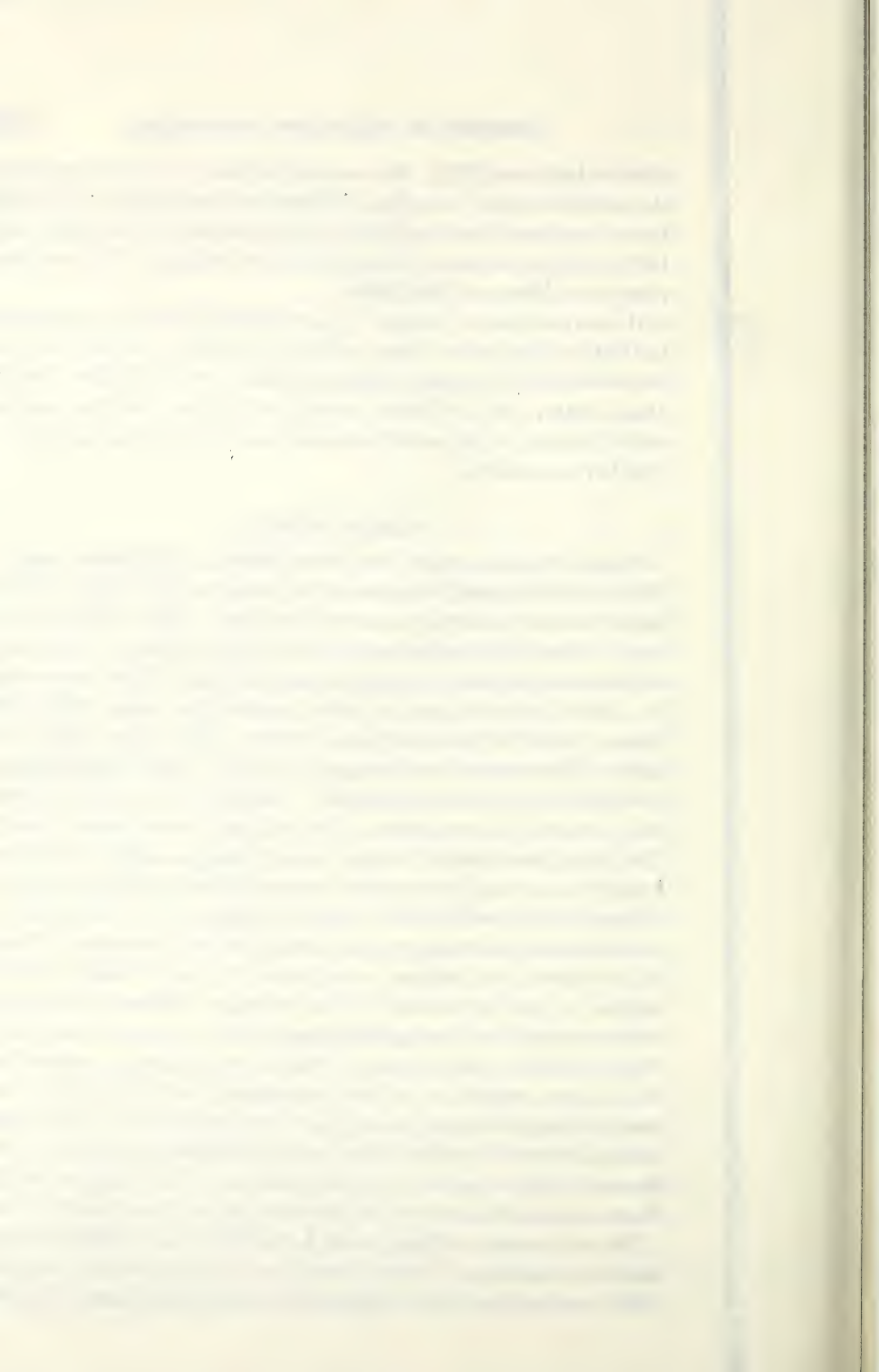
office he held until 1811. He was also collector of the customs after the establishment of the office at Kennebunk until 1810. In 1815, he was appointed Judge of Probate, and continued in that office until 1827, when, on account of failing health, he resigned. He was also many years Notary of the Public.

He married Sarah, daughter of Dr. Edward Watts, of Portland, in 1789, and died, after a long and severe sickness, on fifth day of November, 1828; leaving daughters, Mary, wife of Hon. Joseph Dane, Betsey, wife of Moses Savary, of Bangor; Caroline, second wife of Joseph M. Hayes, of Saco, and Sarah and Martha Ann Ware, who have since died.

NAHUM MORRILL.

NAHUM MORRILL, son of Rev. Moses Morrill, of Biddeford, came to Wells in his boyhood, being one of the family of John Storer. Having arrived at maturity, he entered into trade a short time after the war. Being of an active turn, he made rapid advances in influence and business, acquiring the respect and confidence of the community. In a short time his place of trade acquired the name of Morrill's Corner, which it has ever since retained. Every one who could muster a little money was then going into the West India business, in which many were very successful. Morrill fell in with the current, and embarked in navigation. He built and owned several vessels. The large quantities of lumber, boards, shingles, staves, and hoops brought to market, kept the price reasonably low, and vessels generally made a fair profit on their outward cargoes; while the return of rum, molasses, and sugar, was not less favorable to the owners. Some of the vessels and cargoes were taken by the French. But he enjoyed a good prosperity, till the embargo, followed by the non-intercourse and war, during which most of our merchants went down. Morrill suffered with others, so that in the remaining years of his life he was reduced to a bare competency for the support of his family, though his enterprising spirit was not subdued. He took a strong interest in public affairs, and represented the town in the General Court, was town treasurer, and one of the delegates to the Convention at Portland for the formation of the State Constitution.

He was married to Miss Sarah Littlefield, Dec. 3, 1789, by whom he had ten children. Hannah, born Dec. 16, 1790; Samuel, Aug. 25, 1792, who died in 1795; Sally, July 28, 1794; Mary, March 19, 1796;



Isabella, March 13, 1798; Samuel, Feb. 4, 1800; Moses, Nov. 2, 1802; Nahum, July 6, 1804; Ann Maria, July 27, 1806; and Nahum, Oct. 24, 1808. Samuel was educated at Bowdoin College, and is a physician of very respectable standing in Boston.

SAMUEL CURTIS, JR.

SAMUEL CURTIS, JR., was a native of Wells, descending from one of the early inhabitants. He engaged in trade in early life, for a while making that his chief employment. Afterward, following in the footsteps of Morrill, he invested in navigation. Here he was more successful than Morrill, and the measures of government did not so materially reduce his property. He was well versed in the condition of public affairs, was representative in the Legislature, and a delegate to the Convention for forming the Constitution. He interested himself in the affairs of the church, and was one of the leaders in the secession from the First Parish in his last years. He adhered to the Calvinistic theology according to the views of the most rigid of that sect. In all his intercourse he exhibited himself as governed by the rules of the Gospel, endeavoring to deal justly, and in all things to act uprightly.

In Nov., 1800, he married Lydia Littlefield, daughter of Capt. James Littlefield, by whom he had the following children: Mary, born Aug. 25, 1802; Olive, June 14, 1804; Sally, Aug. 27, 1806; Lydia, Dec. 4, 1808; Joseph, Nov. 14, 1810; Samuel, Oct. 5, 1812; Benjamin White, Nov. 8, 1815; Abigail, 1817; and Harriet, 1820. His wife died May 12, 1823, *Æ* 44.

In 1827, he was again married to Miss Olive Storer, daughter of John Storer, Esq. But this marriage brought no additions to the human family. Mr. Curtis died in 1845, at the age of seventy.

JOHN LOW.

JOHN LOW was the son of John Low, of Lyman. When he arrived at mature life in 1791, he established himself at Kennebunk; the activity of the lumber and West India trade at that time presenting strong inducements to young men. He occupied the house of Tobias Lord, on Water street, and opened a small store for trade. In 1792, he was married to Rachel Francis, of Beverly. He soon enlarged his operations, taking an interest in navigation, and after a few years formed a partnership with John Bourne, under the firm

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name of Bourne & Low. They owned several vessels, which were employed in the West India trade. The embargo and war, so destructive to the navigation of the country generally, were specially so to the commerce of Kennebunk. Though pursued afterward by some of the merchants, it never recovered its prosperity in the trade in which it had been employed. Mr. Low suffered with the many others, so that at the close of life his house and a little land constituted all his possessions. He was a man of unswerving integrity, governing his life by Christian principles, and always ready to give his help in every good work. He was a member of the church, a faithful disciple, and a useful citizen. His closing days were brightened by the elevating hopes which true religion inspires. He died Jan. 19, 1833, aged 65, leaving no child to inherit his virtues. His wife died April 6, 1851.

WILLIAM JEFFERDS.

WILLIAM JEFFERDS, the son of Samuel Jefferds, moved from Wells to Kennebunk in 1777. He had been educated as a fuller, and built a mill for the purpose of carrying on his trade, by the iron works, at the western end of the lower dam. Here he employed himself for several years, from 1785 until his son Nathaniel had acquired the requisite age and skill to continue the business; when having a predilection for hotel keeping, he surrendered the fulling-mill to him. His father having kept a public house many years, he was well grounded in the mysteries of the inn-holder. He bought the small one-story house of Dominicus Lord, standing on the site, and a part of, the present public house now owned by Mr. John Baker, which he enlarged, adding to it another story. This proving inadequate for the public accommodation, it was further enlarged by raising the roof and adding a third story. It afterward became a house of considerable note, and has been distinguished as the Jefferds tavern, nearly all travelers making it an object to obtain accommodations here for the night. He had some military tastes, and was elected and ever after known as Major. He died April 28, 1820, aged 67. His wife was Olive, sister of Richard Gillpatrick. They had the following children: Nathaniel, William, George, Olive, Clement, and Ivory. His wife died April 29, 1831, aged 75.



RICHARD GILLPATRICK.

RICHARD GILLPATRICK was the son of James Gillpatrick, who was the son of Thomas, who came over to this country from Ireland, with eleven children, and landed at Saco in 1620. James came to Wells in 1734. Richard, the son, while in his minority, was bound to James Kimball as an apprentice to learn the trade of a blacksmith and continued with him till he arrived at his majority. He then assumed that business on his own account, working in a shop standing at the eastern end of Brown street, in Kennebunk. The next year he built and traded in a small store, a rod or two from the shop. Being skillful and industrious, he rapidly acquired property, and in a year or two put up an iron factory, where the machine shop stands. He, in a short time, became the owner of all the land afterward owned by the factory company, on the west side of the river; and in 1784, when his business had become so extended that larger conveniences were required, he built a large store where that of Samuel Clark now stands. Then he added navigation to his business, and built several vessels on the Mousam river. Two or three of these he owned wholly or in part. One new brig of which he was sole owner, and another of which he owned a part, were captured by the French. But he persevered in his various employments, strengthening his position until the embargo of 1807, which was soon followed by the war, when the fate of many others befel him. But the factory fever prevailing throughout the country enabled him to make a good sale of all his land on the river. He also owned one-half of the cotton factory standing on the site of the present saw-mill, which he also sold, so that now he was placed in comfortable pecuniary circumstances. But he did not long enjoy them. His intellect failed, and the remainder of his life was a blank. He died Sept. 15, 1828, aged 75.

He was married on the eleventh day of February, 1776, to Mary, daughter of Capt. James Hubbard. They had three children, Dimon, Sally, and Daniel. His wife died March 20, 1794. In 1795, he was married to Dorothy Rose Moody, of York, daughter of Samuel Moody. They had five children, William, Elizabeth, Mary, Maria, and Lucy. This wife died May 2, 1847, aged 77. Dimon married Elizabeth Rogers; Sally, Benjamin Smith; Daniel died in early life.



William married Sophia Goodrich; Elizabeth, Benj. F. Green; Mary, Edward E. Bourne; Maria, William B. Sewall; Lucy, Burleigh Smart.

DANIEL WISE.

DANIEL WISE died May 6, 1843, aged 82. He was the son of Capt. James Wise, and grandson of Rev. Jeremiah Wise, of Berwick. In his early days his father was disposed to bind him as an apprentice to a blacksmith. But that business, though then as prosperous and successful as any of the employments of the time, did not meet his aspirations. The sea presented to him charms which superseded all other influences, and he turned his attention that way. He entered into the service of the United States in the Revolutionary war. About the time of its close he came to Kennebunk, and entering upon a seafaring life, soon became master mariner, and rapidly acquired property. He became enamored of Miss Hannah Hubbard, daughter of Capt. James Hubbard, who had died at Cambridge, and was married to her Feb. 23, 1786. He purchased the land and built his house where that recently built by his son George now stands, and became part owner of several vessels, some of which were captured by the French. But, notwithstanding these losses, he was independent. He built the large store which a few years past was removed, and traded a little while; then gave his attention to the cultivation of his farm, the safest and happiest employment of life. They had the following children: Betsey, born Oct. 18, 1786; John, Jan. 20, 1791; Mary, Oct. 4, 1794; Daniel, —; George, April 19, 1811; and Hannah, May 23, 1813. The mother died Oct. 15, 1851, aged 84.

MICHAEL WISE.

MICHAEL WISE was the brother of Daniel, and came to Kennebunk four or five years after the establishment of peace. He opened a store, and engaged in the traffic of West India goods and groceries, taking into partnership with him John Grant, jr., under the firm of Wise & Grant. They soon took an interest in navigation, but with others suffered by French spoliations. Grant afterward formed a partnership with his father, John Grant, and went to sea several voyages as master. In subsequent years, William W. Wise, his son, became a partner with his father. He was married, in 1792, to Miss



Hannah Kimball. They had the following children: William, Hannah, Isaac, Edward, Michael, Eliza, and Augustus. He died Dec. 20, 1833, aged 67. His widow afterward married Jeremiah Paul.

BENJAMIN SMITH.

BENJAMIN SMITH came to Kennebunk in 1797, when he was but twenty years old. He here satisfied himself that a bakery was essential to the demands of the day. The great number of vessels sailing from the Port created a demand for bread, and he immediately got up such an establishment and carried it on several years, when he abandoned it for trade and mercantile pursuit on a larger scale. He entered into partnership with Horace Porter, under the firm of Smith & Porter. They did a large business in the purchase and sale of lumber, became ship owners, employing their navigation in the West India trade. By their fidelity and diligent attention to business, they acquired the confidence of the public, and in a few years were numbered among the rich men of Kennebunk. Mr. Smith, having met with none of the adversities and drawbacks to which those who came to Kennebunk a little before him were subjected, continued to increase in wealth to the end of life, and left to his children an estate exceeding that of any one who had previously deceased. He was a member of the Christian church, and honored his profession by a true life. He died March 22, 1834, aged 57. He was married, in 1799, to Sarah, daughter of Richard Gillpatrick. She died June 22, 1812, aged 31. His second wife was Dorothy C. Dutch, who died June 22, 1856, aged 71. He had the following children: Elizabeth, Dorothy, Joseph, Francis, Benjamin, and Susan.

STEPHEN TITCOMB.

Died May 23, 1815, STEPHEN TITCOMB, aged 93. He came to Kennebunk from Newburyport in 174-, and located himself near the Kennebunk river, in the rear of the house of George Dresser. He was an energetic, enterprising man, and embarked freely in various kinds of business; built a mill on Middle river, in Arundel, sawed a large amount of lumber, built and owned coasters, entered into trade, etc. Having acquired a respectable property, he built for himself a large house, the same now occupied by Dresser. This was constructed with garrison defenses, the Indian wars not having then

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ended. In a few years these defenses ceased to be necessary, and the building was modified as it now appears. He was a patriotic and religious man, in the early part of the Revolution taking a decided stand in favor of the rights of the colonies. Immediately on receiving notice of the battle at Lexington, he started at the head of twenty-two of his company for the place of conflict; but when he reached Portsmouth, was advised that the troops were not needed, and returned home. He was chosen agent of the town to prosecute all who were inimical to the State or the United States; was a captain of the militia in Kennebunk, one of the selectmen, an active member of the Second Congregational Parish, and for several years its treasurer and one of its assessors; also, a leader among the founders of the church.

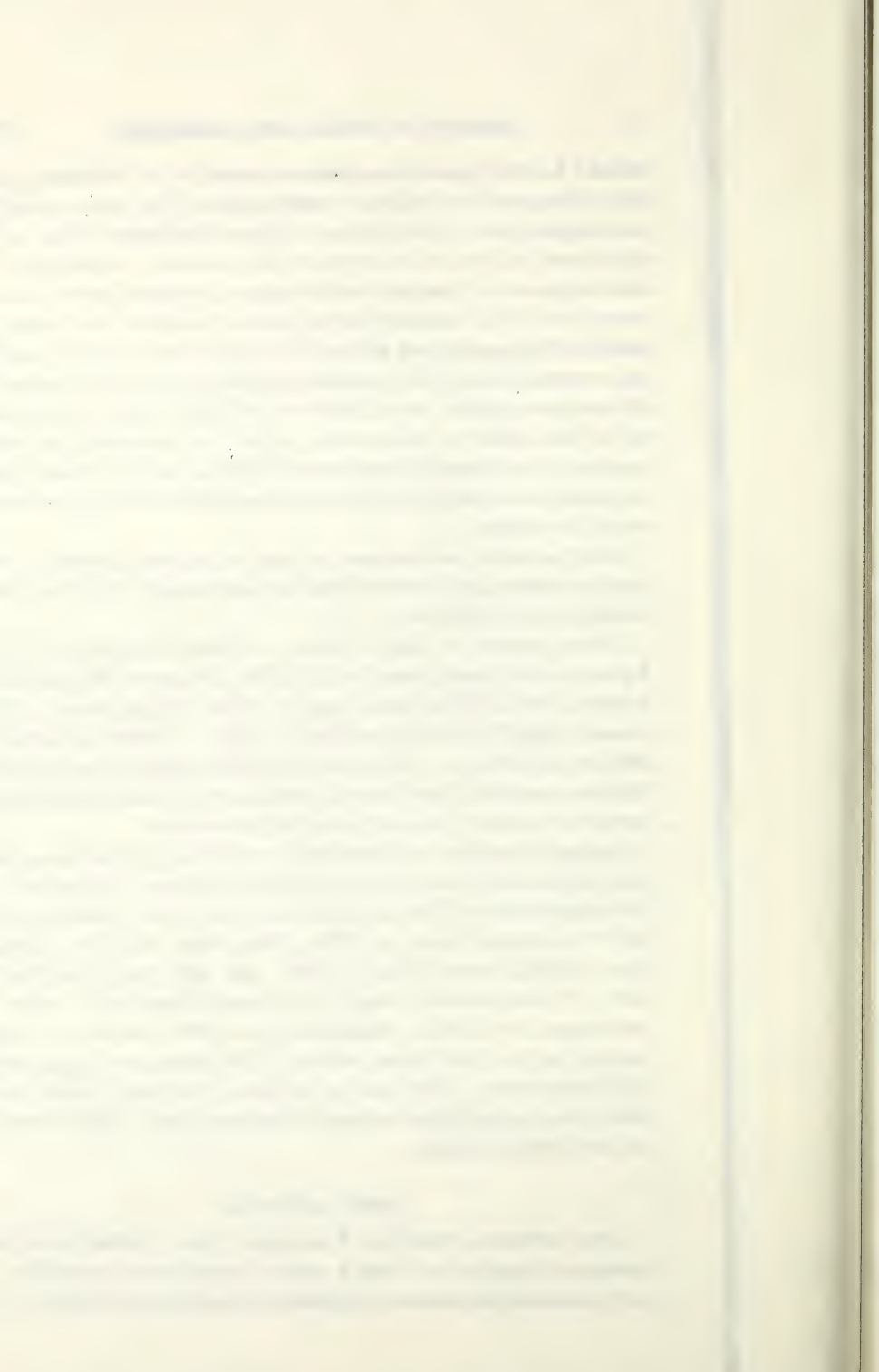
Being an active business man, he kept his physical powers in reasonable exercise, and thereby lived to an advanced age, dying May 24, 1815, in his 94th year.

He was married to Abigail Stone, of North Yarmouth, in 1748. By her he had Joseph, born Oct. 21, 1749; Benjamin, May 21, 1751; Stephen, Oct. 3, 1752; Sarah, Aug. 19, 1754; Abigail, June 1, 1756; Samuel, May 27, 1758; John, Feb. 16, 1752. His wife died June 19, 1814, in her 90th year; John, Oct. 19, 1795; Abigail, June 19, 1809; Stephen moved to New Sharon; Sarah married Daniel Mitchell, and moved to Arundel; Samuel moved to the eastward.

Benjamin remained in Kennebunk, establishing himself on a large farm in Alewife. His first wife was Mary Burnham. They had the following children: Benjamin, born April 24, 1780; Hannah, Sept. 22, 1781; James, March 14, 1783; Mary, Sept. 24, 1784; Joseph, June 5, 1786; Hannah, Feb. 19, 1788. His wife Mary died May 3, 1788. He was afterward married to Hannah Bragdon, by whom he had Abigail and Lydia. She died July 21, 1809, and he was again married to Mrs. Mary Gates, widow of Dr. Gates, and daughter of Dr. Hemmenway. They had no children. He was a useful man; many years one of the selectmen of the town, and a faithful member of the Christian church.

JOHN MITCHELL.

JOHN MITCHELL came from York about 1740. He had had a good common education and was a man of sound moral principle. In early manhood he became a professor of the Christian religion. Be-



fore he came to Kennebunk, in his immature years, he had tried the sea; but the mariner's life was not congenial with his disposition, and he determined to try other branches of business for a support. He selected a lot for a farm, built a large two-storied house, the first of that kind in Kennebunk, and gave his labors to agriculture. He then added a little interest in navigation, and built the first wharf on the west side of Kennebunk river. The troubles with the Indians, or the continual fear of the renewal of war with them, led him to build a garrison house for the protection of his family and others who might seek a refuge there in time of danger. He interested himself in all matters involving the general interests of humanity. He felt deeply the value of public worship, and exerted himself to secure its maintainance nearer to the people in the eastern part of the town than the old church in Wells. He was active in bringing about the division of the Parish, and was a liberal contributor to the erection of the meeting-house at the Landing. This church was one of the most effectual means in obtaining the incorporation of the Second Parish, and he was chosen the first clerk, treasurer, and assessor. He was also one of the original members of the church.

He was constable of the town in 1751, but for some cause, which we have been unable to learn, was removed from that office by the Court of Sessions; by what authority we know not. We believe his character was unstained by any failure of integrity.

He died leaving the following children: Lydia, born Nov. 13, 1744; Jotham, Nov. 2, 1746; Lucy, March 28, 1748; James, June 18, 1751; Benjamin, July 11, 1753; Mary, June 17, 1755.

JOHN GRANT.

Died Nov. 3, 1825, JOHN GRANT, aged 80. We should feel that we were guilty of a great wrong were we to withhold the tribute justly due to the memory of this worthy man. He made no special display in any department of life; yet his character was such as to merit the affectionate remembrance of every lover of his race. He was a solid man in every sense of the word; a gentleman of the school of the 18th century. Amidst all the vicissitudes which marked his condition, he was the same incorruptible, faithful servant of right and duty. His grandfather was an Englishman, who came over to this country in the beginning of the last century, having for



his companion a Mr. Malcolm; the families of the two, we suppose, having lived in the friendly and dignified relations which distinguished the nobility of Great Britain. The daughter of Malcolm was educated in Boston; highly accomplished, and familiar with the etiquette and all the refinements of high life. Among other aristocratic notions in which she indulged, she was accustomed to have a barber to dress her hair every morning with flowers. Capt. Wise, one of the sons of Rev. Jeremiah Wise, of Berwick, was fascinated by her charms, and she became his wife. He then moved to Berwick, where he lived in true English style. The issue of this marriage was three sons and one daughter, Jeremiah, Daniel, Michael and Sarah. Sarah was the belle of Berwick. When she had come to maturity, John Grant, then a wholesale merchant in Boston, came to Berwick, and was captivated with the attractions of the scenery, and with the attentions which he received from the people.

The Malcolms and the Grants when they visited Berwick, came in the style of the grandees of the Province. Young Grant, of course, was the object of a flood of civilities. Possessing the many attractions with which the graces of the true gentleman invest the person, he soon impressed the heart and secured the affections of the daughter of Captain Wise; and in due time she became his wife. But much to her disappointment, instead of taking up her residence in Boston, Grant's attachment to Berwick had become so strong, that he determined to close his business in Boston and move there. Accordingly, he opened a store for trade in Berwick, or what is now termed South Berwick. But he no sooner commenced business than a great freshet carried off his store and all his merchandise. The store went down the river, and was secured at Portsmouth; but all his goods were lost or destroyed. About the same time a vessel and cargo, of which he was part owner, was totally lost.

He then started in business anew, as partner with Hon. Richard Cutts, in the traffic of West India goods and groceries. But he was again doomed to disappointment. A gang of thieves entered the store in the darkness of night, and carried off the entire stock of goods. They were tracked and pursued to the eastern end of the Province, but all exertions to overtake them were fruitless.

But Grant was a persevering man, active and industrious; still self-possessed, cheerful and determined under all the adversities of life. He suffered no delay, but starting again in the same business



alone, he went to Portsmouth and purchased goods to the amount of five hundred dollars; brought them up in a gondola, which reached South Berwick late in the evening. They were put into the store; and, wearied with the day's work, he went home and retired to bed. On going to the store in the morning, the goods had all disappeared; the thief, as if to see how completely he could perfect his work, having carried off every article except a single paper of pins. He had no doubt who the robber was. But such were his sensibilities, and so adverse was he to being, even under the most aggravated circumstances, the instrument of bringing distress upon a family, that it was not in his heart to take measures to unfold the crime and punish the offender. But at a subsequent period the thief found a home in the State's prison, where he died, having previously made confession of this and other offenses.

Notwithstanding these repeated misfortunes, so rapidly following each other, his enterprising spirit was in no measure subdued. Neither were the elements of his social character in the least degree affected. He was still the same thorough gentleman in his domestic and friendly intercourse; pleasant and respectful to all. The Revolutionary conflict having commenced, he readily took sides with the people in opposition to the English government, and being "chosen by the General Court" in 1776, as Quarter-master of the Suffolk and York regiments, he went into the army. How long he was in this service, we are not informed. After the war was over, he came to Kennebunk. Here he soon entered on a profitable business. Being of a kind and generous temperament, he drew to his store a large custom, and in a little while more than retrieved his former pecuniary condition. His son Edward went into partnership with his uncle Michael Wise. The firm did an extensive business; and in January, 1804, Grant being desirous of being relieved, in a measure, from its cares and burdens, took his son into partnership with him, under the firm of John Grant & Son.

JOHN STORER.

JOHN STORER was the son of John, and grandson of Col. John. In the early days of manhood he appears to have been animated with a very worthy ambition for some prominent part on the stage of life. He began business as a trader, and had such success that he was encouraged to follow in the footsteps of many others of the

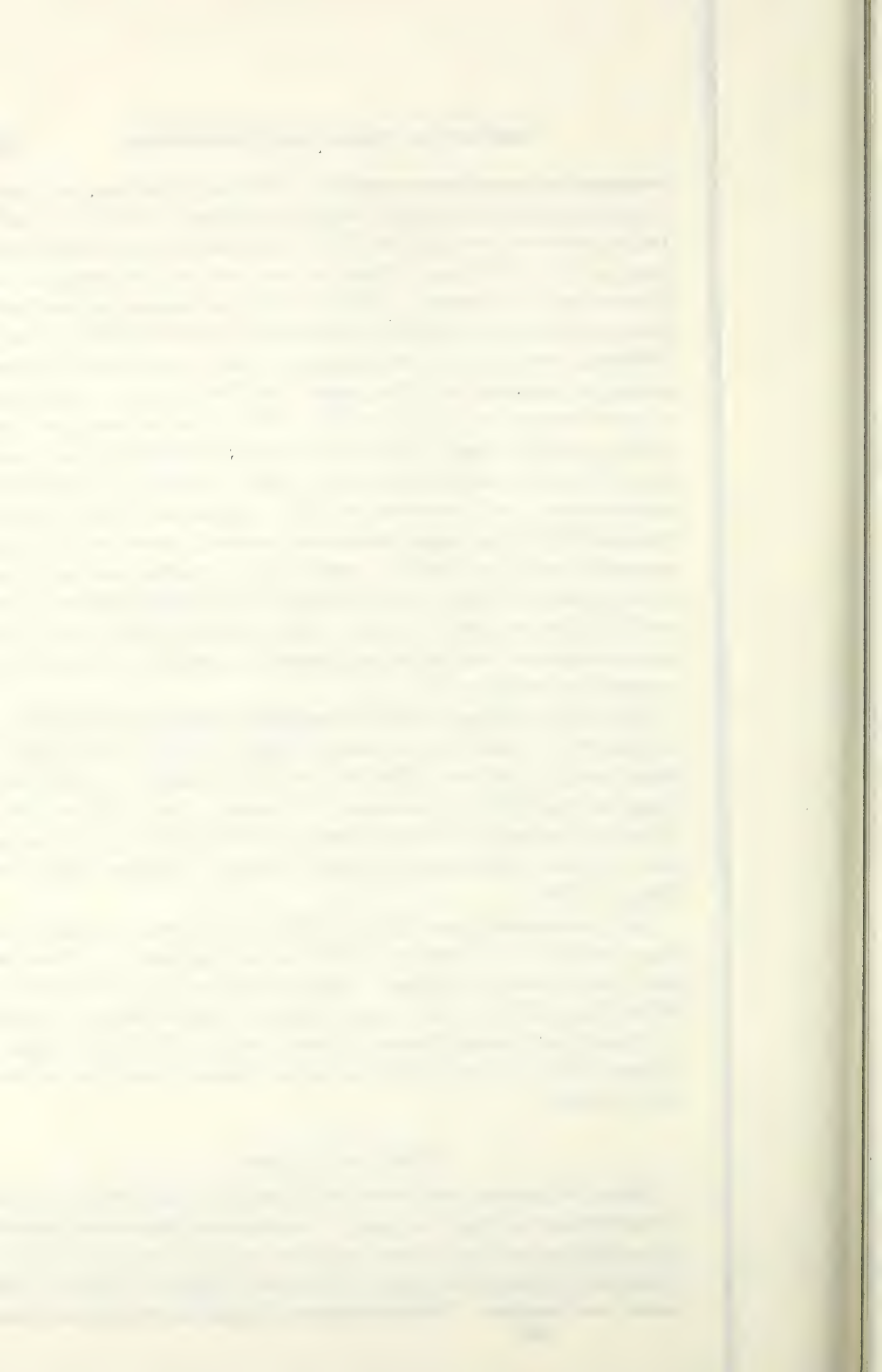
townsmen and enter into navigation. This he did with a good deal of spirit, and perhaps without proper precaution. In 1795, he built the largest vessel ever built in Wells or Kennebunk up to that time, being a ship of 280 tons. What was the result of this enterprise to him, we are not informed. We know that the finale of all his business was unfavorable, and that the labors of his life terminated very differently from his early anticipations. But he maintained a good degree of popularity with the people. In 1785, he was chosen one of the selectmen, and again in 1791. This office he then held for sixteen successive years. In 1785, he was also chosen town treasurer. This office he held twenty-five years. In 1791, he was chosen representative, and continued to be so chosen until 1800. After that, in 1804, he was again chosen, and annually thereafter for five successive years; so that it is manifest his character and qualifications commended him very strongly to his fellow-citizens. But while he thus retained the respect and good-will of the people, he was unsuccessful in acquiring any property beyond the demands of prudent and ordinary life.

His wife was Hannah Morrill, daughter of Rev. Moses Morrill, of Biddeford, to whom he was married Dec. 24, 1772. They had a large family of children. The first two died in infancy. Sally, their daughter, married Rev. Nathaniel H. Fletcher; Mary, William Cole; Elizabeth, unmarried; Hannah, married William Gooch; John Langdon, Samuel, Olive, married Samuel Curtis. This first wife died May 25, 1790.

He was married again, May 12, 1793, to Elizabeth Scamman, of Saco, widow, and a daughter of Rev. John Fairfield, by whom he had the following children: Martha Ruggles, wife of Lauriston Ward, Esq., of Saco; Mary Ann, Caroline Langdon, wife of Samuel B. Morrill and George Starrett; Hannah, wife of Dr. E. G. Moore; Harriet Elvira, wife of Ralph Hobbs, and Almira, who died at the age of eleven.

HUGH McCULLOCH.

HUGH McCULLOCH was the son of Adam McCulloch, who lived in Kennebunkport, though his place of business was Kennebunk, where he carried on trade at his store, standing on the bank of the river, about half a dozen rods below the house of Samuel Roberts. He came from Scotland. He first employed himself in teaching in vari-

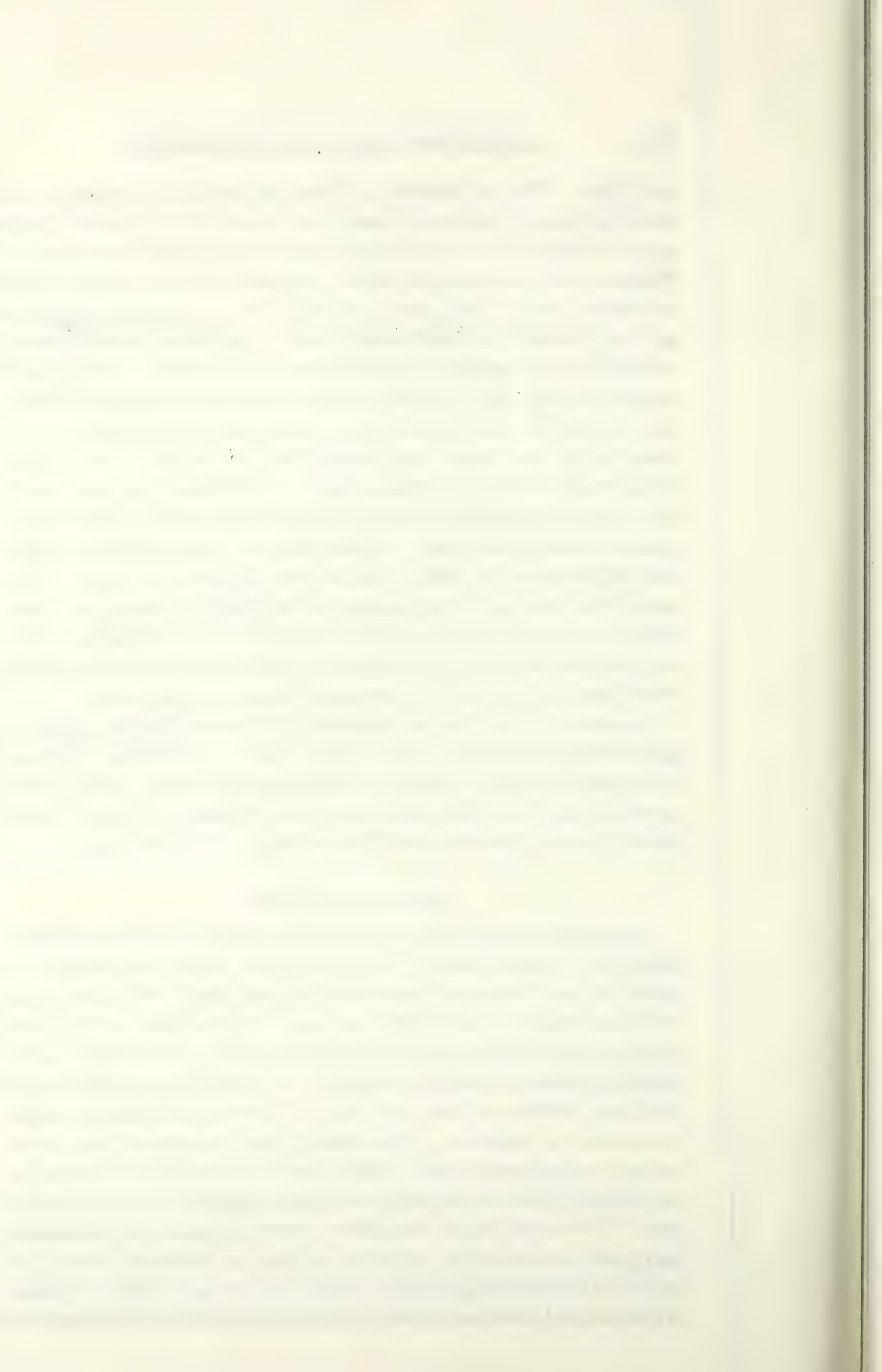


ous places. Having acquired a little property, he invested it in trade, beginning business in Kennebunk about 1768. His son Hugh came to Kennebunk at the time when Dr. Goddard removed to Portland, and purchased his house. He was the most spirited and courageous man of that period, entering into trade and navigation on a large scale. He built many vessels, and soon owned several brigs and ships employed in the West India trade. He acquired property rapidly, and in a few years became the richest man in town. But the war fell heavily upon him. Everything that he had was invested in the two large ships nearly finished when it was begun. These vessels became worthless, and his incidental business nearly died out, so that after the war was over the enthusiasm of previous years of activity was gone. Chronic disease enfeebled his constitution and his energies failed. But he was destined to a trial more severe than the loss of his property in the death of his son at Cambridge, in 1817, to which we have alluded in a former chapter. Still his Christian faith did not forsake him. He trusted in an overruling Providence for a merciful deliverance from all his distresses.

He married Abiel Perkins, daughter of Thomas Perkins, Esq., of Kennebunkport, April 10, 179—. They had five children: Adam, who married Hannah Chase, of Newburyport, Thomas, Louisa, who married Ivory Lord, Eliza, and Hugh, late Secretary of the United States Treasury, who married Eunice Hardy. He died 18—.

WILLIAM BUTLAND.

In another chapter we have related some feats of WILLIAM BUTLAND, one of the ancients of the town, with whom the author enjoyed the good fortune of a personal acquaintance. We have special remembrance of this worthy old man. He was born in 1737, and retained all his faculties, to a wonderful degree, to the end of a life extending almost through a century. We frequently saw him in his last days, and derived from him much of the valuable history which is embodied in this work. His memory was remarkable, not showing any indications of decay, taking clear and firm hold of events in the middle of his life, as well as of those cotemporary with his boyhood. He started in life when there were no means for education, and grew to manhood in the midst of those excitements which the wars of 1745 and '55 produced. He dwelt in the midst of Indian wigwams, and was familiar with all the developments of Indian life



and character; well acquainted with Wawa, the chief Sachem, and others of the tribes dwelling on the Kennebunk and Mousam rivers. No sympathy for these savages could, for a moment, find a resting-place in his bosom. He could have no fellowship with any wrong. He abhorred them for their outrages on humanity. He had witnessed and heard of their iniquities in his childhood, which made a deep impress on his heart, and the fire of revenge for their fiendish crimes, which was then kindled, continued to burn to the close of his life. He hated the Indian as the common enemy of everything good. As a manifestation of his hatred, he related that when he was only nine years old, being shut up in the house alone, while his parents had gone to meeting on the Sabbath, he saw one of these red men looking in at the keyhole of the door. He at once seized a spindle which had been taken from the spinning-wheel, thrust it through and put his eye out. The judgment and action of childhood, in relation to wrong and its punishment, grow out of their associations. The example of parents, where there are no counteracting influences in the education of the schools, is the unfailing instructor of the child.

Born and trained in the midst of peril, and accustomed to all kinds of exposure and labor, Butland grew to manhood, with a constitution impregnable to all the assaults of the various diseases and evils which are the bane of human life. He early went into the shipyard, and there learned to wield the broad-axe, thereby strengthening his muscles and nerves by the severe labor of fourteen or fifteen hours a day, which was in that period the measure of bodily exercise. Solid food and regular daily work almost made giants of some of these bold, fearless, and industrious men of the middle of the last century. Butland became distinguished for his unparalleled physical strength. In the young life of the author, a feat which he had performed was frequently mentioned. The fact was so well authenticated, that there was no room for doubt as to its truth. A teamster, in consequence of the depth of the ruts, had found his wheels so obstructed that the oxen's strength was insufficient to draw them out. He had in his cart nearly a ton of hay. Butland, who was passing while the man was in this troublesome predicament, remarked that he would not give much for a yoke of oxen that could not move so light a load as that. "Not so light, neither," replied the man. "Why," says Butland, "I can lift it myself." "Not exactly," answered the teamster,



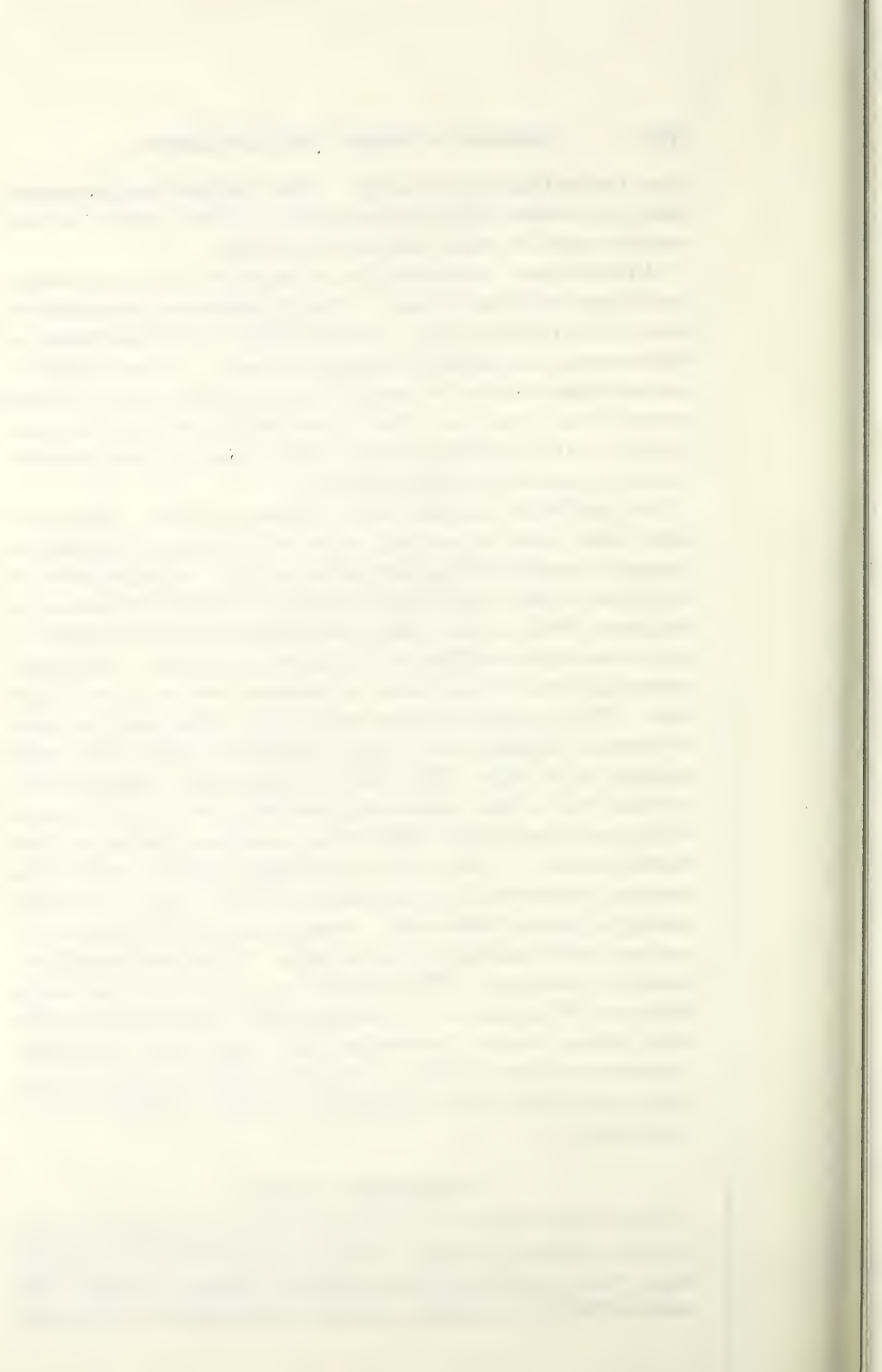
"but I should like to see you try." Upon this challenge, he immediately got beneath the cart, and placing his back under the axle, actually raised the whole load from the ground.

His intellectual constitution also, in its growth, kept pace in some good degree with the physical. Though uneducated, the manifestations of this fact were plain. But his distinguished characteristic, as before stated, was his clear and distinct memory. Failure of this important element in the last years of a protracted life, seems to be the general doom of the race. But he was not the subject of this common fate. His knowledge of the events transpiring in all stages of his life appeared to be equally reliable.

His earthly life had been one of hardship and trial. From some cause with which we are not acquainted, he had not acquired the means of a comfortable support in his old age. In looking over the list of those who finished life's labors in the end of the last or the beginning of the present century, we find scarcely an individual who left to his children anything but his interest in his lands. One would almost think that the acquisition of property was no object of their lives. They worked and spent only to live. This remark we make in reference to farmers only. Here and there a trader left a small property to his heirs. We think the farmers were liberal in their expenditures for their households, indulging them to the full extent of the annual products of their farms, sometimes feasting to their heart's content; at other times when their products were small, limiting themselves to the necessities of life. Many of them died leaving no avails of life's work. Among these was Mr. Butland. He was poor and dependent in his last days. Yet he was cheerful and contented with his lot. The last time we saw him, in the *ninety-fifth* year of his age, he was walking with a quick step across the field, braving a heavy northwester, and crying out, "Hard-a-lee, fore-sheet and fore-top boling, maintopsail halyards let go," as buoyant in mind and heart as though he had been the richest man in Kennebunk.

NATHANIEL COUSENS.

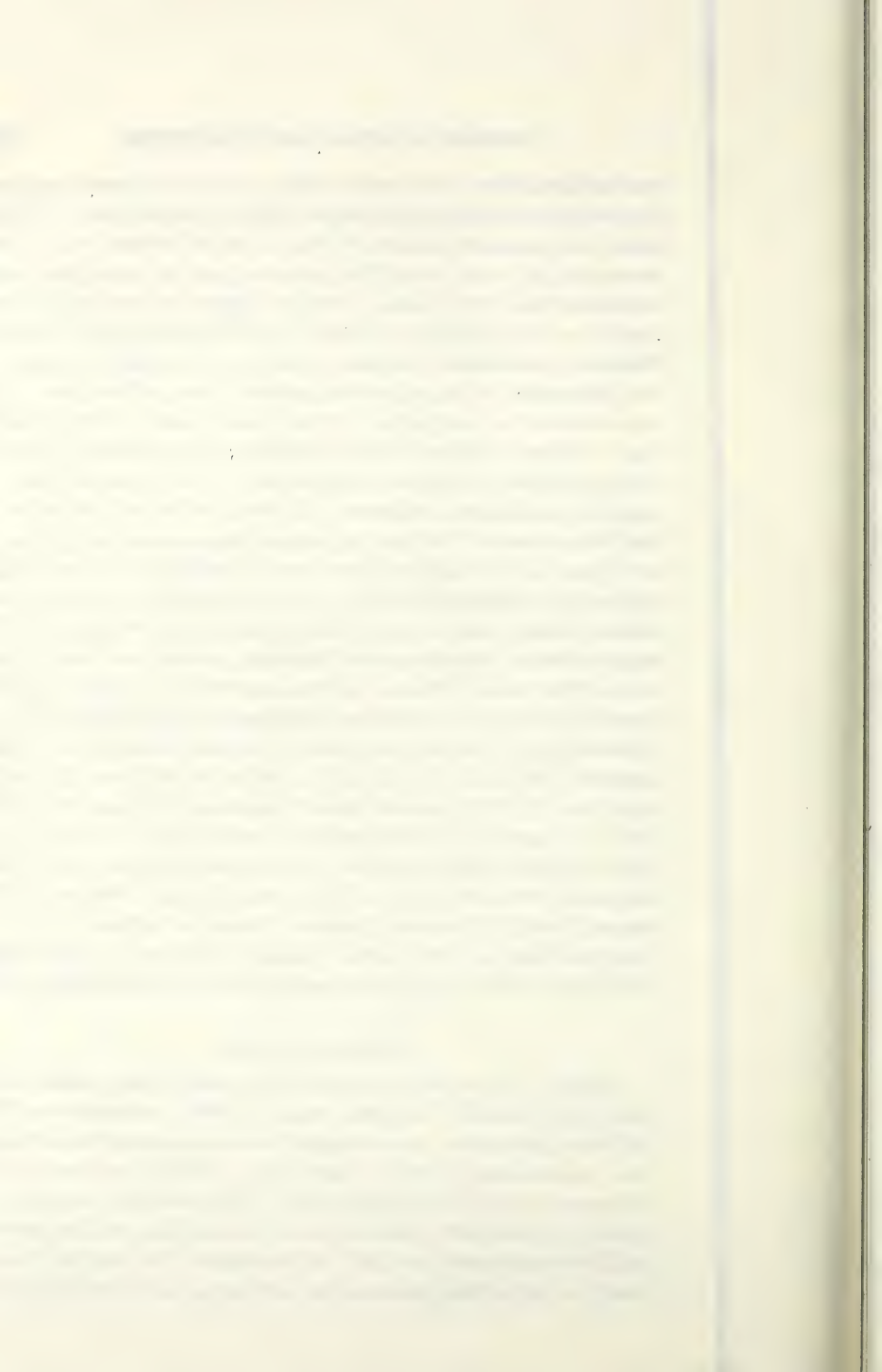
NATHANIEL COUSENS was the son of Ichabod Cousens, who was the son of Thomas, the first of that name in Wells. Ichabod, the father, was an enterprising man, generally engaged in milling. He lived in Wells in the earlier portion of his life, but in 1745, moved



over to Kennebunk. He was a soldier in the old French war, and died with the small-pox contracted while in the service. At what period the ancestors came to Wells, no record informs us. In the assumption of a right to all the common lands by those who were inhabitants in 1716, Cousens does not appear to have had a share, though we are confident he lived here about that time. His son, Nathaniel, was born in 1739, and to him we are indebted for much of our information in regard to the ancient history of the town. He was educated as a carpenter; devoted many years to framing buildings; afterward labored in the shipyards and in milling, as long as his constitution maintained its strength. In his vigorous years he exercised considerable influence. He was a soldier with his father in the French war of 1755, and at various times, amounting to four or five years, in the Revolutionary war, in which he was an ensign, lieutenant, adjutant, and after the war was over, a major of the militia, having been a captain before the struggle commenced. He was also one of the selectmen of the town, assessor, and many years clerk of the Second Parish. He was endowed with much physical power, gained by the laborious experiences of life, and lived to the advanced age of ninety-five years. Ichabod Cousens, the father, married Ruth Cole, July 26, 1714, had eight children: Catharine, born June 26, 1715, married John Wormwood; Thomas, born Sept. 26, 1717, married Ann Goodwin, of Berwick, 1740; Ichabod, born Nov. 10, 1719; John, born Nov. 16, 1722, married Sarah Davis, 1759; Benjamin, born Sept. 28, 1724, married Hannah Simpson, 1753; Samuel, born 1726, married Susanna Watson, of Alfred, 1757; Joseph, born Sept. 2, 1728, married Hannah Edgecomb, of Biddeford, 1754; Ruth, born Oct. 19, 1731, married John Wakefield, June, 1748.

BENAIHAH CLARK.

BENAIHAH CLARK was the son of Nathaniel Clark, whose father also was Nathaniel Clark, who came to Wells previously to 1700. All these generations have occupied the spot now the homestead of their descendant, Theodore Clark, Esq. Benaiah was one of the selectmen of the town many years. His unswerving integrity inspired the public with unlimited confidence in him, and he therefore had the respect and good-will of the people. He confined himself chiefly to agricultural pursuits, his farm being so extensive as to re-



quire his whole attention. His wife was Dorothy Wells, eldest daughter of the late Judge Wells.

JEREMIAH HUBBARD.

JEREMIAH HUBBARD died Oct. 21, 1825. He was one of the marked men of the town, not on account of the influence that he exerted, but from the uncommon intellectual power with which nature had endowed him. He derived no special advantage from the schools in his early days. Education at that period was not the prime object of parents. They gave to their children only such instruction as the town school afforded, and not always the full benefit of that. Their circumstances required all the aid that their children could give them in carrying on the work of the farm. But Hubbard cultivated his intellect, his natural impulses pressing him to the acquisition of knowledge. His thoughts were rapid, and he had a good command of language. Quick in his perceptions, and of a lively, social temperament, his conversational powers were never idle while in the company of congenial friends. He possessed faculties and acquirements which would have given him a prominent place in life, if he had kept the physical man in subjection. But in his day, temptation met him on all sides, and yielding too easily to its power, he failed in the high calling set before him. Though uneducated, he wrote rapidly, and, generally, with accuracy. He was for many years one of the selectmen of the town, and might have been the competitor of Judge Wells or any other townsman for political office. He was employed much in surveying.

He married Hannah Hobbs, Jan. 4, 1781, and had five sons and four daughters.

STEPHEN LARRABEE.

STEPHEN LARRABEE was the son of Sergeant Stephen Larrabee, distinguished for his bravery in the Indian wars. He was one of the selectmen from 1779 to 1786, and many years deacon of the Second Congregational church. We have a distinct remembrance of him as he appeared in our younger days, but we have no special knowledge of his peculiar characteristics. His business relations were not such as to bring him prominently before the public. We well remember one of his habits of speech, it being an invariable impulse with him

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to say, "Yes," in response to any charges against him, or to any question asked, "Yes, yes, I guess I will; yes, yes, I guess I won't;" were, we suppose, merely significant of his acceptance of a readiness to reply, and the latter clause his answer. He was kind-hearted and easy of approach. We believe his character to have been beyond exception.

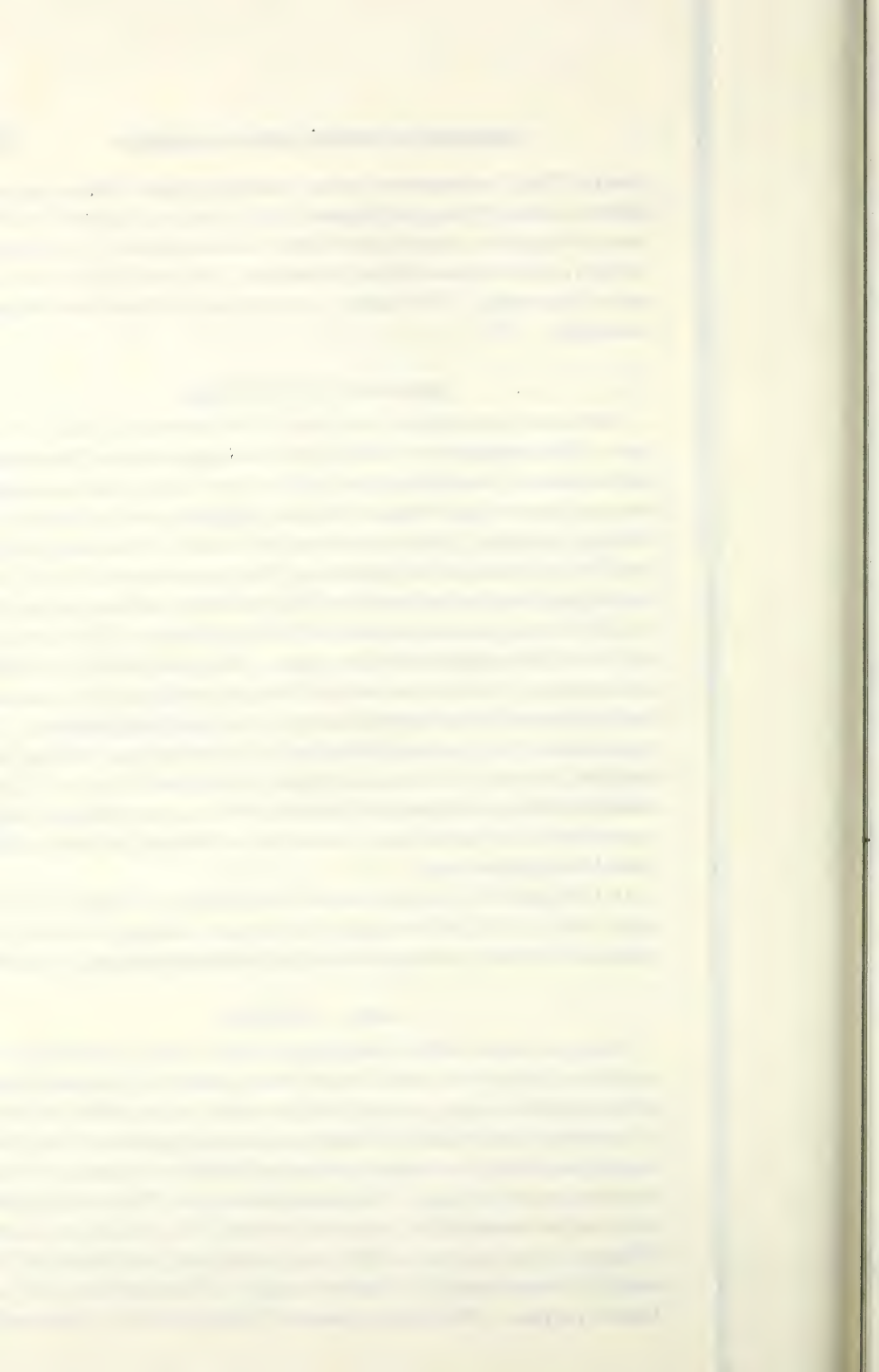
BENJAMIN LITTLEFIELD.

BENJAMIN LITTLEFIELD was one of the substantial men of the town. His parents were familiar with the experiences of the settlers in the times of the Indian wars, and he was taught the necessity of courage to meet the events of life, and diligence and industry in its ordinary pursuits. Like others born in that day of hardship, he had but few opportunities for education. But he so improved those that he had, and acquired so much of the rudiments of knowledge, that in 1760 he was chosen the clerk of the proprietors of the township, and held that office forty-three years. He spent his life in milling and farming. He was the owner of the grist-mill near his house, and had an interest in the saw-mill in which he found employment. He was a man of very correct habits, and of a modest and retiring disposition, choosing to keep aloof from the bustle of the world, and therefore did not exercise that influence which a more frequent intercourse with the world, and a more active interest in town affairs, would have given him.

In 1776 and 1777, he was one of the selectmen of the town. He died Oct. 5, 1821, at the age of ninety-one, leaving children and grand-children who have maintained an honorable standing in society.

AARON WARREN.

Though it is not within the scope of this work to make special mention of those who came here to reside after the commencement of the present century, we feel it to be a duty not to suffer the name of a worthy man, whose diffidence and modesty precluded him from making any overt demonstrations among his fellow citizens, to be lost from the records of time. The future historian of Wells might otherwise find no memorial of his moral worth. We allude to AARON WARREN. By the fire of 1870, in Kennebunk, our sketch of his early life was consumed. But our memory of it is sufficient for our limited purpose. We think he came to Wells in 1806. He was edu-



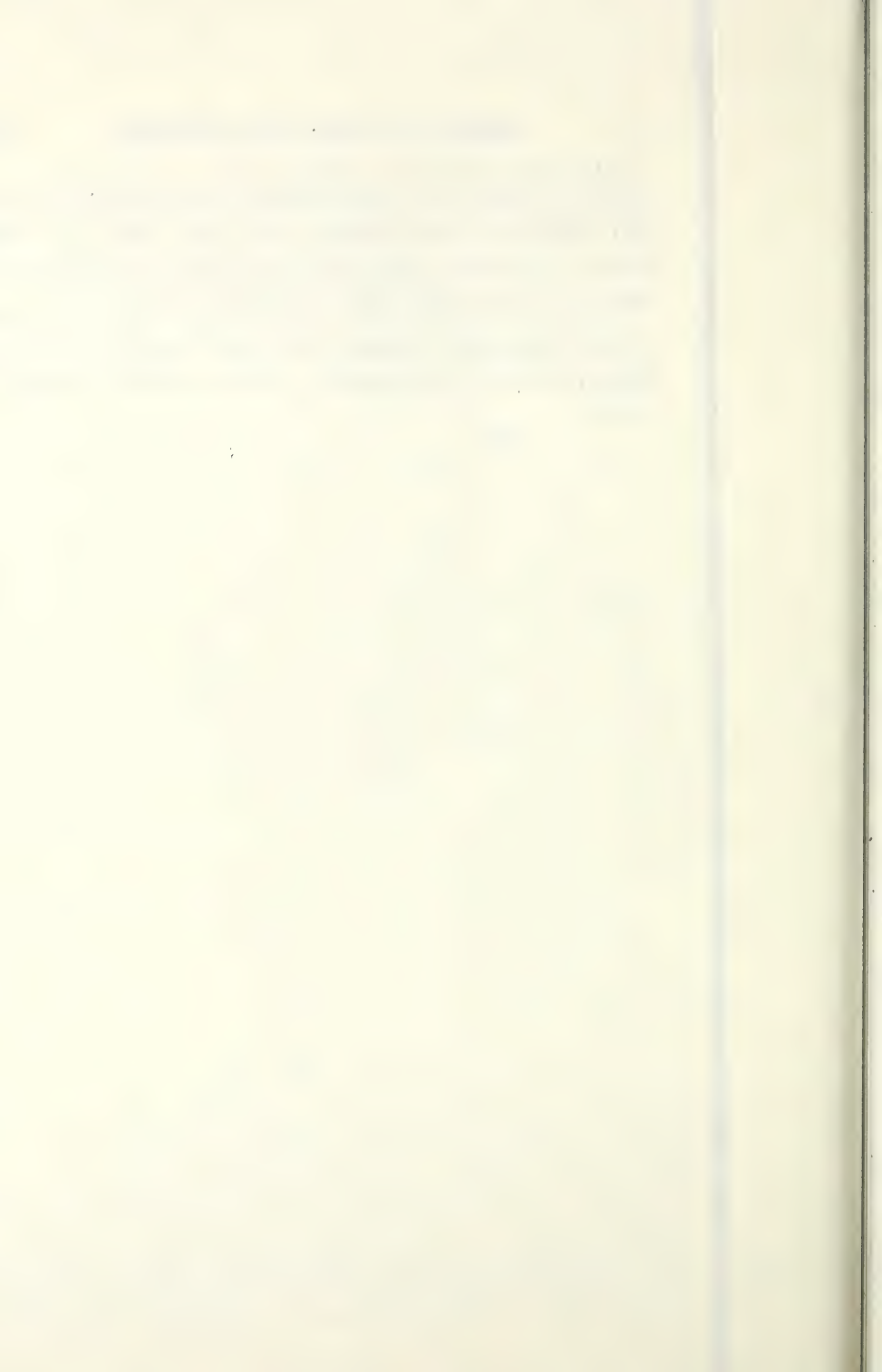
cated as a physician. The Revolutionary war coming on, he determined to take an active part in it, and enlisted as a private in the army. During its continuance he went into the service several times for short periods. But his principal service was in the navy, in which he was appointed assistant surgeon, being assigned for duty in the schooner *Fly*, on board of which he was continued several months. After the war was over, he established himself as a physician in Pittston, Maine. But being a diffident man and unobtrusive, he made no show in his profession; and thence, like many others of similar character, met with no favorable recognition among the people. The same cause has made the lives of thousands inefficient and unprofitable. Being disheartened by ill success in his profession, he abandoned it and came to Wells, where he secured a little farm, and went into the business of making reeds. The loom then was in every man's house, and the daughters were taught to strengthen their arms and prepare themselves for usefulness and enjoyment as wives and mothers, by the manufacture of the solid homespun dresses for the families. This branch of household labor required a large number of reeds; so that possibly, at that time, he received a respectable income from this source. But we have no special knowledge of that matter. He lived retired, and, we suppose, in later years the bounties of earth were not very liberally bestowed upon him; the sound of the beatings of the loom having ceased to be heard in our dwellings, and thence his spirit was somewhat depressed.

In his religious sentiments he was much in accord with the Friends; but there being no one of that denomination within the boundaries of his business circuit, with whom he could have communion, he was too much in the habit of solitary thought. As he advanced in life, heaviness in his heart increased. But toward its close, a brighter day dawned upon him. A new pension law was passed, and his heart was cheered with the hope which it inspired; although he did not dare to put any dependence upon relief from that source. He came to the author of this work, and gave him a detailed account of all his Revolutionary services, during five or six different periods. He enlisted in the State of Connecticut, and supposing that all his comrades were dead, and even if living had forgotten him, he was fearful that he should be unable to establish his claim. But after long and persevering exertion every necessary allegation was proved. When we had succeeded in obtaining the proof of one service, which



would give him about twenty dollars a year, we went early in the morning to communicate to him that fact, and meeting him on the road, stated to him this favorable result of our labors. He immediately turned about, went to his home, took his bed, and did not rise again for the day, being entirely overcome by the glad news.

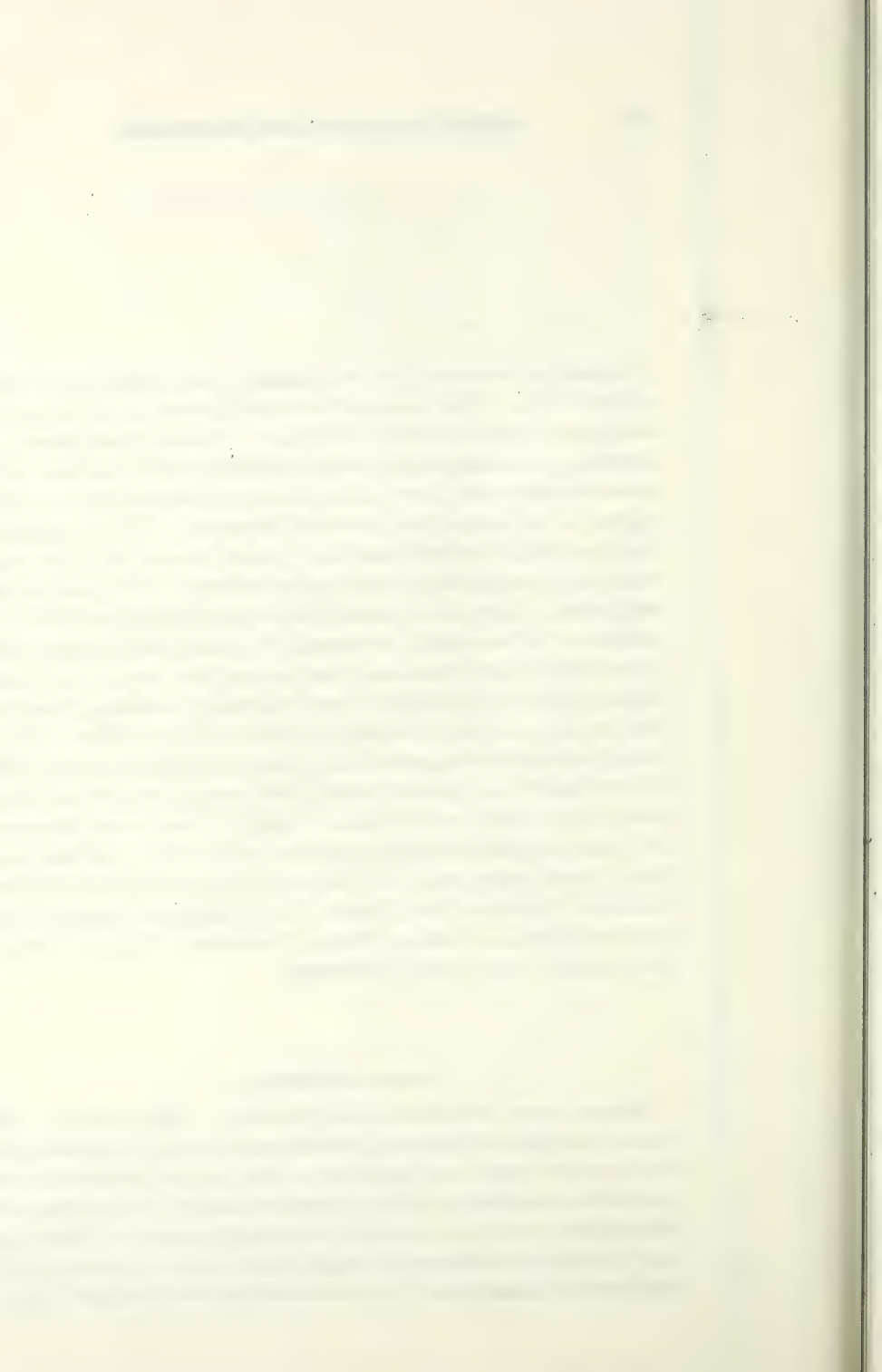
He finally secured a pension of three hundred and twelve dollars a year, by which the remainder of his days were cheered; and he finished his life in the possession of all the necessary comforts of earth.



Among the farmers of the last century were many active, solid and useful men. The business of this worthy class of the townsmen was generally limited to their agriculture. Some of them carried on lumbering to a considerable extent; but their business relations were not so extensive as to leave behind them such memoranda as would suggest to the author their personal characters. We have, therefore, been obliged to limit our biographical sketches to those men whose employments made them more prominent in their intercourse with others. Many of the farmers left to their descendants that most valuable of all memorials, the example of a noble and Christian life. There was as much greatness of soul among these men, as in those whose position in society gave them opportunity of making their impress on the more abiding records of human life and action. It was through the unflinching patriotism of many of these brave men that the settlement was preserved through the savage wars which desolated all the eastern part of Maine. Many of them were examples of a noble and self-sacrificing patriotism in the great national conflict. Among these were CAPT. JOHN LITTLEFIELD, PELATIAH LITTLEFIELD, NICHOLAS COLE, JOSIAH WINN, RICHARD KIMBALL, NATHANIEL KIMBALL, THOMAS WELLS, NATHANIEL WELLS, NATHANIEL CLARK, CAPT. JAMES LITTLEFIELD.

JOHN LITTLEFIELD.

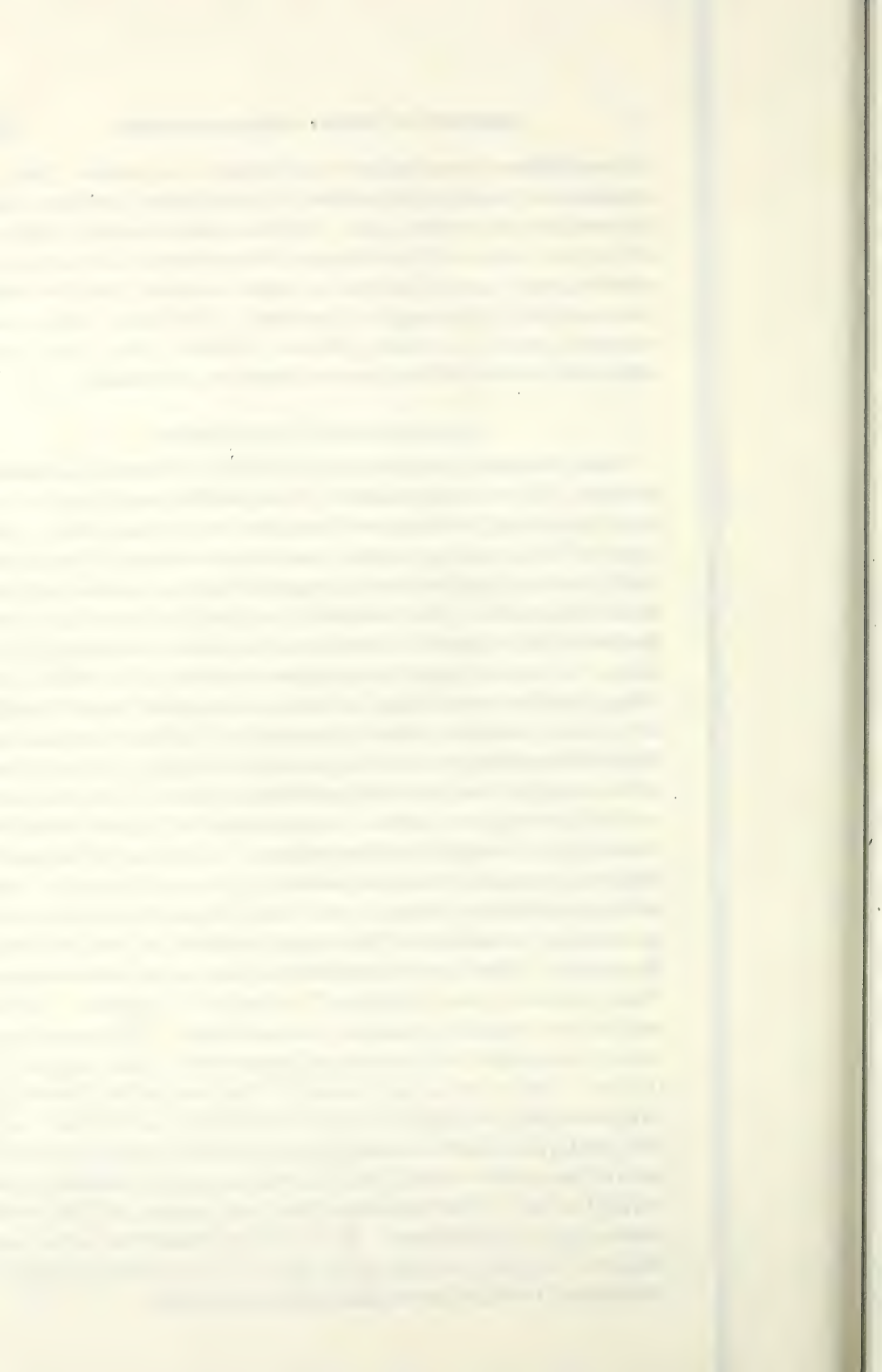
Ensign JOHN LITTLEFIELD died March 11, 1790, aged 37. He was a young man of a stirring, patriotic spirit, arriving at maturity in the day when men's souls began to be tried by the threatening aspect of the complications with the mother country. On the first call for military service he enlisted for the struggle—went to Cambridge in 1775, where he continued for eight months, and was afterward in the battle of Brandywine. In this contest he barely escaped death.



At two different times bullets went through his clothes. But the imminence of death in this contest did not frighten him from duty. He went into the service again. But the deprivations and sufferings of the war made sad inroads upon his constitution; and at its termination, the vigor of life was so much impaired that he never recovered the full strength of manhood. He finally died of consumption, leaving a widow, Miriam Littlefield, who forty years afterward received a liberal pension from the government.

NOAH MOULTON LITTLEFIELD.

NOAH MOULTON LITTLEFIELD was the son of Pelatiah Littlefield, the first. He was distinguished by this middle name when he arrived at maturity, although we have seen no evidence that it was a part of his original appellation; and in our account of the names used in ancient days, we have not regarded him as invested with this mark of distinction. He belonged to a family of brave men; was brother of Major Daniel Littlefield, who was killed in the battle of Bagaduce. In his early years he was chosen a captain of the militia; and being placed in that position, and ambitious to show himself worthy of it, he very naturally turned his attention to military science, and thus while acquiring the needed practical knowledge, he could not fail in seeing all along that the patriotic spirit must direct it to carry out his knowledge with effect. A man cannot be a good officer by the acquisition merely of military science. His fitness for the battlefield was appreciated when the portents of the war began to wake up the people to the demands of the hour. He was first ordered with his company to take care of the beach, in which he was employed six months. After that he went into the more active service abroad, "being chosen by the Legislature" colonel of a regiment. Afterward he was brigadier-general of the local militia. We are not particularly acquainted with his train of service while thus engaged in the war. But he was a long time in it. He lived on the Wheelright farm, occupying the ancient house of that family, and for the most part employed himself in coasting and agriculture; though he owned parts of one or two vessels, which he was engaged in building even during the war. After the close of the great contest, in 1786, he was chosen one of the selectmen. He was also representative to the Legislature. He died Oct. 25, 1821, aged 84. His wife was Martha Richardson, to whom he was married Dec. 22, 1761.



JOSEPH HUBBARD.

JOSEPH HUBBARD was one of the well-known men of the town. He was a tanner, and from the nature of his business had an extensive acquaintance with its inhabitants. Being a man of free conversation and strong political tendencies, he exercised some considerable influence in municipal affairs. He was rigorous in disposition, and decided in his opinions. He was elected colonel of the regiment embracing the town of Wells, and was noted and always distinguished as Col. Hubbard. This office he appreciated very highly. One of his soldiers came to salute him on the morning when he first invested himself with his regimentals. As the colonel came to the door, the private raised his gun in the usual way of salutation, and fired. The charge entered a puddle of filth made by the sink-spout, and completely besmeared the new buff breeches of the superior, then a material part of his official wardrobe. Dr. Hemmenway told him that he thought it would have frightened him somewhat; but he replied that he should have stood his ground if it had blown him into the sky. The salutation was not very gratifying in its results, but he accepted it as an intention to honor him in his new position. He was representative from 1787 to 1791, three years one of the selectmen, and several years a deputy sheriff. His wife was Ann Gowen. They had nine children, four sons and five daughters. The late Joshua Hubbard, Esq., was his youngest son.

ISAAC POPE.

MAJOR ISAAC POPE died in June, 1820, aged 76. Our recollections of him are not such as to enable us to give any sketch of his character. We knew him well as one of uncommon urbanity, distinguished all his life for that suavity of manner and general dignity of deportment which characterized the old English gentleman. To this he must have been trained from early life. Politeness seemed to be a controlling element of his nature. Under all circumstances, he demeaned himself with much acceptance in social life. Even when impressed with the conviction that a wrong was done to him, or when anything was said in disparagement of his personal rights, or when offended by the acts or speech of others, his denunciations were always qualified by those gracious terms which aristocracy regards as material in the intercourse of refined life. In these quali-

ties of personal dignity and bearing, he probably had no superior in Wells. His habits of life were very much in unison with those of the higher classes in England. In some respects he carried them a little further than New England sentiment would approve, indulging himself freely in those comforts which his taste dictated. It was on this account, probably, that he failed to leave anything for his heirs; his estate, like that of many other good citizens, being insolvent. He was a brave and efficient officer in the Revolutionary war. After his discharge from that service, he was one of the selectmen several years, and for a time was engaged in coasting, to which he added some attention to agriculture.

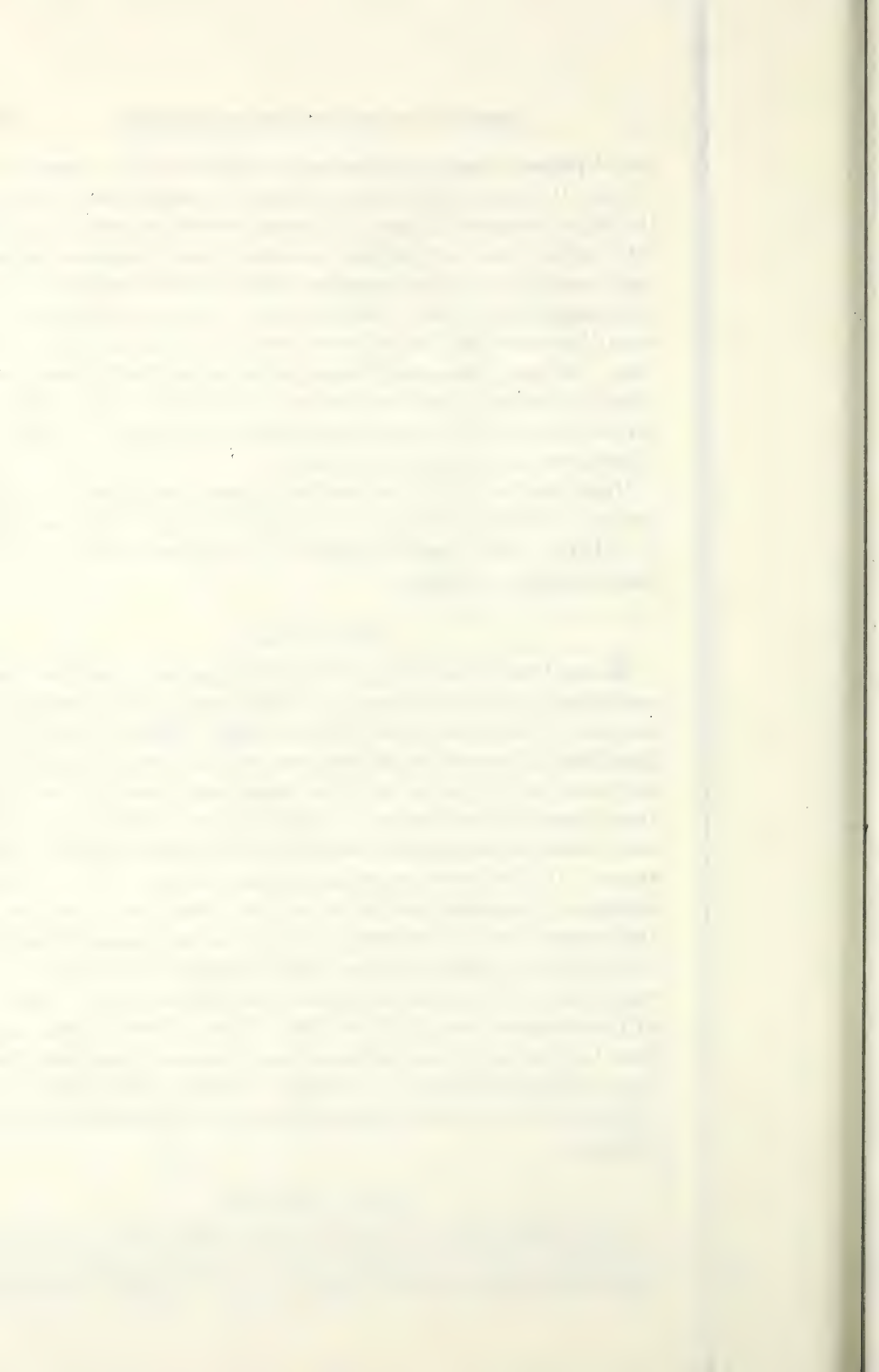
Under the Act of 1818, he received a pension sufficient to sustain him in his declining years; but he lived only a little while to enjoy it. He left a large family of children, who are respectable and influential members of society.

JOHN COLE.

MAJOR JOHN COLE died April 23, 1797, aged —. The Coles have maintained their inhabitancy in Wells from its first settlement. Several of them were killed by the Indians. Nicholas was driven from North Yarmouth in the first war, and afterward made Wells his home; but the terrors of all the subsequent wars did not drive them from their position here. Major Cole was a military man from early manhood, having then been chosen and commissioned as lieutenant. He had many experiences which would fit him for that character. One could not live at the time when the barbarities of the savages were so frequently inflicted on the peaceable settlers without having much of the war spirit awakened within him. He was advanced by regular gradation to the rank of major; was one of the selectmen from 1779 to 1785. Most of those of this name have been carpenters and millmen, though some of them have given their undivided attention to farming. Nicholas Cole and his son, Nicholas Cole, were many years surveyors for the town and the proprietors.

JOSHUA BRAGDON.

JOSHUA BRAGDON came from York some time before the Revolutionary war, and was engaged in business when the relations between the colonies and the mother country began to exhibit a threatening



aspect. He was an enterprising man, and for several years previous to the conflict for independence was engaged in ship building. The proceedings of England began to interfere very much with his prosperity, and he looked upon them in the light in which they were viewed by John Adams, James Otis, and other patriots of the day, and some of the warlike spirit began to stir within him. Accordingly, as soon as the first gun was fired, he was ready for the contest. He had no patience with the wavering and cowardly, and especially with those who dared to come out against resistance of arbitrary power. He was chosen as a fit agent to prosecute all those inhabitants who were inimically disposed toward the country, and whom it was dangerous to harbor among the people. He went into the service at various times, and was a good officer. After independence was secured, and the war was over, he was several years one of the selectmen of the town. In 1785, he represented the town in the Legislature, and in subsequent years was often on important committees having in charge civil and municipal affairs. He was a solid, temperate man, always maintaining a fair character.

JOHN RANKIN.

JOHN RANKIN was the son of James Rankin, of Wells. He was born Nov. 4, 1775, and died May 11, 1857. In the earlier years of his life, his business was on the sea, coasting, etc. He was a man of fair natural abilities and sound morality, having much confidence in himself, and inclined to an active, industrious life. After he abandoned the sea, he gave his attention to farming and surveying. He afterward acquainted himself in some measure with probate proceedings, and gave his aid to such as needed it in the settlement of estates in his vicinity. He was also a Justice of the Peace, and in the habit of sitting in the trial of causes. On one occasion, in the course of his argument, one of the counsel in the case, who had the reputation of being a little sharp in his "practices," remarked, by way of illustration, "They say that I am a great rascal, and I suppose I am," and hesitated a moment, when the "Captain," as he was familiarly called, hurried him up by the rather equivocal compliment, "Well, well, sir, you can go on; nobody disputes your word."

Capt. Rankin was a man of good strong common sense.

BARAK MAXWELL.

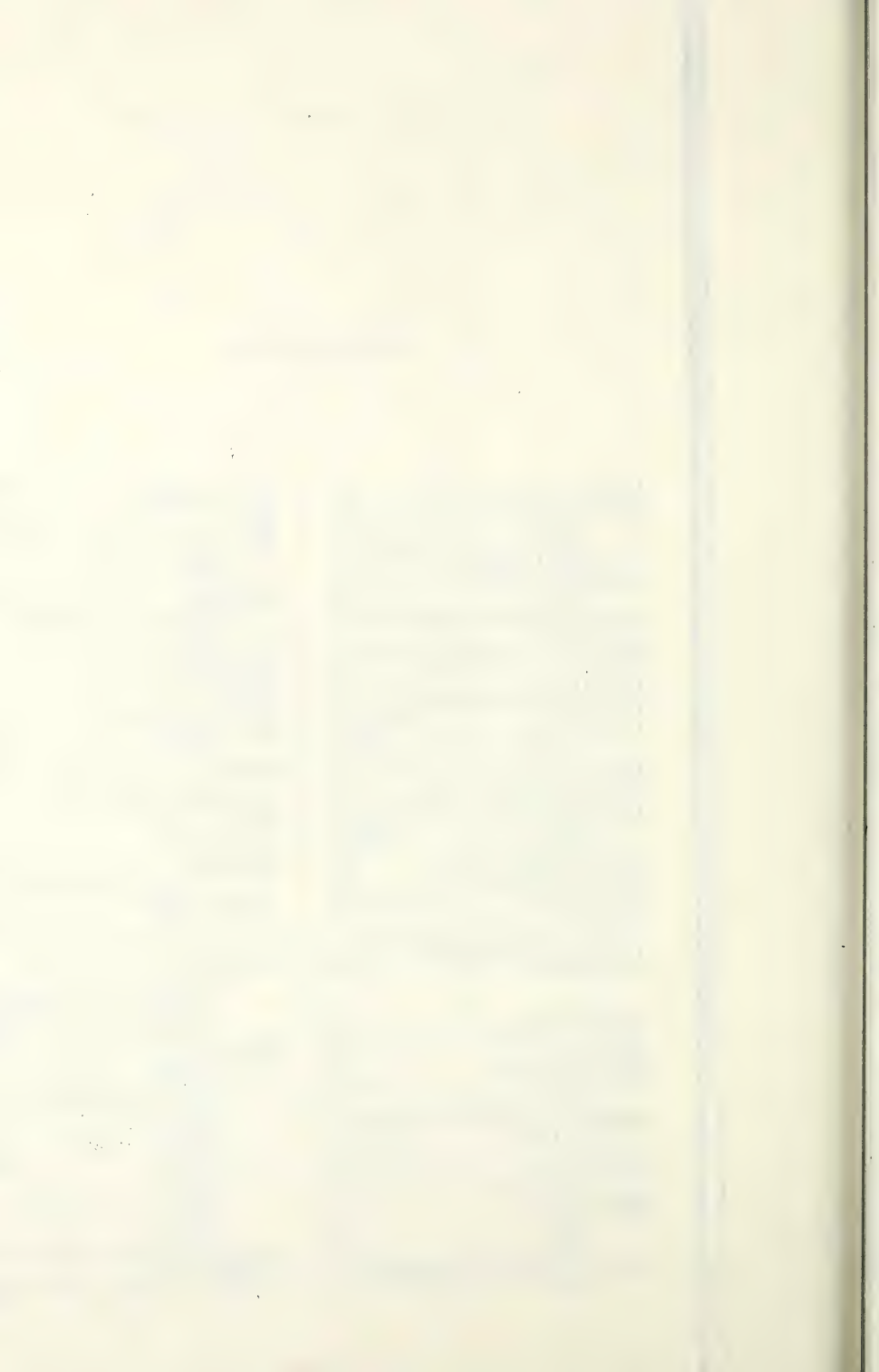
BARAK MAXWELL died Jan. 21, 1816, aged 84. We have no recorded facts from which we are enabled to deduce his character, but we are inclined to the opinion that it was one of considerable interest. From the knowledge that we have of him, we think he must have been extensively known. He kept the public house in Ogunquit, which was established many years back in the last century, and was continued until railroads put an end to patronage. Like almost all landlords in the olden time, he was a great politician. As a class, having intercourse with all the traveling portion of the community, and being in the habit of free conversation with their guests of various opinions, they became well versed in all subjects of popular interest. Some of these landlords were thoroughly posted in the political affairs of the day, and were able to argue the questions arising, with a good deal of ability. Having listened so often to the suggestions of both parties, they had abundant opportunity to weigh their force and effectiveness, and not unfrequently entered into the contest with much feeling. Paul Woodbridge, of York, as before stated, became so indignant with those who would not come into the spirit of the Revolution, that he would furnish no entertainment for them at his house, and put up his sign with the inscription, "Entertainment for the Sons of Liberty." Maxwell became not less earnest, although he was not so exclusive, providing well for all. Judge Thatcher, of the Supreme Court, used frequently to visit New Hampshire, traveling in his carriage. At one time he stopped at Maxwell's to dine. They soon entered upon a discussion, which was interrupted by the dinner bell. The judge told the landlord to have his horse ready at the door, so that he might start immediately after dinner, as he wished to arrive at his journey's end before night; but before he could get into his chaise, Maxwell resumed the "thread of his discourse," and the discussion went on, and was continued without interruption until four o'clock, when the judge terminated it by getting into his chaise and driving off. Maxwell must have been a man of considerable intellectual strength, as well as zeal, to have detained the judge so long with his argument.



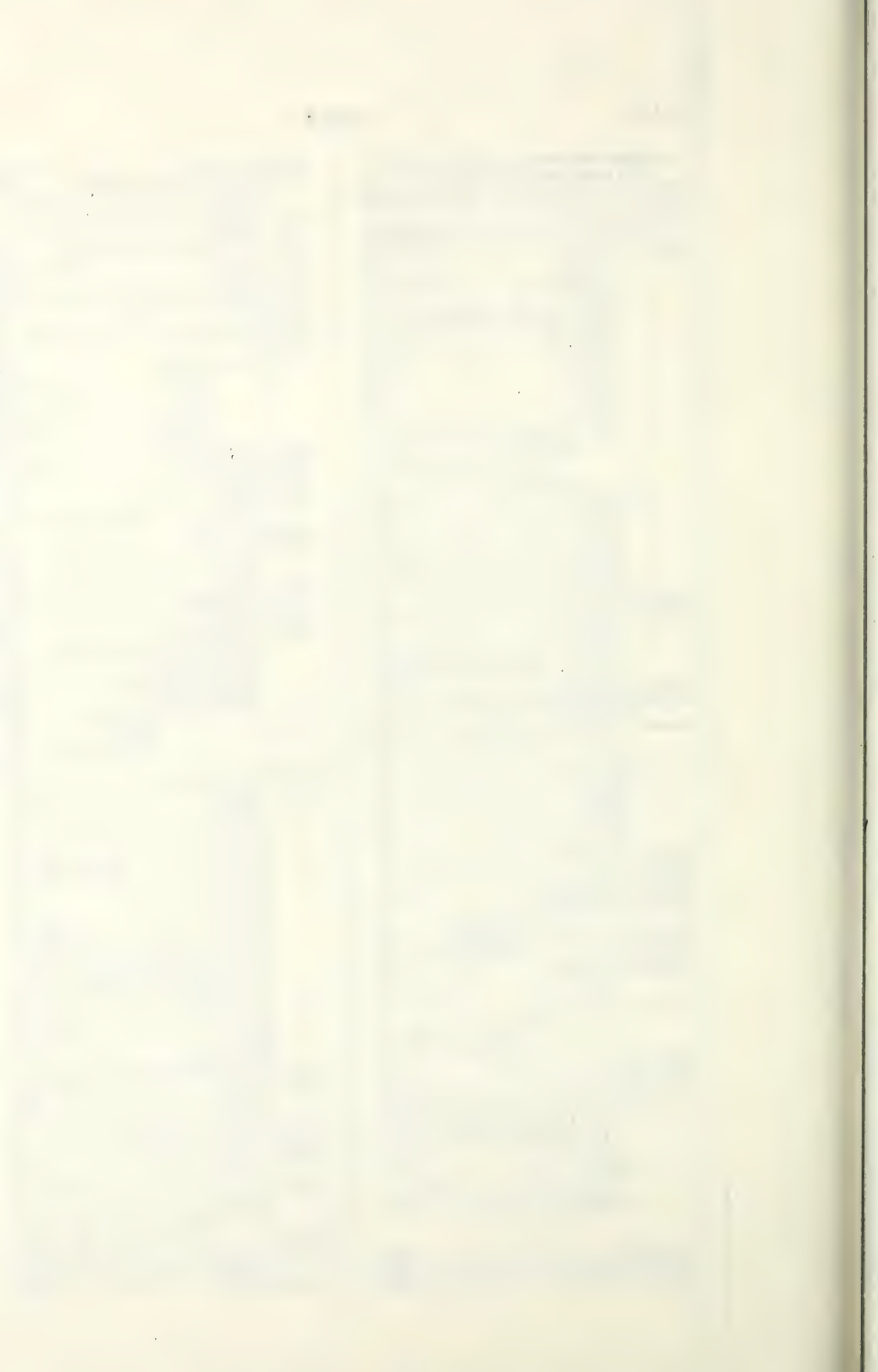
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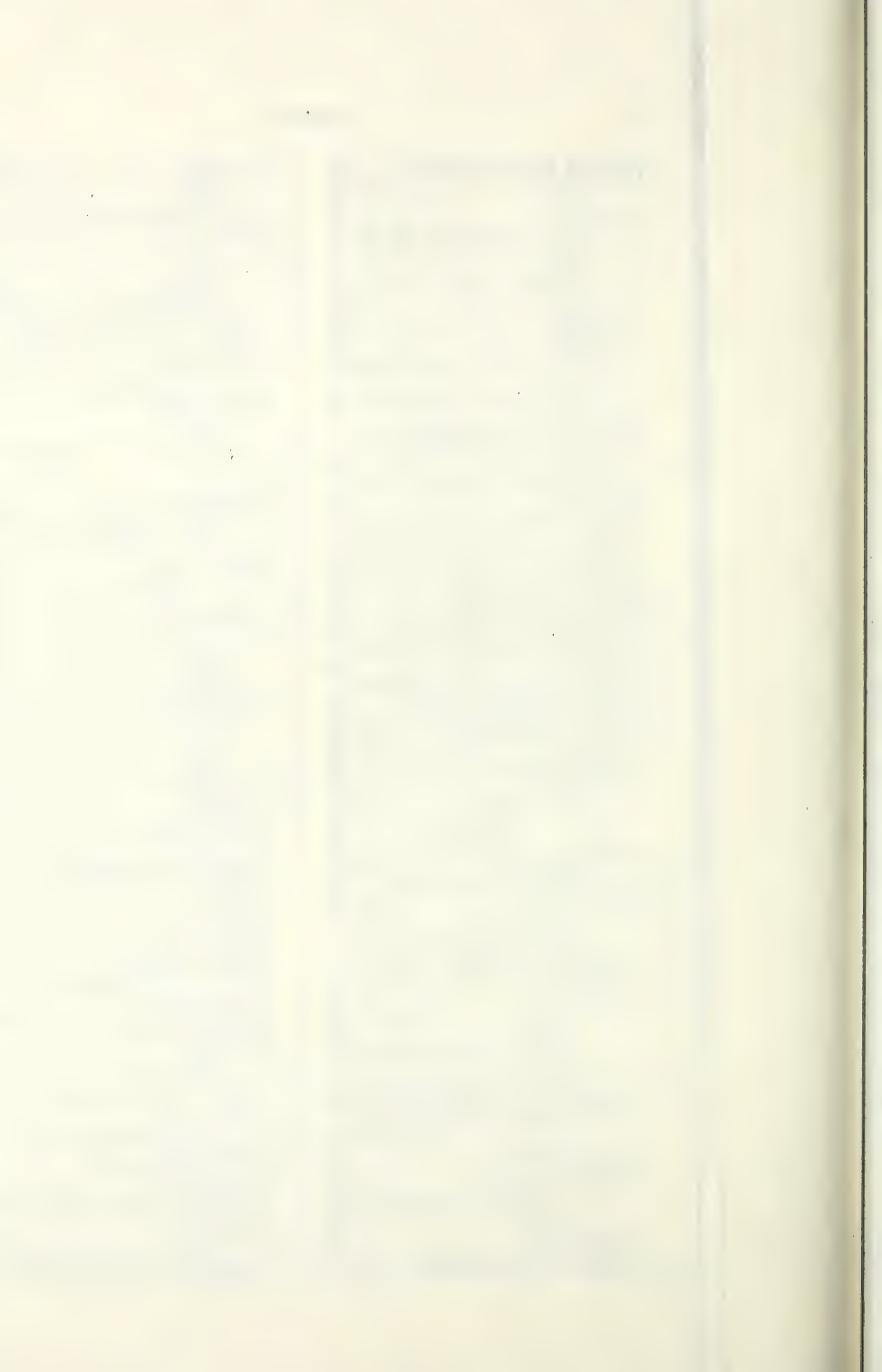


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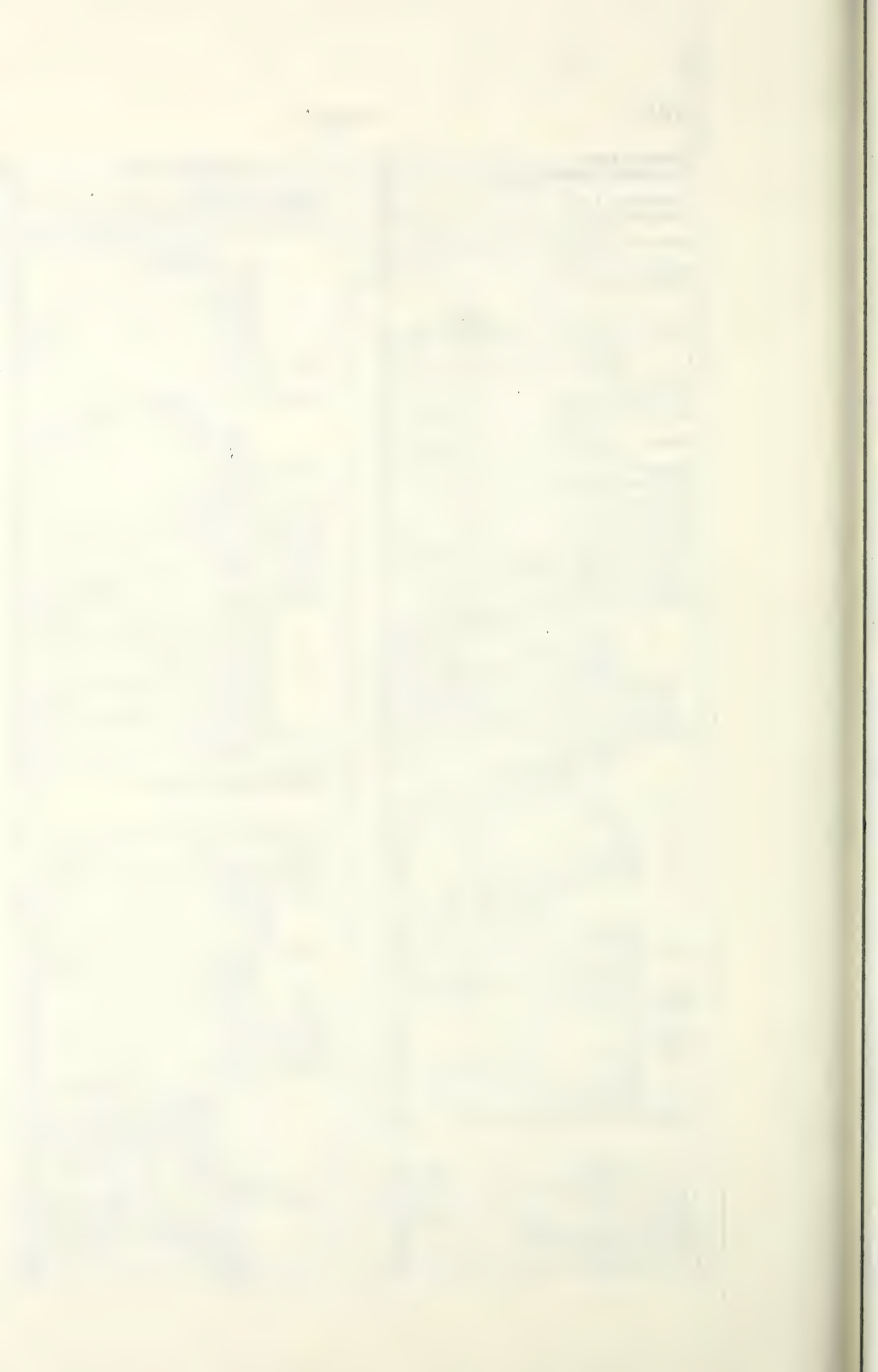
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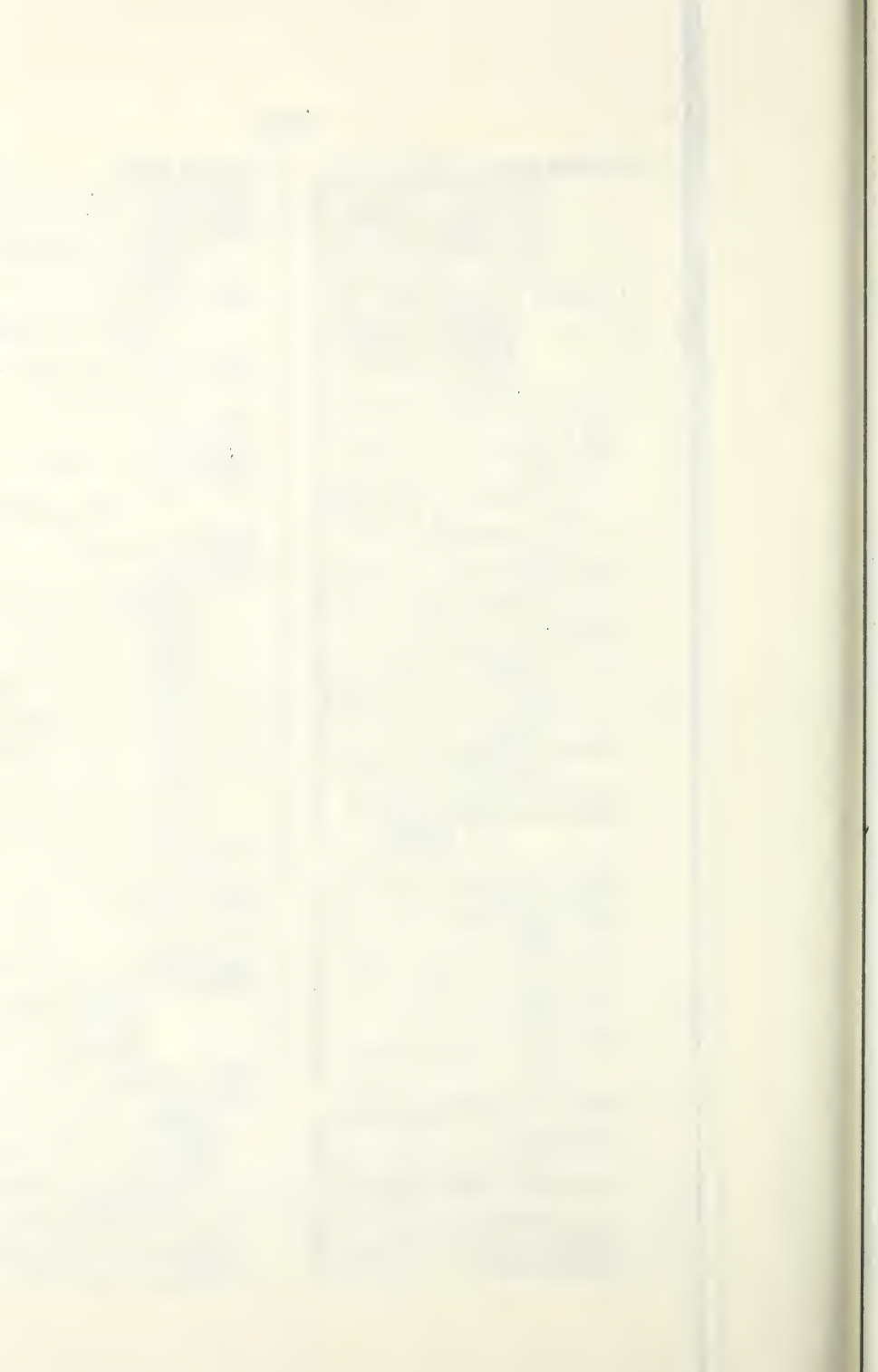
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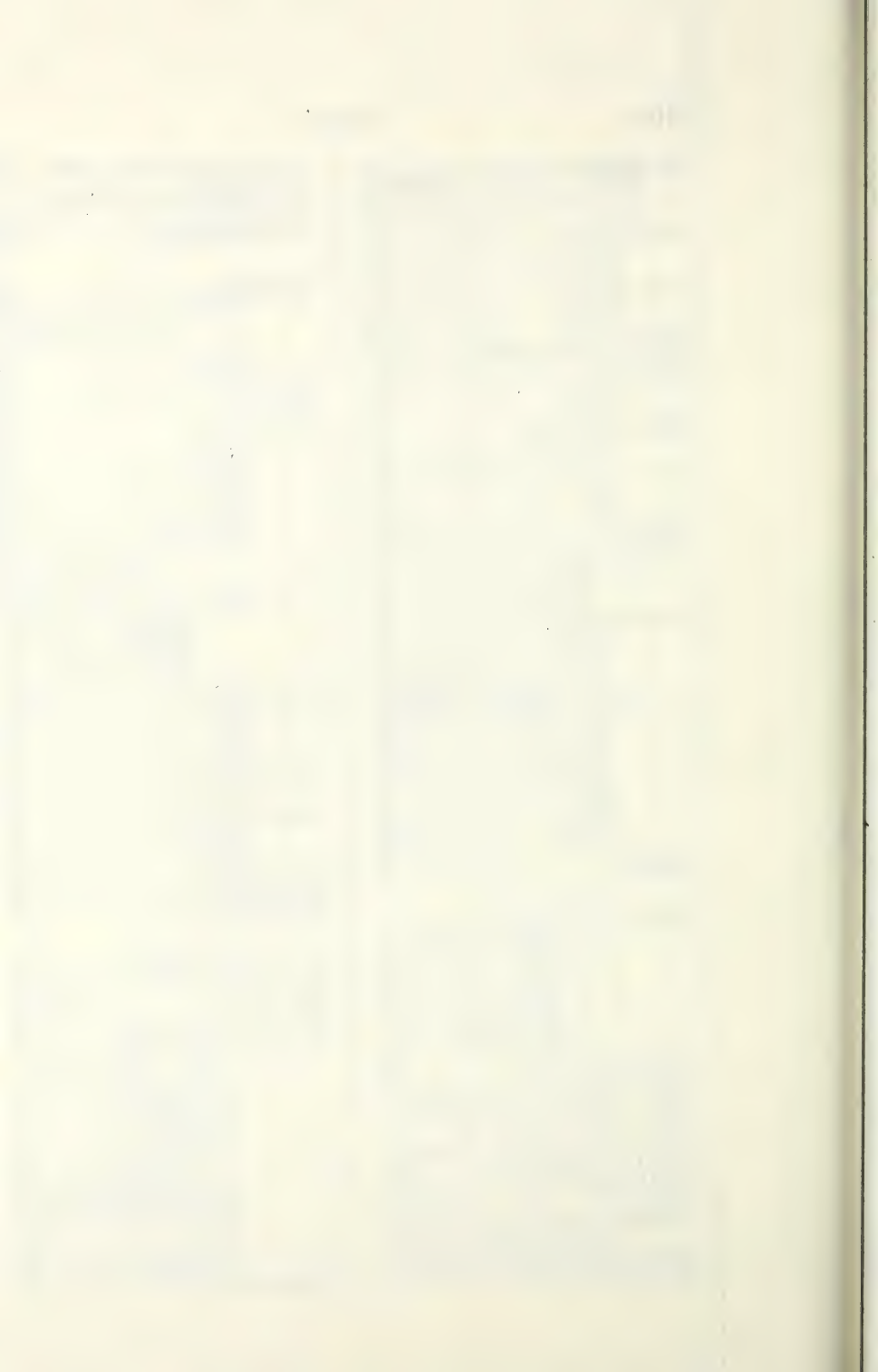


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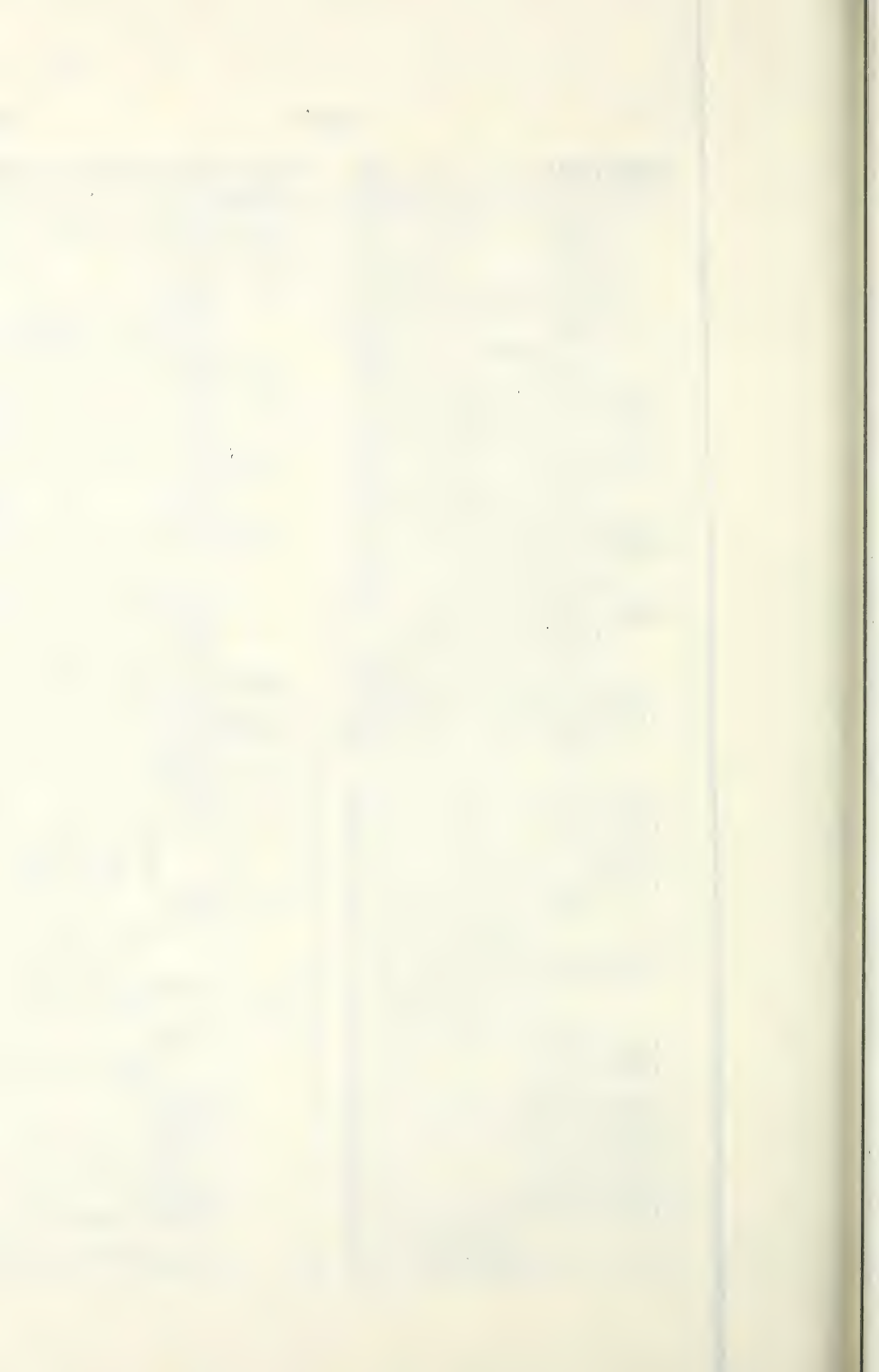


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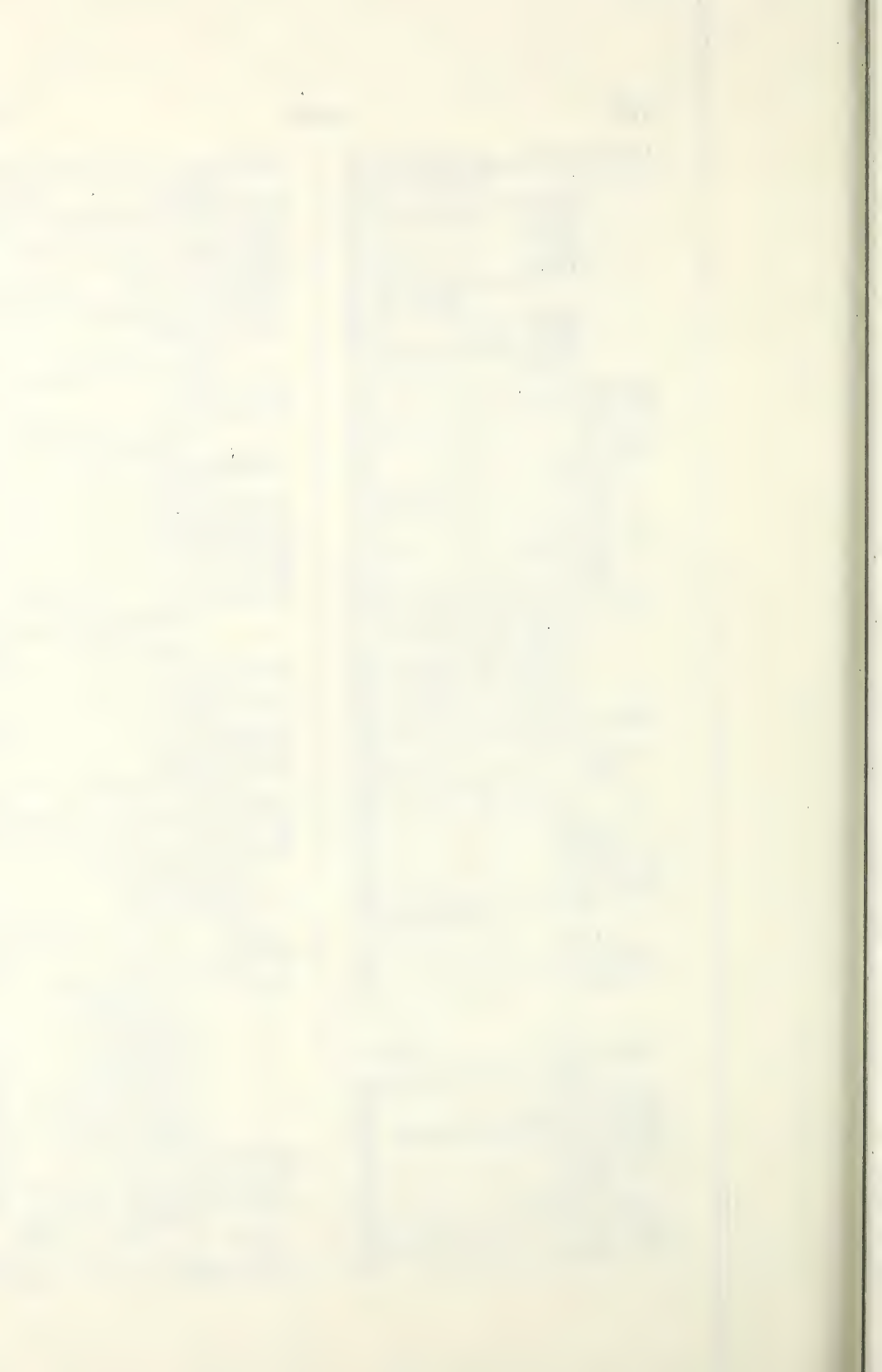


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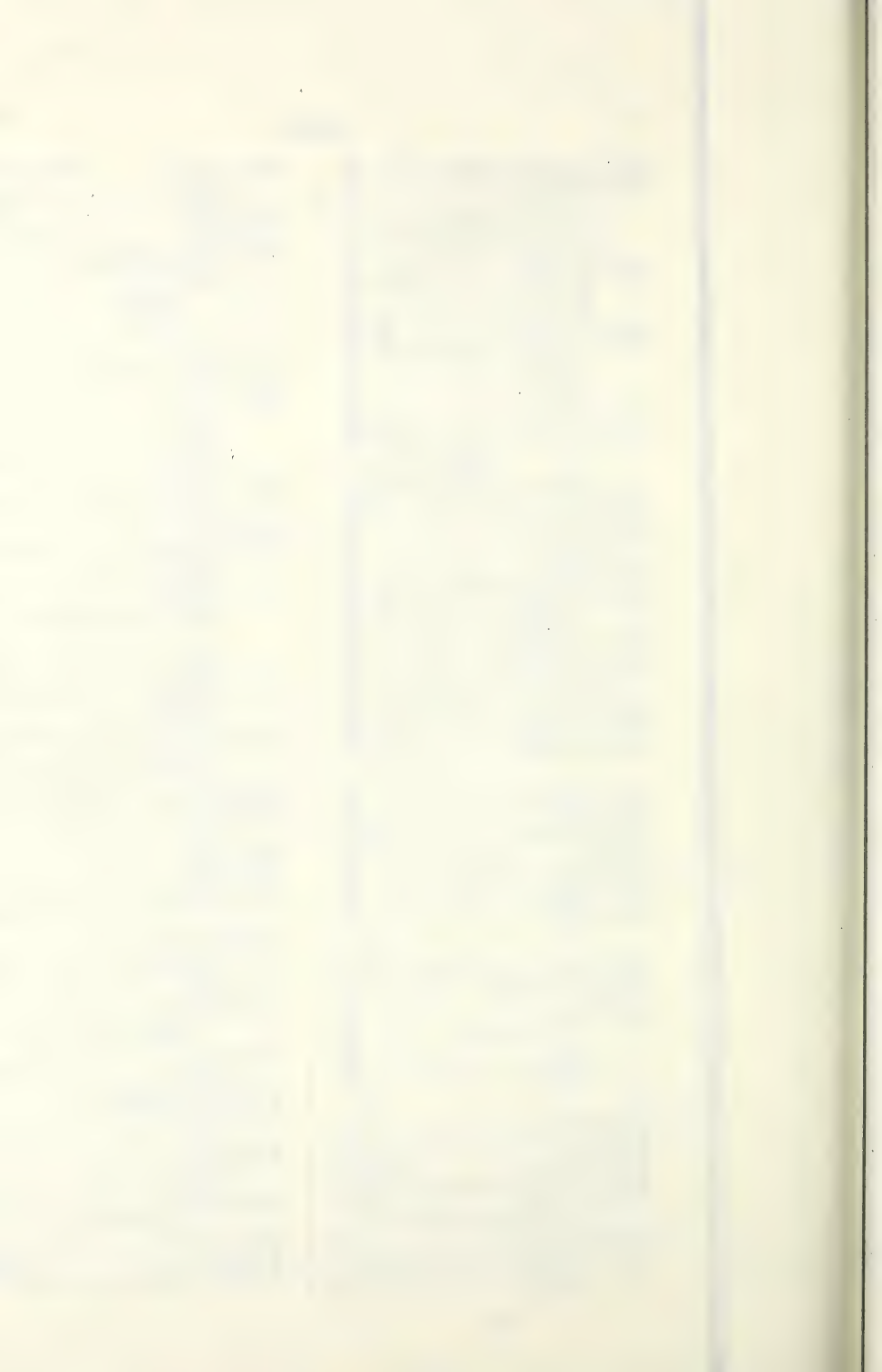


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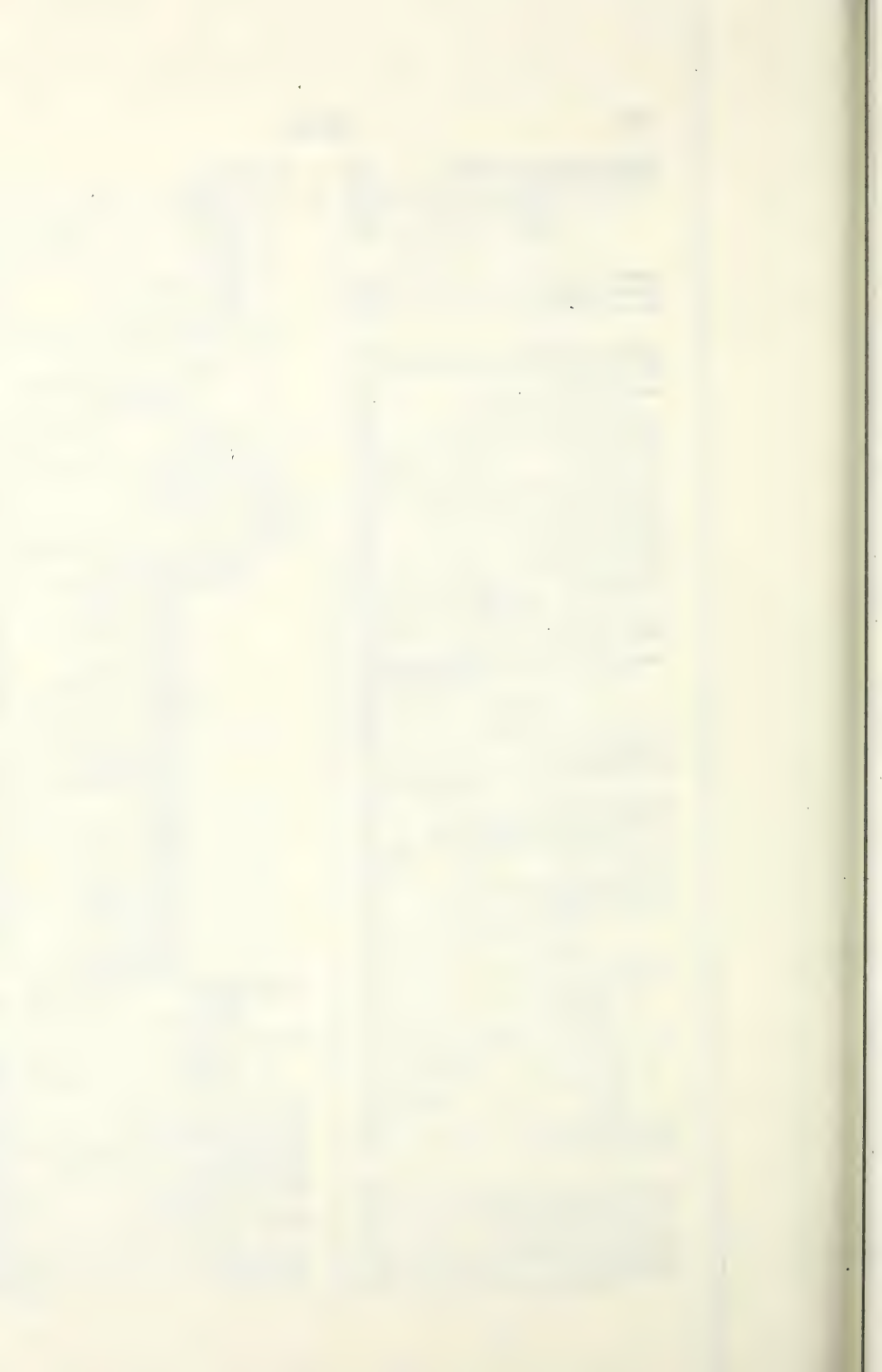
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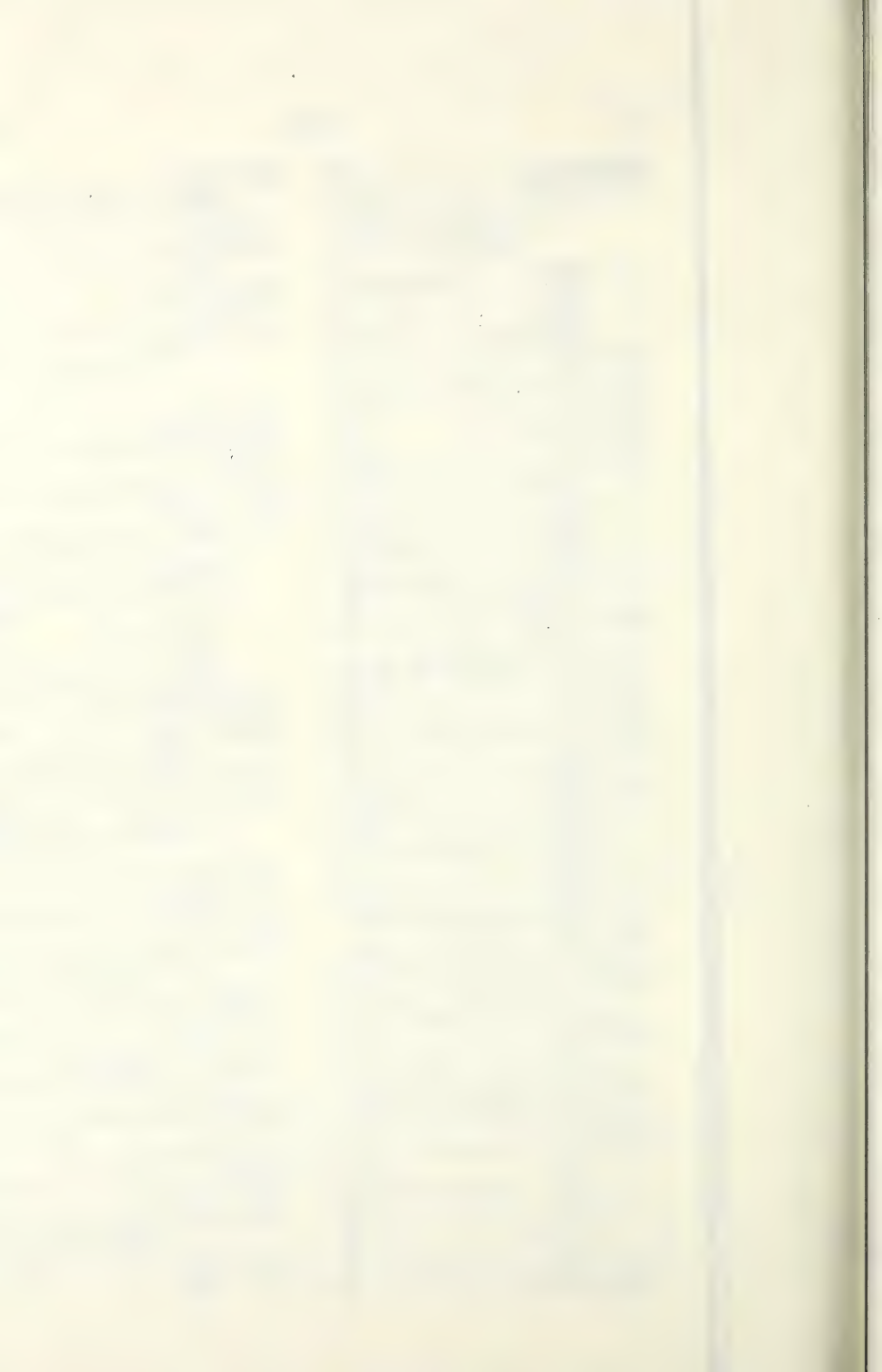
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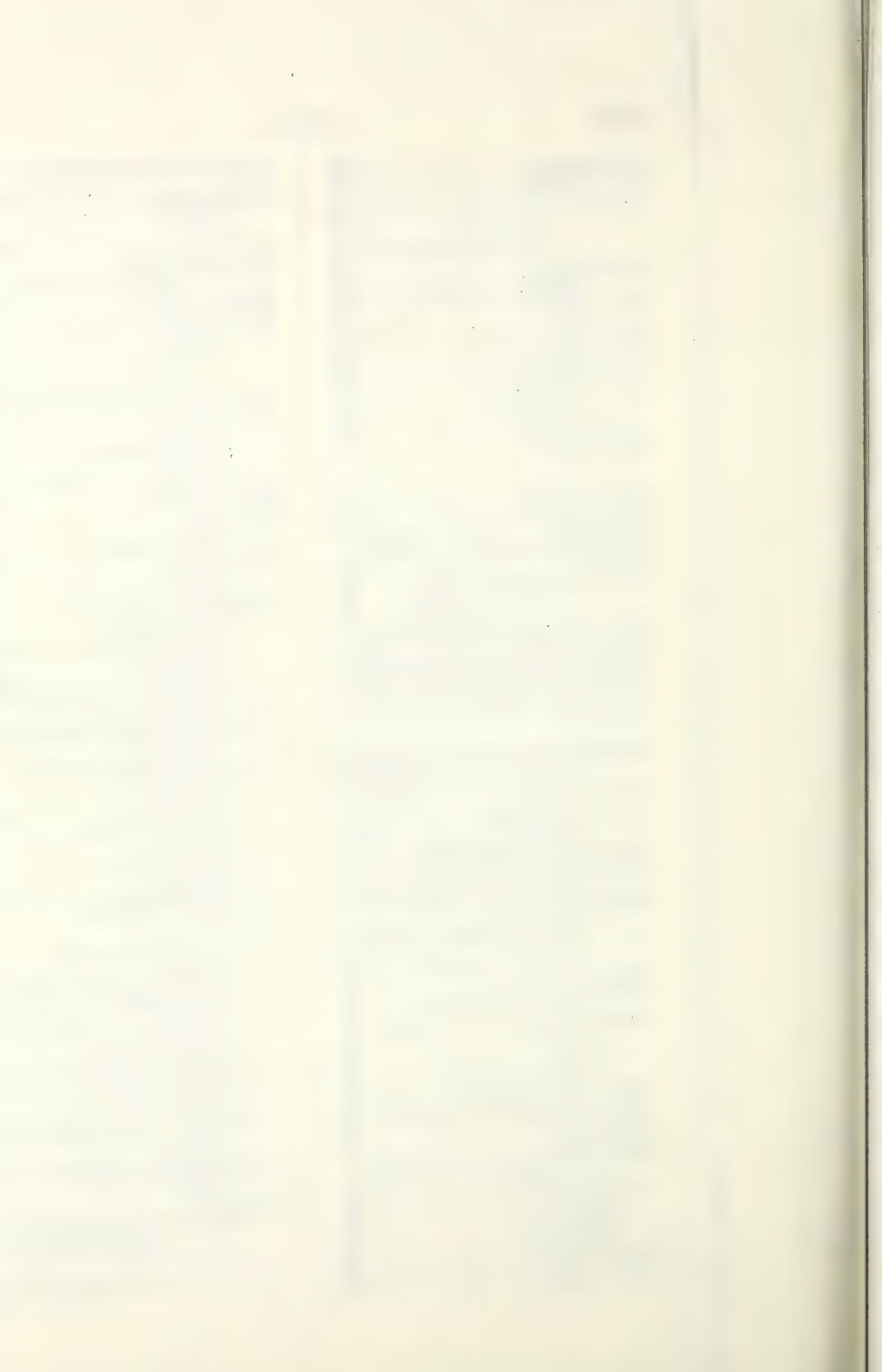
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